

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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## PHALLIC WORSHIP

### THE OLDEST FORM OF RELIGION.

#### A CRITICAL ANALYSIS

Of One of the Religions of the Past.

A Lecture Delivered  
BY MORRIS BOSTWICK,  
OF JANEVILLE, WIS.

CONTINUED FROM LAST WEEK.

The old Temple church in London is full of

QUAINT PHALLIC SYMBOLISM.

One of the western towers of St. Paul's Cathedral, London, is a double lithol, or obelisk, such as is placed in front of every temple, Christian or heathen. It is surmounted by the fir cone of Bacchus, and the sculptured urns below it are represented as flaming with the mystic fire.

The much-disputed origin of the pointed Gothic arch, or the lancet-shaped arch, and the Saracenic or Moorish horseshoe arch, is the union and the blending of the two generative figures, namely, the discus or round, and the upright or vertical. These forms, in their infinite variety, are the parents of all architecture.

**MYSTERY OF ONE OF THESE TEMPLES.**  
And now, in proof of this, let us go into Egypt and look about us.

To the imaginative and reflective mind there is not a more romantic or fascinating country in the world than the narrow, fertile strip in the valley of the Nile. Well may it be called a land of mystery; land of the incomprehensible sphinx, the wonders of Karnak, and the well-known innumerable ruined temples. Let us approach and attempt to solve the mystery of one of these temples, standing in all its stupendous grandeur and solitude, on the edge of the desert.

Beyond Cairo and Memphis, up the Nile, beyond where the dim sky-line creeps away into the desert, lies Denderah. The temple lies at some distance from the river, in the midst of a sea of emerald vegetation. Miles away the ruins look enormous, showing from the distance as a massive, low-browed pile of dead-white masonry. The front wall slopes in slightly toward the top, and the facade appears to be supported on eight square piers, with a large doorway in the center.

From the distance all looks strangely solemn and deathlike—more like a tomb than a temple; not less deathlike in solitude are its surroundings; not a tree, not a hut, not a living form, breaks the monotony of the vision.

Behind the temple for a space lie mounded ruins, and then the mountains rise, with shaggy sand drifts heaped in the hollows of their bare buttresses, and spaces of soft, blue shadows in their misty chasms, and where the mountain range recedes, a long vista of glittering desert opens to the Libyan horizon.

#### IMMENSE PROF.

Not until one stands immediately under the ponderous portico and looks down upon the paved floor below, and up to the high cornice which projects overhead, like an impending wave, can he realize the immense proportions of the building. Lofty as it looks from a distance, not more than two-thirds of its actual height has been excavated from the impending mounds. One stands twenty feet above the level of the floor of the first great hall, and must descend a steep temporary staircase to stand upon the original pavement.

The effect of the portico, as one stands at the top of the staircase, is one of overwhelming majesty; its breadth, its height, the massiveness of its parts, exceed in grandeur all that one could anticipate.

The immense girth of its columns, the huge screens which connect them, the ponderous cornice jutting overhead, confuse the imagination, and appear more enormous than they are.

Looking up to the architecture, we see sculptured in bas relief a procession of priests and warriors, some with standards and some with musical instruments. The winged globe, depicted on an enormous scale in the curve of the cornice, seems to hover over the central doorway; hieroglyphs, emblems, strange figures of kings and gods, cover every foot of wall space, frieze and pillar.

Complex decoration seems to be here the natural complement of simplicity of form. Every group, every inscription, seems to be necessary, and in its place. The slightest details of the sculpture are as perfect as on the day when the last workman departed.

In the days of its glory it was the most gorgeous, as well as the most recent, of the temples of Egypt. It stood surrounded by groves of palms and acacias, within the precincts of a large inclosure, surrounded by a massive wall, a thousand feet in length, the remains of which are still traceable. The origin of the temple itself is lost in the night of time, but in its present architectural form, it dates no further back than the time of the Ptolemys.

#### MAGNIFICENCE OF THE TEMPLES.

The ceremonial of Egyptian worship was essentially processional, and the

oval is fastened to a handle by which it is shaken. The oval indicates generation, and the crossbars perpetual virginity.

This great golden sistrum lying hidden in the secret niche in the chamber of Hathor, the king alone was privileged to take out of its recess, having done so he would enclose it in a costly shrine, covered with a thick veil, and place it in one of the sacred boats, of which we find elaborate representations sculptured on the walls of the hall in which they were kept.

**PHALLICISM THE FOUNDATION OF RELIGIOUS SYSTEMS.**

These boats, which were constructed of cedar wood, gold and silver, were intended to be hoisted on wrought poles and so carried in procession on the shoulders of the priests.

But you would ask how we know that this golden sistrum used to lie here in this secret crypt. Because Mariette, the Egyptologist, discovered it there undisturbed in its niche, where it had lain for centuries, from the day when the priests departed or were driven out of the temple by the Arab conquerors.

Thus we find Phallicism at the foundation of all religious systems. Modern religions in every detail are a mere evolution of this old worship. The bell at the altar has taken the place of the sistrum, and the string of Phall has given place to the rosary.

The Lingham and Yoni are represented by beautiful and elaborate designs which give no hint of their real meaning, save to the scholar interested in such things.

#### THE WEIGHT OF SUPERSTITION.

The only way to relieve men's minds from the weight of superstition and to clear the way for their higher mental and spiritual development, is to familiarize them with the true origin of their religion and reveal to them the true meaning of its mysteries and symbolism.

This is the only way that creeds and ceremonies can be rendered intelligible or abolished, and the ignorant sectarian confounded and forced to perceive the broad, clear light of truth. The old dogmas, if they are to survive, must be interpreted in the light of their origin.

Man must come to perceive that truth, as he sees it and interprets it, is the soul of all worship, present and to come; it is the foundation and growth of all aspiration, and raises man into harmony with the infinite laws of the universe.

Thus we perceive that men of old looked upon the earth, as the mould of nature, as the recipient of seeds, the nurse of what was produced in its bosom. The sky was the father, the earth was the mother.

Thus Aeschylus says the bright sky loves to penetrate the earth; the earth on her part aspires to the heavenly marriage.

It is falling from the watery sky impregnates the earth, and she produces for mortals pastures of the flocks and the gifts of Ceres.

The sky, says Plutarch, appears to men to perform the functions of a father as the earth those of a mother.

The sky was the father, for it cast seed into the bosom of the earth, which, on receiving it, became fruitful and brought forth and was the mother.

**THE GARDEN OF EDEN INTERPRETED.**  
Reading the chapter in the Bible, in Genesis, concerning the Garden of Eden, by the light of Phallic worship, the garden would be the Yoni and the tree of life standing in the midst of the garden would be the Phallus. The tree of knowledge would be the Phallic mystery which Adam and Eve—here meaning simple and ignorant humanity—through the serpent, meaning curiosity, cunning and animal passion, discover the material meaning of the Phallic secret which the priests have hidden, and, standing no longer in awe of it, give themselves up to unbridled sensuality, with its consequent resulting prudery and shame.

Looking at the matter from a more physical standpoint, which is more liable to be the correct one, and remembering that ancient man regarded the earth as the great mother, as a woman, we can easily account for the origin of the dogma that humanity fell through the sin of woman, that is, of great Mother Eve the Earth.

The apple eaten would be the sun itself, which would be eaten up by the father, Adam—the sky, and mother, Eve—the earth, when the clouds gathered, and the serpent which came into the garden would be the ice and snow drifts of the glacial age.

It seems reasonable, supposing that men were living in a summer world, such as we know the Tertiary age to have been, that the occurrence of sudden and tremendous climatic changes, which turn the beautiful summer world into a howling wilderness of ice and snow, that naturally the belief would arise in the minds of primitive men, that Eve—the earth, the great mother—had committed some terrible sin, a sin which was being visited upon her children, even to the third and fourth generations.

This seems a very plausible way of accounting for the origin of the story in Genesis. We may feel reasonably sure that it was only by such means that such stories could and did originate.

#### SATIRE AND RIDICULE.

In seeking to disprove and render obsolete religious dogmas we have been too prone to use satire and ridicule, and though they have proven salutary in a certain sense, in inoculating the community with a little common sense, they are too often a boomerang, which does as much harm as good. They are too cheap and rude weapons with which to successfully demolish these children of

the ages. It is only by coming to study ancient man and his way of looking at things that we can lift the veil and explain the true origin and meaning of these old legends and render them powerless of working further harm.

The monuments

**ERECTED TO PHALLIC WORSHIP**  
can be traced up from the rough monolith of the Stone Age by stately symbols, through all the ages of the development of humanity. That this old worship, of such great antiquity, existed down to the time of the Sixteenth Century in Western Europe is now well authenticated.

A study of the witchcraft persecutions seems to indicate that the witches' sabbath was a survival of Phallic worship. The rise and spread of Buddhism westward, including its nature-bathing dogmas, seems to have done much to overthrow the influence of Phallic worship and bring its doctrines and symbolism into disrepute; yet, notwithstanding that Phallicism has passed away, the whole symbolism of church architecture is phallic. Traces of it are still to be found everywhere in our everyday life; as, for instance, in the belief that it is

**LUCKY TO FIND A HORSE-SHOE.**  
or that evil can be banished off by putting it up over the door. As soon as we learn that it was formerly an emblem of Phallic worship the mystery ceases.

#### VAST ANTIQUITY OF PHALLIC WORSHIP.

If you would comprehend what this religion, which is so anciently buried in the night of time has been, go stand amidst the Druidical circles and gaze upon the solemn Cromlechs.

Go to Athury and Stonehenge; stand on Sighbury hill and gaze down the valley at the serpentine lines of Monoliths winding down and circling about Athury like a great snake.

Go gaze on the round towers of Ireland and the far-away rock cut temples of Elephanta.

Go to Egypt and stand on that old Theban Plateau, and glance down those crumbling avenues of Sphinxes, or go gaze on the Colossi and Abou Simbel in the early dawn, when the unearthly row of giant faces seems close against the sky, and watch them as the sky warms, and that awful glow melts and deepens until their faces glow as with an alien life, and for a moment, they seem to be transfigured, and then reflect that Phallic worship built them all.

Go into cathedral aisles and gaze up at the great rose windows, and the sculptured symbols upon the spandrels and along the extrados of the arches, shrine, altar and choir, from floor to cap-stone. The whole structure is ornamented with a beautiful symbolism whose mystic meaning is Phallic and Phallic alone.

The mystic S. S. in the grille-work of the screen, the egg and tongue mouldings, and still others with their way flame-like markings and, most significant of all, behold, as the soul soars up in exultation on the waves of the sacred entrancing music, and the air grows heavy with burning perfume, the beauty and splendor of the altar, with its flowers and golden furnishings, its stately rows of waxen crests, shining from their sculptured niches through the mist of the incense.

What means this fire on the altar, this mysterious light, candles burning at noontide torches burning in the hands at funerals, the congregated throngs about the bed of the dead, the solemn multitudes of lamps with their richly wrought golden cases gleaming about shrine and tabernacle—what out that fire ascending towards heaven is one of the profoundest symbols of the great generative power?

Thus when we learn that fire burns on all the altars of the religions of the world we perceive how vast and persistent is the influence of this old Phallic religion. Wherever men worship, the lights symbolical of the divine energy of generation are burning.

For this reason and this alone are the

#### MASSSES OF SACRED LAMPS

disposed about all sanctuaries. These flames encircle the most holy point of the Mosques of Mohammed; they glow in lambent beauty about the saint shrines in the churches of the eternal city and are massed in splendid effulgence about the grand altar of St. Peter's in the sacred stables at Bethlehem; they are burning constantly in mystic attestations in Jerusalem before the tomb of the Redeemer, a silent witness and sign to the initiate of the origin and significance of the worship they embellish.

Ancient man, seeking vainly to comprehend the mystery of flame, as he saw fire struck out of the hard bosom of the cold, chilly, unexploding flint, came to believe that the coldest, hardest stone has a heart of fire, and that all nature was built up on the divine fire: that the flag-stone of matter shut it down as it were, but that it awaited only a sufficient cause to stream forth and unwind its starry limbs.

They gazed with awe upon its multi-form shapes, its trails of sparks, its flame wreaths, spouting, scintillating, wavering arches and vortexes, starting up out of the matrix of things and melting and consuming them into the spiritual and imperceptible.

They conceived of it as the affection, the love of the material world, as the glowing supernatural flower of love, growing out of the cold, inanimate womb of matter; as the great love of the material world, whose warmth and ardor destroyed the physical, perceptible form; freed it from its prison of form and gave it rebirth, and resurrection to the spirit of the thing, in the spiritual, unseen world.

Hence we see why fire is so significant

of the re-birth and resurrection of the spiritual out of the material, as a symbol of the immortality of the soul, and why, besides, from its perpendicular ascending form it became one of the great Phallic symbols.

It was fire in this spiritual, hidden form which created all rebirth, all life, upon the earth.

Fire—the beautiful, the resplendent, the God-like, the shadow of God.

Some day, when men are wiser and when the church becomes the friend and teacher of mankind and flings aside her mummy clothes and the trappings of her bondage and comes forth from the charnel-house of ignorance and superstition, the true meaning of this old Phallic symbolism which the church has so sacredly preserved shall be revealed again in all its spiritual sublimity.

The past and present shall clasp hands across the gulf of time and as a new revelation the origin and growth of worship and civilization shall stand out so clearly revealed that all men may read and comprehend.

Priests shall no longer be deceivers, deplorers and enslavers of the people, but their venerated and trustworthy leaders and instructors, and mankind shall have taken one more forward step towards a comprehension and unveiling of that deep mystery, which is all that has been, all that is, and all that shall be.

[THE END.]

#### "WILL?"

When we have passed away,  
And the child no longer at his play  
Will be fighting o'er the battles we've  
been through.

Will he profit by our loss—  
Wear a crown for our cross;  
And will life present a brighter, fairer  
view?

Will the coming man be wise—  
Scan the world thro' clearer eyes.  
And from Custom's fetters be supremely  
free?

Will he dare to win the fight  
And deny that "might makes right?"  
Will he have the strength to dare, and  
do, and be?

Will he strengthen the oppressed,  
And labor for the rest  
Of all creation's wronged and suffering  
"lost"?

Will he bravely dare to speak  
For the outcast and the weak;  
And when duty calls be ready at his post?

Will the meaning of distress  
And the cry of pain be less  
When the coming man has taken full  
control?

Will the saving power of Love  
Be his beacon from above  
To light the troubled path of many a  
soul?

Will the great consume the small?  
Will the voice of Mammon call  
In the thunder tones which deafen us  
to-day.

Till we know not wrong from right,  
In the thickest of the fight,  
And for deliverance almost vainly pray?

Will the coming man be strong  
To combat the powers of wrong  
And bring the nation back from Error's  
way?

Gather up the golden grain  
From the chaff which strews the plain,  
Will Reform then come and take her  
place, to stay?

Oh, Our Father, in thy might,  
Guide the coming man aright,  
To abolish useless cruelty and woe;  
With a kind and loving heart,  
May he choose the nobler part;  
Then, selfishness and ignorance  
must go.

And no more we'll hear the wail  
Like a blighting, freezing gale,  
Of the weak who've been downtrodden  
in the fight;

And the helpless man and beast  
Then will know a glad release  
From the present iron rule of "Might  
Makes Right."

CORA M. W. GREENLEAF.

#### There Are Thousands of Atheists.

TO THE EDITOR:—In your issue of July 27, appears an article with this heading: "There Are No Atheists." and then the intelligence of those are impugned who differ with the writer, who concludes by saying: "Why not resolve all queries on this subject into the postulate, God is Law, and law is God, and there rest discussion?"

Discussion will never rest, Mr. Editor, as long as God is a postulate, and he will remain such as long as the brain of man would rather believe than think.

There are a few scientific truths which present themselves to the thinker when that postulate is presented to them for acceptance without question, which we think others might consider with profit.

Those truths are, that force, life, intelligence and spirit are qualities of matter, co-eternal with it in both extremes.

That those qualities are everywhere present, and the different expressions of life, intelligence and spirit are manifested according to the different aggregations of matter.

There is no law of nature per se, but things are from necessity. I will not take up space to argue these questions now. I think they are self-evident to all scientific minds, who can appreciate without elucidation.

LIBERAL, MO. G. H. WALSER.

## INTERESTING CONTEST WITH PENS.

### A SPICY DEBATE

Between a Divine and a Spiritualist.

In Which the Former is Knocked Out.

A WASHINGTON SPIRITUALIST AND A VIRGINIA DIVINE ARE THE CONTESTANTS.

REV. MR. A. R. SNEDEGAR, Vienna, Va., Dear Sir:—On making a recent visit to my home, near Oakton, Va., I was informed by one of your hearers that you had mentioned in one of your discourses the foolishness of a belief in ghosts, and had said that there were people still foolish enough to entertain such a belief, and that the dunces were not all dead yet. The impression conveyed to your hearers was that your remarks applied to those who are known as Spiritualists, and if this be true, I feel that when you were reported to have said on the occasion mentioned had very direct reference to my father's family and mine, who are the only Spiritualists in the vicinity of Oakton, or who come within the hearing or influence of your preaching.

Believing that a false impression concerning our religious convictions leads to an unkindly and contemptuous feeling towards us on the part of some of our neighbors who give most ready ear to your teachings, I am convinced that I am doing no more than my simple duty to my family and friends, and to you, in inviting your attention to several facts that may have heretofore escaped your notice.

I do not doubt the sincerity of your motives or the integrity of your purpose in teaching what you believe to be true; and it is with no spirit of unkindness or uncharitableness that I wish to invite your attention to certain things, which I feel quite sure you do not thoroughly understand.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." "He that answereth a matter before he hearth it, it is folly and shame unto him."—Proverbs, xxii. 3, 5.

Webster, in defining the word ghost, calls it "the spirit, the soul of man, the soul of a deceased person," etc. The Christian Church has for nearly eighteen centuries been teaching the existence of the ghost or spirit of man. And now in the nineteenth century, when Spiritualists are able to demonstrate what the church has so long taught as true, the action of Christians in denouncing the knowledge of Spiritualists seems very inconsistent. When we say we know that man has a spiritual body, you call us dunces for knowing what you have simply been believing without evidence. So far as Spiritualistic phenomena are concerned, no book of either ancient or modern times has more to say concerning it and in proof of it than the Christian Bible. You may be inclined to disp to deny this statement, but let me first invite your attention to a few passages of scripture to prove my assertion.

1. Samuel, xxviii, 6 to 16. Now, if, as the account states, Samuel, who was dead, spoke to Saul, who was living, through the mediumship of the person called the woman of Endor, is it not possible that other persons whom we call dead can, in this day and age, speak to the living in the same way? If the account is true, Samuel appeared to Saul; if the account is false, what becomes of the Bible as a book of infallible truth?

There are a number of other instances related in the Old Testament where spirits are said to have appeared to and talked with men, but for the present I wish to invite your attention to the New Testament. See Matthew, xxiii, 3. If this account be true Moses and Elias did actually appear from the realms of the dead, and were ghosts in the proper acceptance of that term.

Matthew, xxiii, 25, 26. This is a famous ghost story; and if it may be believed, certainly nothing in the line of modern Spiritualism ought to try our credulity. I will not quote at length many other passages sustaining my position, but invite your attention to Revelations, xii, 9. Here is an account believed in by all Christians, which relates a most wonderful experience in the realms of ghost lore. St. John saw a spirit and thought it was God, but the spirit told John not to worship him, as he was a fellow-servant and of John's brethren, the prophets.

Do you believe these accounts? And if you do, do you think that God's laws change, and that things are possible at one time that are impossible at other times under similar conditions? If spirits or ghosts could return to men during the long period of time in which the Bible was being written, why can they not return now? In fact, to sum the matter up, Christianity itself rests upon the most stupendous ghost story ever related; namely: The dream of Joseph that the Holy Ghost had begotten Jesus. Here we have a dream concerning a ghost as the foundation of the religion which you so strongly endorse and strive to teach; the dream of Joseph and the murder of Jesus being in fact the foundation stones of Christianity.

Concerning spirit communion the sages and philosophers of all ages and

nearly all peoples give their testimony more or less in its favor; and from the testimony of people prominent in the history of Christianity and even of Methodism itself the facts of spirit communion are firmly established. John Wesley himself witnessed many strange occurrences in his own home, which he attributed to spiritual and demoniac influences. Wesley believed that demons produced disease and bodily hurts. He declared that if he gave up faith in witchcraft he must give up the Bible. When asked whether he had himself seen a ghost, he replied: "No! now I have I ever seen a murder; but unfortunately I am compelled to believe that murders take place almost every day in one place or another."

Dr. Adam Clarke, the profound linguist and biblical Methodist annotator, accepted the central thought connected with Spiritualism, a present communion with departed spirits.

He writes in his Commentaries, page 299, Vol. II: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

In the same connection Bishop Hall says in his "Invisible World": "So sure as we are men, so sure are we that holy men have seen angels—have we had intuitive intimations of the death of absent friends, which no human intelligence had hidden us to suspect, who but our angels have wrought it? Have we been preserved from mortal danger, which we could not tell how by our providence to have evaded, our invisible guardians have done it?"

The facts of Spiritualism are not to be laughed at or passed over in idle sport, but demand thorough, honest investigation. We do not say: "Have faith," "believe," or "hope and pray that we may have a future life," but say: "Study, search, investigate, reason and know for a certainty that man lives beyond the change called death." What Spiritualists ask is honest, candid investigation, and if this does not convince one of the truth of their claims, they have no fault to find with him who is not convinced. Knowing that belief rests upon evidence we do not denounce anyone who, not being convinced of the truth of Spiritualism, honestly states his disbelief upon the ground of lack of evidence.

We believe in the widest range of liberty in regard to religious thought, and do not think that one person has the right to force his religious opinions upon another in opposition to that other person's will.

We are Freethinkers, hence bear no malice or ill-will toward those who think differently from us, but strive to widen the horizon of thought for all by the free and earnest discussion of the things which we believe to be true. Hoping this letter may be received in the same kindly spirit that has prompted its writing, I am,

Yours sincerely,  
CHAS. L. SNYDER.  
Washington, D. C.

ANSWER BY REV. A. R. SNEDEGAR.

VIENNA, VA., Jan. 22, 1894.

Mr. C. L. Snyder—My friend: Your letter received, and read with care. But I think you have been somewhat misinformed. I suppose it was in connection with imaginary ghosts I used the word dunce. I give most earnest heed to the teaching of the Bible, and with clearness set forth the work of demons, their agents and communications.

I emphatically say that not even a doubt arises in my mind regarding Spiritualism; just as the Lord knows his, and has his communications, so has the Devil. Subordinate spirits control the medium, and act the part of the lying spirits, as spoken of in 1 Kings, xxii, 22.

Balaam, the Old Testament Antichrist, is the first medium described in Scripture; and when he for filthy lucre's sake would fain have cursed Israel, we see how he who went before Israel by fire in the pillar of cloud, and by fire in the night, frustrates the tokens of liars, and makes diviners mad, for in Second Peter we read that the dumb ass, speaking with man's voice, forbade the madness of the prophet in fighting against God. And please read the awful fact recorded in Joshua xiii, 22, how Balaam perished as a soothsayer and false prophet. Look at Saul's fate in 1 Chron., x, 13, and not only these, but all the characters that have forsaken God and followed seducing spirits and doctrines of devils.

In Rev. ii, 13, we read the doctrine of Balaam is doing its fearful work in Christendom. It is the wolf in sheep's clothing; spirit that sins against the Holy Ghost, because, as we exemplified in the case of Balaam, while playing the part of the prophet of the living God, seducing the people. The Bible teaches us the sin such as he committed, shall not be forgiven in this world, neither the world to come. See doom pronounced in 2d chapter 1 Thessalonians.

We ask the question: Is it possible all these can be deceived? With their wide-spreading power in Europe and in these noble United States of America? Looking from the standpoint of purity

CONTINUED ON PAGE 5.



## A GOOD PROPOSITION.

## To Get Out a Theological Injunction Against Talmage.

TO RESTRAIN HIM FROM BOLSTERING UP THE OLD BOOK IN THE MANNER HE DOES.

Really, some one who has a genuine love and admiration for the Bible ought to take out a theological injunction against Mr. Talmage, perpetually restraining him from talking upon that subject. Some things he says are positively awful, and are calculated to do more harm to the real reverence for the Scriptures than the bitterest things that Mr. Ingersoll can utter. When rational, reverent and thoughtful men are doing what they can to create a just estimate of the value of the peerless book, this Brooklyn Boanerges is doing his best—worse—to destroy their work. And the worst thing about the matter is that because intelligent and honest orthodox scholars and preachers do not sharply rebuke him the world supposes that he represents the average sentiment of evangelical churches. He has recently made a violent attack upon the higher critics for what he calls their "expurgation" of the Bible. He declares that there is nothing in the Bible that staggers him—as if his credulity could be put in evidence in support of his baseless assertions! And he shrieks "infidel!" in the ears of every man who does not accept his interpretation of every wonder and miracle in the book records. He is opposed to the "expurgation" of the Scriptures because the "Bible" in its present shape has been so miraculously preserved. God was so careful to have us have the Bible in just the right shape that we have fifty manuscript copies of the New Testament 1000 years old, and some of them 1500 years old. One would think that if the "shape" of the Bible—whatever Mr. Talmage may mean by that—was an essential element of its divinity, then we ought to have not "some" manuscripts—1500 years old, but all of the original manuscripts. Now, what is the value of this "shape" theory? Mr. Talmage asserts that "you can not subtract anything from it; yet, under the Catholic theory—which, prima facie, is at least as good as his—he has subtracted the books of Tobit, Ecclesiasticus, the Maccabees, and numbers of others. Upon what ground does he maintain the assumption that all of the King James version is the word of God and all of the Douay version is not? He is also opposed to the "expurgation" of the Scriptures, because he thinks that in "proportion as people come self-sacrificing and good and holy and concentrated they like the book as it is." Mr. Talmage is the foremost defender of the "Book as it is," but he is too modest to draw the obvious conclusion. But what is the "Book as it is"? Is it the Catholic version or the King James version? Or is it the revised version, with some important changes from the accepted version? These are important questions, and since Mr. Talmage raises them, he ought to settle them. Because he leaves us to understand that anybody who does not agree with him in this matter is an "infidel," and he invites all such persons to go over to the devil's side and get behind his guns! It is simply astonishing to see to what lengths of spiritual insolence and arrogance this noisier Brooklyn pope will go. He does not betray the slightest symptoms of a knowledge of the "higher criticism." Does not have the faintest notion of what the great scholars are trying to do for and with the Bible. He simply opens the bottles of his abuse upon everybody who does not accept him as the infallible guide to divine inspiration. Dean Stanley has shown in his fascinating "History of the Eastern Church" that the Mohammedan Koran possesses exactly those features which men like Mr. Talmage claim for the Bible, and which constitute, the Dean thinks, the chief defects of the "sacred book." The Talmage school labors to show that there is no development, no "evolution" in the Bible. All its inspiration is upon a dead level. No development of doctrine, spirituality and ethical ideals. The God of Abraham and Joshua and Jesus is identical. Now, that is exactly the chief characteristic of the Koran. It represents one person and one single condition of society. If it had "various readings" they have been artificially removed. It is uniform in its style and mode of expression. The Bible has infinite variety. It touches savage and civilized life. Composed through a period covering hundreds of years, it reflects the tone and temper of the teaching centuries through which it passes. It is the book of humanity. It is the wonderful religious history of the great race to whom was vouchsafed the most unique and marvelous spiritual experience known in the life of the ages.

The above is from the St. Louis Globe Democrat, and simply shows the advancement made by Mr. Talmage by and through continual contact with the knotty problems of the old book, and his penchant for thinking and speaking his own thoughts.

This Brooklyn divine cares naught for the opinions of these "rational, reverent and thoughtful men," nor does he consult their creolized lieutenants of the secular press regarding what to say of the merits and demerits of the "sacred scriptures," and there is just where the rub comes.

We have no personal love to spare nor appreciation to waste upon the usual rantings of Mr. Talmage, but he does say some very unorthodox—un-Catholic things occasionally, and we have wondered that our own Rev. Dr. Clarke or Anthony Comstock have served no injunction restraining him from using the Bible as a "score" book for his Sunday sermons. He says we (Spiritualists), etc., and has so aroused the curiosity of his many admirers that they are rushing to our seances and lecture-halls, and we feel more thankfulness than alarm. The fight of "clericalists only means—'Whom the gods would destroy they first make mad'—means peace and pros-

perity to freethinkers, elevation of the human mind, and ultimate success to the truth of the Spiritual philosophy—the science of a higher life.

DR. T. WILKINS.

## WHY DON'T THEY TRADE?

A wise man from another world than this, Where wealth production better ordered is, Where problems long ago adjusted were Which still perplex us on this mundane sphere, Where things with us at issue harmonize Into self-acting law, Looked down on earth with sympathizing eyes; And this is what he saw.

Farmers he saw with granaries o'erflowing; Unnumbered herds upon their fields were lowing; Their sheep were heavy with warmth-giving fleece; Their barn-yards swarmed with chickens, turkeys, geese, And yet to purchase bare necessities They did not have the power; Starving and shivering about their knees Did their lean children cower.

He saw the miners toiling in the earth; Of coals and minerals there was no dearth, For there was gold so precious in men's eyes And iron worth far more than its red lies; And there were diamonds and black diamonds which Are Nature's stored sun-heat.

Still, though the earth they delved in was so rich, They nothing had to eat. He saw artificers forge out for man Tools for his comfort, tools by which he can Make other tools more useful to him; And the power to serve him was in his trained right hand. Books, shelter, raiment, means of culture they Could by their skill supply; And yet for want of what men might purvey— Of food and fire—they die.

The wise man gazed, astonished; for the change From his well-ordered planet was so strange. There, did to serve bring service in return. One sort of ministry another earn. Amazed that men should stand thus, as distraught, When each man might have made That for the want of which men died, he thought.

MENANDER DAWSON.

## MY DREAMS.

The forms I see by day and night, From the dewy land of dreams, Are fresh and fair as yesterday, And the touch of my fancy seems To bring the glow of my youth again On all things sweet and fair, And people the world with old-time ways When my heart was free from care. And I see a form of girlish grace Come down the shady lane, With a radiance fair, and wavy hair, And a smiling, winsome face. And I feel the cool wind's shady breath Like a benediction fall, And mine I speech, be my soul would reach. The dearest one of all. And I dream my dream of yesterday Again, at the break of morn— With the song-birds' notes of melody I feel my soul new-born; For in my heart there ever lies Deep well-springs of hope and joy, As my dreams bring back my youthful days When a happy-hearted boy. And I know, beyond this busy world, There waits on the other side My dreams I dreamed at shade of night, And my own dear Spirit-bridge.

BISHOP A. BEALS.

## PREDICTS A STORM IN JULY.

## Meteorological Student Says Forecasting the Weather Will Become a Science.

I am obliged to take issue with the editor of the Chicago Chronicle, with reference to an editorial entitled "Storms and the Signal Service," in which he makes the statement that "forecasting the weather never will become an exact science." I agree with him that the savants of the present century, with the exception of the improvement of meteorological instruments and the refinement of observations, have not advanced the science. I agree with him that the so-called "high-school" meteorologists of the present day cannot emulate the achievements of the Chaldeans and the ancient Egyptians, for foretelling years of plenty, pestilence, earthquakes and inundations, and that "Meteorology, so far as prediction of the weather is concerned, has retrograded rather than advanced." Yet the foretelling or forecasting the weather was an exact science in ancient Egypt, and can be and will be an exact science in the western world. Professor Max Muller, in volume 1, page 21, "Science of Language," says: "The requisite in meteorology is not observations, but brains to work out results." When the proper time comes, a Kepler will be surely forthcoming to discover the laws by which our science works.

If our meteorologists would direct their attention to planetary action in connection with solar physics, then results would be more gratifying, and if their studies were made on lines laid down by Kepler, the forecasting of weather as an exact science would be realized.

As a student of meteorology, permit me to give you a forecast of stormy weather between July 20 and 27. Storm signals should be flying during this period, as the atmospheric change will be very rapid. There will be much rain-fall and very low temperature. Respectfully,

NITCHCO.

## INSPIRATION.

## Inspiration, Religion and Science.

THEY WALK HAND-IN-HAND—SCIENCE AND THEOLOGY AT WAR—INSPIRATION THE SOURCE OF SCIENCE AND INVENTION.

What is inspiration? It is the answer that comes to aspiration; he who aspires inspires, or draws to himself and makes his own, to again give out with the force of his own personality added thereto, the higher thoughts which gravitate, not toward the low-lying lands of the valleys, but live in the purer air which circles about the sun-crowned mountain peaks.

Inspiration, Religion and Science walk hand in hand, ever onward toward perfection; there is no war between them, there never can be. It is true, science and theology have always been at swords-points, but theology is not always religion, though many theologians are truly religious, while the true scientist must, we think, be pre-eminently so, for none other comes so near to the great-thrilling heart of the Eternal as he who studies nature in all its varied forms—for what is nature? It is, it must be the visible manifestation of the invisible Spirit in and by whom are all things in the heaven above and in the earth beneath and in the waters under the earth. But while science and theology are certainly never agreed on many points, and theologians, in the infelicitous of truth, concede them, yet each has been too dogmatic in asserting claims in the days of the past, and each must learn to defer to the other until absolute truth is found; and we think the true follower of the man from Nazareth need never fear that his compass will be taken from him, for the teachings of the Christ will stand the test of future ages of development, evolution and searching investigation by master minds in all branches of science. But the narrow-minded bigot, the theologian who stands for a creed—which men, since the time of the great teacher, have put into their religious worship, let him look well to his laurels, for they will soon be ignominiously trailed in the dust.

But you ask, "What has inspiration done for the world?" And we answer, it has always been here since ever conscious man has existed, and we point you first to the Bible—to the beginning of the story of creation. But you smile sarcastically and say: "No one of intelligence believes the story as there written; scientists have proved it false." But we answer, science can give no better explanation of the creation than "In the beginning God created the heavens and the earth," for while they say the universe was inspired, and that the first must have been a time when out of the planets had a beginning in their present form, and there must have been an intelligence at work through it all, which the ancient writers and ourselves may as well call "God," since we know no other name for Him.

"Well," you say, "but how about the story of the creation of man?" We reply: "Yes, there is inspiration there, too." But now you laugh amusedly, and we explain: The inspired writer had, even as early as then, received an inkling of the great truth of evolution, when he said: "God made man from the dust of the ground;" he had then got a glimpse of his lowly origin, which centuries later David saw, in an inspired moment, a little more clearly, when he said: "I was curiously wrought in the lowest parts of the earth, and my members in continuance were fashioned while as yet there were none of them"—a theory which has since been elaborated until it was thrown out in our own century by Darwin to startle the whole scientific world for a time, and finally to be accepted as the true history of creation—the theory of evolution.

"But," you say, "what had inspiration to do with that?" and we answer: Darwin was inspired, as were all the great minds who give to the world great uplifts, whether moral or intellectual. Our Edison is inspired: our poets, whose verses raise us to heaven, are inspired; our great preachers, who make life take on a deeper aspect to us, and cause us to feel like living up to our highest ideals of purity and strength, are inspired; our inventors, who make labor-saving machines, are inspired; and I tell you all this is religion, though by no manner of means could our imagination be made so elastic as to cause us to believe it is theology.

Inspiration has led and stands close by while science-eyed science, digging deep into the bowels of the earth, finds imbedded in the strata the footprints of the eternal, needing no book written by man to tell the wonderful story of its creation—the story of evolution; for God wrote it all the way along in letters plain enough for man to read when he has grown wise enough. Inspiration led when science reached out with skilled hand and eye of fire measuring the distances between the heavenly bodies, telling their sizes and even wrestling from nature the secret of their formation, till, filled with awe at the awful sublimity of the infinite conception of the whole stupendous scheme, she lifts up her hands in holy adoration of the infinite power that conceived and executed it, and cries out in humble reverence: "The Universe of God had never a beginning and can never have an end!"

Inspiration is a God-given gift; it came to the prophets in the long ago, and through all the ages it has come to the man who aspires; for God is unchangeable, the same yesterday and today and forever. His great heart of love still vibrates as in times long past when He sent His messengers to earth, to-day from highest heaven to the plane whereon we stand, the hosts of God are marshalled to cheer and help humanity, each messenger actuated by the same impulse of love which is the motive power of the vibratory action of the great life of all life, the incomprehensible power of the universe; and wherever is found a soul that aspires above the gross materialities which are of the earth, earthy, they center their forces, focus their powers and earnestly, intelligently, patiently and lovingly they work to lead that mind into lofty channels of truth and brightness, where the high world thoughts dwell, and thus give to humanity the truth that is to make them free.

Inspiration, Religion and Science! Go on, blessed trinity, and do God's work tearing the scales from our eyes, the shackles from our brains, the cords that bind our hands and the chains and cloths that fetter our feet: lift us out from the

shifting quicksands of error and set our feet upon the rock of eternal truth; open the doors and lead us out of the dark, damp, noisome prison with its foul, pestilential breath, which chokes the spirit that knows freedom belongs to it by divine right—out into the bright sunshine and free air, the glorious light and liberty of the children of God.

All the way down the history of the ages God has inspired here and there some aspiring soul who has told humanity there is a brighter life beyond the narrow confines of the grave; and finally the Christ came, of whom the prophets told centuries before, and taught the people the truth of immortality, telling them how to live here to insure happiness in the next stage of existence; and when they had seen had taken root in a few loving, faithful hearts, cruel hands crucified him, and his followers were scattered, and had almost lost hope, when he suddenly appeared to them in a room with closed doors and told them many beautiful truths, giving them personal proof of immortality, showing that the grave was but a doorway to the life beyond, and that the Christ came, of whom the prophets told centuries before, and taught the people the truth of immortality, telling them how to live here to insure happiness in the next stage of existence; and when they had seen had taken root in a few loving, faithful hearts, cruel hands crucified him, and his followers were scattered, and had almost lost hope, when he suddenly appeared to them in a room with closed doors and told them many beautiful truths, giving them personal proof of immortality, showing that the grave was but a doorway to the life beyond, and that the Christ came, of whom the prophets told centuries before, and taught the people the truth of immortality, telling them how to live here to insure happiness in the next stage of existence; 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THE PROGRESSIVE THINKER

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SATURDAY, JULY 27, 1895.

All Days Are Holy Days.

It may be accepted as a self-evident fact that stimulation in any department of life is followed by depression. Business boomed to-day languishes to-morrow. Invigorated trade is soon exhausted. Flush times must have their periods of relaxation. The principle extends to the moral and religious world as well as to the physical. Great religious revivals give place to inertia. One day withdrawn from the week and made holy, leaves six days unholy, during which thought is centered on secular affairs, and religion is forgotten. All days with THE PROGRESSIVE THINKER are holy days. It is wrong to do wrong on any day. It is right to do right on all days.

Miss Bertha J. French, of Williamette, Ct., in the Boston Investigator, has glorified all days so beautifully we cannot refrain from giving our readers the benefit of her closing paragraph. Col. Ingersoll cannot excel the lady in poetical word-painting:

"Every day, from the rosy babyhood of dawn till wrinkled and weary it falls forever asleep in the soft arms of the night, is a sacred day, if around its busy hours has twined a garland of kindly thoughts; if it wears on its still breast the white lily of one loving deed. The flowers of kindness shall never fade. In every day of the world's to-morrow that will dawn and die, they will shed their subtle sweetness in some sorrowing soul. The day on which we have overcome some fault made by habit dear; the day on which we have ascended even one rung of the ladder of progress; the day on which we have been happy, when the birds of joy and peace have sung in our hearts; when our spirits, like thistle-down, have waved thro' the corridors of our being; the one on which we have sorrowed and suffered and grown strong thro' suffering; the days free from envy, selfishness, slander, revenge and hate; the one filled with high-born thoughts, duties performed, aspiration and inspiration; when the horizon of universal life, reflecting our own hearts, seems to be already glowing with the roses of universal love; when the spirit, slipping from its carnal chains, forgetting the limitations of being, floats on the waves of infinite possibilities—are sacred days. They are living jewels set in the golden band of time; they are luminous, shining with human exaltation, and reflecting images of the divine. Should not all days be sacred? Time is so precious that every ticking minute and shining hour is a priceless gem, to be rimmed by us with the gold of constant endeavor and profound meditation, brightened by wholesome recreation and useful rest."

America for Americans.

Rev. Dr. Wharton, in the great tent of the Baptists of Baltimore, on the 14th inst., before an audience of six thousand interested listeners, members of the Junior Order of United American Mechanics, discoursed on the aggressions of the Roman church in America. He said: "America has borne encroachments on her rights long enough. There is hope in your organization. It stands for an entire separation of church from State, and a government of America by Americans. It stands for the school-house, saying to any ecclesiastical power that attempts to interfere, we will fight to the last to protect it. Once in awhile there ought to be a few Americans in office."

We love to record these advanced statements from the pulpit. Ours is a government for the people, not for God. If the latter needs a government, if he has the power credited to him, he can organize one on his own pattern. He made a miserable failure of the one he said to have framed for the Jews, permitting them to be led into captivity eleven times, and their final extinction as a nation. If such was the fate of his government and the people he took under his protection, better for the American people to rely on the right, and on the strength of their own right arm, as they have done in all the wars through which they have passed.

We have one specimen of "In God we trust." It is a legend on a silver dollar,

and the results, 500,000,000 of them, are stowed away unused in the vaults of the treasury, whilst paper, not bearing this silly inscription, is circulated in its stead. Yes, say we, let us divorce church and State.

Served One Good Purpose.

The Bible has rendered one essential service to English-speaking people to which we do not remember to have seen it credited; and that, the preservation of the English tongue without material variation wherever the language is spoken. All living languages rapidly change. New words are added to meet new wants, to express new ideas, while old words become obsolete. All editions of the Bible, whether Protestant or Catholic, have followed closely along the lines of the earliest translation, with slight changes in syntax. No other book has or can supply its place in this regard, for no other has been so universally read. Whether in the home of the English, in her remotest colonies, or in America, there are none who read the book who cannot freely converse with each other and be readily understood.

Without some common bond the tendency of all living languages is to become local. That of Northern and Central Europe, now impossible to serve as means of communication with neighboring nations, had a primal origin. A few basic words from the original language linguists find in common, but separated by barriers difficult to cross, and laws discouraging social intercourse, their grand march down the centuries has been more and more divergent until even the mother tongue is lost and many new ones have taken its place.

It is regrettable this common bond, the English Bible, is not more worthy the position it holds. If the erroneous teaching of an age of fables could be eliminated from it, if the much that is good and worthy of preservation could be separated from the false and vile, so that virtue would not have reason to blush in its reading, and the vicious gain new lessons in crime, it could still be valuable.

The habit of the priesthood in selecting inoffensive chapters for public reading, and choicest passages for texts, while heads of families are compelled to glance through the chapters they are about to read that they may skip obnoxious passages, has left the impression with those who seldom or never read its pages that it is faultless in morals. It is not so, and this fact should be recognized and corrected, as should its faulty and misleading science.

A Jealous God.

And now God shows his displeasure, according to popular theology, by permitting a railroad disaster some twenty miles out of Quebec, wherein fourteen Catholic pilgrims on their way to a holy shrine were killed, and thirty-seven were severely injured.

Throughout the Old Testament every calamity which befell the people was ascribed to the direct interposition of the heavenly powers, in punishment for some wrong done, or some duty neglected. Jesus, throughout his ministry, according to New Testament teaching, acted on the same hypothesis, even telling his followers the hairs of their heads were all numbered, and that not a sparrow fell to the ground without his Father's direction.

The church, throughout its entire history, has made the elements the instrument of God's wrath, and as with the Jews, all afflictions were of him and for a purpose. The preachers delight in denouncing unbelievers who meet with accidents, always insisting they are evidences of God's displeasure. Now comes positive evidence, according to their philosophy, that they who visit shrines, though it be St. Anna's, the grandmother of God, he is displeased, and will not encourage it. Verily, the Bible tells us he is a jealous God. The late demonstration, in the light of church interpretation, seems to justify this statement—he did not want his grandmother's relics worshiped to his neglect.

The Ladies Are In Earnest.

The woman suffragists of Kansas show they are determined to resent the action of their brothers in not trying to eliminate "male" from the State Convention. At their recent annual picnic, held at Topeka, by unanimous vote they set forth:

"Whereas, Seventeen thousand Kansas men declared themselves against female suffrage at the last election, and 31,000 showed their opposition by remaining silent; be it

Resolved, That it is the duty of every self-respecting woman in the State of Kansas to fold her hands and refuse to help any religious, charitable, moral, reform or political association until the men of the State shall strike the adjective 'male' from the suffrage clause of the constitution and thereby declare that woman's opinion shall be respected and counted at the ballot-box, as are all men's opinions outside the State penitentiary, the idiot and the lunatic asylums."

Still another remedy is left our sisters. Let them refuse to care for the babies of the graceless scamps who have no respect for woman's rights. That will bring 'em to terms.

A Catholic Prediction.

The corner-stone of a Catholic cathedral was recently laid at Westminster, Eng. That is no strange event; but the toasting the Pope, at a luncheon given on the occasion, by Cardinal Vaughan, in advance of toasting the Queen, was out of the ordinary. The act gained significance by the Cardinal predicting the early return of England to the Catholic faith. There is no doubt Rome is confident of re-establishing its church in England, and is equally hopeful of making the United States a dependency of the Holy See.

Superior to God.

"Six days shalt thou labor." This is given as a law of God, promulgated on Mount Sinai. It is of equal authority with "Remember the Sabbath day, to keep it holy." Whoever heard a preacher declare that a man would be damned for not laboring six days? These servants of God repudiate the entire law. They do not labor themselves on week days, neither do they

keep holy nor abstain from secular duties on the Sabbath. The whole Christian world, save the Adventists and Seventh-Day Baptists, disregard the divine law. Instead, they observe a pagan holiday, set aside by the pagan emperor Constantine, as sacred to the sun. How impudent, false, vile, to quote "Remember the Sabbath day, to keep it holy," and apply it to a pagan holiday! Out upon such a disgraceful application of language.

A NOTICE

TO ALL SPIRITUALIST SOCIETIES OF CHICAGO.

An invitation is hereby extended to every Spiritualist Society to send two delegates to 17 Bishop Court at 8 o'clock p. m., Wednesday, July 24th. These delegates are requested to select a member from each society to act as a member of the committee of arrangements. This is done to secure representation for all. Respectfully, H. E. PORTER, Chairman Meeting.

The above is a most excellent movement on the part of Mr. Porter. Those societies who wish to take an active part in the proposed Chicago camp-meeting should signify their intention at once. If the camp can be made a success, we are confident now that Mr. Porter is the one man to do it.

The Proposed Camp-Meeting.

As is well known to our readers we have said but little in reference to the proposed Spiritualist camp-meeting to be held near this city. We have remained silent from the simple fact that two Spiritualists, C. H. Horine and Dr. Robert Greer, were alone held responsible as security for the rental of the camp-ground, when it was expressly understood that their names were not to be used until the signatures of two additional responsible persons could be obtained. The following note from Dr. Greer will explain itself:

TO THE EDITOR:—Your course in regard to the camp-meeting in this city has been, under the circumstances, cordially endorsed by all the substantial Spiritualists. Your refusal to act in its favor while Mr. Horine and myself were held responsible for the rental, contrary to expressed stipulations, was indeed commendable. Now that that obligation has been removed, we ask you to give the camp your assistance, by advertising its programme.

Chicago, July 20. DR. R. GREER.

In consequence of the explanation made by Dr. Greer, we append below a general programme of the camp:

GENERAL PROGRAMME

CHICAGO SPIRITUALISTS UNION CAMP-MEETING, CENTRAL GROVE, ON THE DESPLAINES, THURSDAY, JULY 25, TO WEDNESDAY, AUGUST 23, 1895.

Sundays—Special services. See daily papers.

Mondays—Mediums' day.

Tuesdays—Children's day. Concert and hop in the evening.

Wednesdays—Woman's day, in all that the month permits.

Thursdays—Indians' day. Council in the morning; sun dance in the afternoon; pow-wow and camp fire in the evening.

Fridays—Men's day. With hop to the ladies in the evening.

Saturdays—Visitors' day. With social reunion, literary and musical entertainment, and Grand hop in the evening.

Band concerts on the parade every day from 9 to 10 a. m., 2 to 3 p. m., and 7 to 8 p. m.

Special days—Bicycle day, August 26.

Tuesday evening, August 27, the last night in camp, will be celebrated by fireworks, illuminations and other attractive features.

HOW TO REACH THE GROVE.

Trains via Chicago and Northern Pacific R. R. (A. L. Hopkins, receiver), will leave Grand Central passenger station, corner Harrison street and Fifth avenue, running direct to the grove, and stopping at intermediate stations:

Daily, except Sundays—7 a. m., 8:20 a. m., 10:20 a. m., 1:30 p. m., 3:30 p. m., 5:15 p. m., 5:40 p. m., 5:55 p. m., 6:20 p. m.

Sundays—8:20 a. m., 10:20 a. m., 1:30 p. m., 3:30 p. m., 5:40 p. m.

Returning, leave Central Grove, daily, except Sundays—7:25 a. m., 8 a. m., 9:25 a. m., 11 a. m., 2:30 p. m., 4:20 p. m., 6:45 p. m., 10:10 p. m.

Sundays—9:25 a. m., 11 a. m., 2:40 p. m., 6:25 p. m., 10:10 p. m.

Round-trip tickets, 25 cents.

Mrs. Emma Nickerson Warner will deliver the dedicatory address Sunday morning, July 28th. Mrs. Anna Orvis will speak in the afternoon.

Judge H. E. Porter will deliver the inaugural address on Sunday, July 28th, instead of on Thursday, as previously announced. Bear this in mind.

A Dangerous Text.

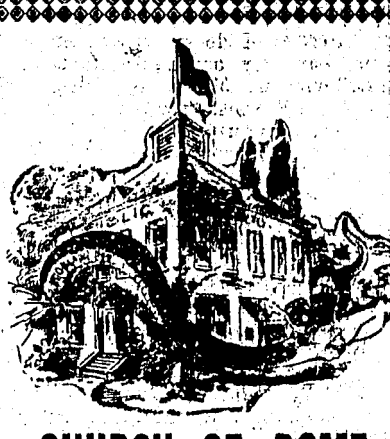
A gossip in the Washington Post says that down in the Black Belt of Georgia a Presbyterian minister received a visit from a colored pastor who wanted counsel and advice. "Well, sir, it's just dis way," said he. "I've done preached myself plumb out. I've worked on election, sanctification, predestination, hell, inside and out, till I couldn't say another word to save my life." His white brother suggested that he should preach a sermon, by way of change, with "Thou shalt not steal" for a text. "Well, boss, that certainly is a good text, but I'm monstrous 'fraid it will produce a coolness in the congregation."

Dr. Willis Edwards and His Work.

The Church of the Spirit, 615-617 North Clark street, will be closed during the month of August. Dr. Willis Edwards has been pastor of the church for the last seven months, and has given universal satisfaction. His lectures have been very instructive and his tests wonderful and convincing. He is much beloved and respected by his audience and friends. The church is in a flourishing condition and has a good sum in hand.

Dr. Edwards will be at Cassadaga Lake, Lily Dale, New York during August. The church will be re-opened on his return, when services will be held at 11 o'clock a. m., and at 7:45 p. m., on Sundays. THE PROGRESSIVE THINKER extends its hearty congratulations to the doctor, on account of his good work.

THE ROMISH SERPENT HISSES AGAINST SPIRITUALISM.



CHURCH OF ROME.

Its Attitude Towards Spiritualism.

ANGELS CREATED OUT OF NOTHING—CANNOT COMMUNICATE DIRECTLY WITH A SOUL—FALLEN ANGELS CAN LEAVE THE INFERNAL ABYSS—VIEWS CONSISTENT WITH THE TEACHINGS OF THE ROMAN OCTOPUS.

TO THE EDITOR:—The New York Freeman's Journal published, on March 9, last, the following article, purporting to be from an eminent Romish theologian, and having appeared in several Romish papers, may be considered as the attitude that church takes in regard to Spiritualism.

W. F. WHITEHEAD.

The following article on Spiritualism is from the pen of an eminent professor of theology in Montreal, and appeared in the Semaine Religieuse of that city. It was translated for the True Witness: "Let us, I repeat, consulting sound reason, and Divine Revelation, ask: What are the spirits with whom man can communicate? 2nd. What providential laws ordinarily govern these communications? 3rd. What exceptions these laws may admit? Then, in the light of true principles, we shall appreciate at their just value the teachings and the practices of Spiritualism."

I. With what spirits can man enter into communication?

There exists no other spiritual beings than those God has pleased to create out of nothingness—human souls and the angels. Human souls are united naturally to material bodies, from which each separates them for the time, but to which, at the end of the world, they will again be united for eternity.

Pure spirits, ordinarily called angels, are absolutely immaterial substances, gifted with intelligence and free will. Destined by Divine Goodness to a happiness infinitely superior to their natural aspirations, and adorned with all the treasures of grace, some merited by their obedience the glory prepared for them; the others by their revolt brought upon themselves eternal damnation.

All spirits spoken of by poets and popular legends are included in the above two classes, or are only dreams of the imagination.

II. Which are the ordinary laws governing the communications of man with spirits?

The human soul, during the mortal life, can have relation with the exterior world only by means of the bodily organs, disposed in a normal manner. Thus, that a living man may converse with another, it is necessary that the tongue of one produces articulate sounds which shall reach the ears of the other; or that the first make signs or write words to be perceived by the eyes of the second. We have said that the organs of the body cannot be of service to the soul unless they be in a normal condition. For experience has taught us from our first infancy, and proves daily, that our eyes cannot see unless they be open, unless the object be separated by a luminous medium, and at a distance not too great.

1. Has the Creator deposed in human nature the faculty of distinguishing objects through an opaque body, or in darkness, or at a distance? Can it be seriously supposed that so many myriads of persons who, from the origin of mankind, have not ceased to exercise and perfect their sight, should have remained in absolute ignorance of so precious a gift; and that this faculty, latent for so long a time, should have awaited the advent of Spiritualism to manifest itself in a small number of adepts, and in an intermittent manner? No, evidently it is not a faculty natural to man.

And what if the way of the sight is equally applicable to the hearing and the other senses?

2. Can we communicate directly with a soul separate from the body?

No; for being deprived of those organs that served as a means of reaching the outer world, it has become naturally incapable of those kinds of communication the moment it has left the body. Moreover, we know that, according to a law of Providence that only admits of miraculous exceptions, souls cannot leave heaven, hell or purgatory, either of themselves or by the authority of any created being. It is, therefore, through the intermediary of God and of good angels that we can converse usefully with souls that are already in heaven or are preparing to enter, and these conversations are as easy as they are consoling and useful.

3. All angels possess naturally a very wide knowledge of the laws that govern the physical world and a very great power to act upon material elements. Neither the glory of the good angels nor the damnation of the bad angels deprive them of this science and this power, to which is added the experience they have gathered during thousands of years.

4. The good angels use their power and their science in perfect harmony with the will of God, to make men holy and happy, for they love men as their brothers and esteem it an honor to serve them. Very especially, God, in His ineffable providence, confided each man from the first instant of his existence to a guardian angel, who, without losing sight of the face of the Heavenly Father, watches over his charge day and night, unceasingly, with the devotedness of a friend, the strength of a warrior, the tenderness of a mother, turning aside dangers that threaten the body, removing him from occasions that would be fatal to the soul, weakening the violence of temptations, consoling in sorrow, in-

spiring saintly aspirations and salutary remorse, and suggesting serious thoughts to prepare for death, and never tiring when meeting with resistance. And the soul can also, when it will, make known to its guardian angel, without recourse to outward speech, its desires, fears, distress, its confidence and gratitude. And these holy communications become more and more intimate and familiar, according as the soul more innocent, more docile to the angelic inspirations, more confident in its celestial guide, without, however, producing, except in certain extraordinary cases, any sensible impression.

4. God leaves to the fallen angels a certain liberty of leaving the infernal abyss; they take advantage of it to work evil to men, whom they hate, because they see in them the living images of God and the heirs of that kingdom they rendered themselves unworthy of. They would make men the accomplices of their disobedience and the companions of their eternal wretchedness. Nevertheless, however great be their hatred, their astuteness and their strength, God restricts their attacks to narrow limits, and always offers to men the graces they need to win glorious victories.

Without neglecting the occasions they find to hurt men in their bodies and in their goods, it is chiefly against their souls that they strive. Unable to penetrate into the sanctuary of their intelligence and their will, whose key is with God alone, they exercise their natural powers on material elements in order to excite the passions and the imagination, and thereby to assault free will.

Thus, they know how to dress in brilliant colors the shadows of vain honors, and the filth of vice; they transform into spasms of hatred, of fury or deep melancholy, a slight feeling of aversion, impatience or sadness that had not been promptly controlled—they lessen shame before sin and exaggerate it when the sin is done—they trouble well-disposed souls by calling up obstinate distractions, scruples, humiliating temptations; they prepare dangerous occasions for inexperienced souls, and seek to make them unmindful of good advice—they entice from their duty those who are active and strong in their own judgment, to suggest to them a pretended good which they do not get, and they inspire in the one who commits a first sin now presumption and now despair—they prevent the sinner from reflecting upon his deplorable state, allowing him to enjoy a false peace, sometimes even to the very portals of eternity, etc. To be pitted indeed are souls become the slaves of the spirits of evil, especially by a long habit of sensual sin or by blasphemy, or by the profanation of the sacraments. It is only by energetic efforts that they can recover the liberty of the children of God.

III. Does God at times allow extraordinary communications between man and the spirits?

We have seen that the good and the bad angels labor incessantly for or against men, but that the exercise of their activity is confined to narrow limits and does not enter into the place of Divine Providence except under conditions of not upsetting the order that reigns in the physical and moral world.

1. Can God allow them to intervene in an extraordinary manner? Yes, certainly, the Almighty has the right to make exceptions in the ordinary course of the laws, whose author He is, not only by working miracles proper, that is to say, that effects He alone is capable of producing; but again, in granting to pure spirits the liberty to perform wonders, that is to say, effects proportioned to their natural powers, but superior to our intelligence and our powers.

Has God willed it? Yes. Holy Writ attests it at almost every page from the beginning of Genesis to the end of the Apocalypse. We learn from sacred Scriptures that good and bad angels can, 1. act upon material elements; 2. take the form and the voice of a human being; 3. communicate to man knowledge they have acquired about secret events long past or actually taking place at a distance, as also that which their sagacity and their experience permit them to conjecture about the future; 4. carry a man instantaneously to a distant place; 5. inflict him with sickness and infirmities; 6. take possession of his tongue and of his members to use them in their own name; 7. cause death. Now, this power being exercised even by the demons, who use it only for evil, we must conclude that it is a natural power, for God's sanctity could not allow Him to furnish His enemies with supernatural strength to satisfy their malice. They abuse, therefore, one of these excellent qualities with which divine goodness had adorned angelic nature in creating it from nothing, and which the fallen spirits have preserved in integrity, although they have lost their supernatural endowments.

II. The holy use to which the good angels put their power explains easily to us why God has them exercise now and again this power by supernatural deeds. Sometimes He sends them as His ambassadors to reveal His adorable secrets; thus Gabriel, the angel of the incarnation, appears under human form to announce to Daniel the precise epoch of the Messiah's coming; to Zachary, the birth of the precursor; to Mary her divine maternity. At other times He makes use of angelic ministry to prove His love for His faithful servants by protecting them, delivering them, consoling them in a marvelous manner. Raphael, one of the seven princes that stand before the throne of God, is given for several weeks as fellow traveler to the young Tobias on his journey. A prophet carried in an instant from Judea to Babylon offers to Daniel in the lions den the food he had prepared for his repast; an angel makes fall the chains of Peter and opens to him, without the notice of the sentries, the great iron gate of the prison, etc. At times, also, the holy angels have been associated by divine justice in the execution of sentences, as in the destruction of abominable Sodom, in the exemplary chastisement of Heliodorus, the sacrilegious plunderer of the holy temple of Jerusalem, etc.

From the apostolic times to our days, as is proved by the history of the saints, God has not ceased to manifest His love toward his generous servants by procuring the good angels the joy of displaying on behalf of beloved brothers the wonderful powers with which their Creator has enriched their nature.

III. The infinite wisdom of God has

deemed well to permit the fallen angels to intervene in the world in an extraordinary manner, but by marking out to them limits they must not pass beyond, as is let out the chain of a ferocious mastiff. By so doing He intends to prove and sanctify the just, to convert sinners, to chastise the obstinate; and to show their imprudence to those who enter into communication with the spirits of darkness.

Thus, 1. Satan uses lightning and the tempest to destroy Job's flocks and household; 2. he strikes down this holy patriarch with various horrible maladies; 3. a fallen spirit holds for eighteen years a woman bent toward the earth, as testifies our Lord when curing her; 4. persons possessed of demons were numerous in Judea during the public life of our Savior, even at times one alone would be the habitation of a legion of demons; 5. an evil spirit puts to death the unchaste man to whom was married successfully the pure and virtuous Sarah, later the spouse of young Tobias; 6. Our Lord and His Apostles have announced that toward the end of time the anti-Christ shall have at his disposal the power of Satan, to whom God will give extraordinary liberty, and that this man of sin shall work wonders capable of deceiving, if it were possible, the elect themselves; 7. in pagan countries, before or after the coming of Christ, Satan has not ceased to uphold his tyranny by real diabolical wonders, which are testified to us by missionaries and travelers in Africa, China, etc.; 8. even in the bosom of Christian peoples when a man is visited, through malice or curiosity, to enter into communication with the spirits of darkness, they are ever ready to render him services, for which they will exact dear payment; 9. as our Lord has established sacraments that produce divine effects, even when he who confers them has not supernatural faith, so Satan, the ape of God, annexes, as far as lies in his power, superhuman effects to outward signs he is pleased to choose, for example, to certain signs, certain words, the use of certain material objects, such as tables, planchettes, etc. Even though imprudent persons using them have not the express will to question a demon, he will hasten to work, according to their desire, in order to convince them of his power, and God often punishes their temerity by not interposing any obstacle.

1. Conclusion—What must be thought of Spiritualism?

As has been said above, Spiritualism glories in being the science of extraordinary communications between man and the spirits, and the art of procuring these kinds of communications.

1. Let us examine what its end is—what means it employs—what its results are.

Its end is to obtain services that are more or less dangerous, especially the knowledge of certain things God has resolved to keep us ignorant of, as, for example, the judgment He pronounces at the death of a certain person, the mysteries of the future—or certain events in themselves the object in human knowledge, but which for the time being cannot be, or are not wished to be, learned, according to the means established by the Creator of the natural and the supernatural world—for example, that which took place far from every human eye, that which is taking place at a great distance, that which is contained under lock and key, etc.

2. The means is recourse to the spirits, with whom relation is established by words and signs, the intermediary of a material object, or of a person acting as a medium, or even by a simple act of the will.

3. What are the results? First and foremost, we must give a wide margin to deception and to the imagination; and then keep equally apart from two intellectual weaknesses that consist in denying and in believing without examination.

It remains proved by weighty and numerous testimonies that many times, in different places, and in different epochs, there have been obtained by the practice of Spiritualism, effects that are certainly superhuman, particularly as regards information concerning things distant.

II. Can all this be reconciled with the light and reason of the gospel?

This is a question of great importance, since it is an attempt to rashly break down the barriers placed by Divine wisdom about human understanding, and to upset the fundamental laws of the physical world and of human society.

2. To have recourse to the spirits is a criminal means. In point of fact, what are these spirits from whom light and help are asked? The souls of the dead? Shall God send them miraculously, to make of them the accomplices of an insolent disobedience? Are they the good angels? No; this sinful temerity causes them horror. Therefore, the consultations of Spiritualism are necessarily addressed to the spirits of lying and malice, to the sworn enemies of God and man.

3. The results, when really superhuman, are stamped with a diabolical seal. The spirit begins by quaint feats, inoffensive answers, pious words (Satan quoted words of Holy Writ to our Lord, St. Paul tells us the devil can transform himself into an angel of light and holiness). Later, assuming the name of some dead person, he reveals secrets known only to the questioner. Fond of lies and of discord, he empties the poison of detraction and calumny on persons whose uprightness is suspected by the questioner. He goes so far as to teach errors more and more gross concerning the state of souls departed from this life, and too often succeeds in destroying the faith of the imprudent, who take pleasure in listening. These poisonous fruits, and many others that might be given, show that Spiritualism is condemned equally by faith and by reason.

III. Therefore—1. They commit a grievous offense against God, who seriously wish to place themselves in communication with the spirits, or to employ means suggested by Spiritualism, even though they pretend to no intention of having recourse to the devil, or though they fail in their attempt.

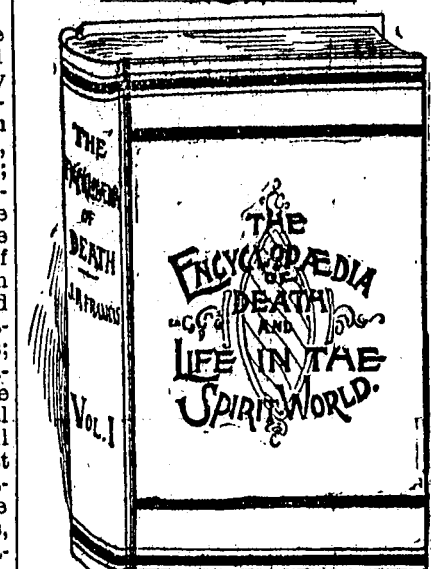
2. They also are guilty who favor these unlawful practices in encouraging them by their counsels, their requests, their approbation, their money or their presence; in providing the apartment, in inviting any one to assist at it, and still more, in publishing such invitations through the newspapers, etc.

IV. Is good faith possible?

1. Yes; in a person ignorant of the

sound doctrine and the prohibition of the Church, or who has as yet noticed nothing to excite well-grounded suspicion—this good faith may last for a considerable time in those who, not being members of the Catholic Church, do not recognize her authority.

2. Not, however, in a Catholic sufficiently interested in the teaching and regulations of the church by his pastors, even though it appears to him that up to then there was nothing reprehensible in the practices; a child is held to believe his mother, and to obey her when she forbids him frequent a hypocritical tempter whose perfidy is not suspected by his inexperience.



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## A ROLICKING VISION.

In Which the Orthodox Heaven is Illustrated

AND THE ABSURDITY OF KEEPING WOMEN OUT OF HEAVEN POINTED OUT.

TO THE EDITOR:—Before me lies THE PROGRESSIVE THINKER of July 13th which contains Eva A. Cassell's account of her vision of heaven, and I feel called upon to come to her defence at once. She and the other women who express disrespect for those servants of the Most High, through your columns, must let the clergy alone or I won't let them alone. If some dear divine, either in Brooklyn or elsewhere, sees fit to dispose of feminine souls in a way which seems unfair, it is not our place to object. They are paid by women for doing that kind of work and it is none of our business.

It is not right, neither is it womanly, to call a pure-souled preacher like Mr. Matley hard names, just because his intellectual faculties are not up to the average. He isn't to blame, poor fellow. If Mamma Nature happened to have an

## ECONOMIC FIT ON.

when he was created, he ought not to be abused for it all his life. Such being the case, of course he studied theology and became a preacher, just as ducks take to water. Then, again, he may not have uttered those obnoxious sentiments. Some enemy may have told that story about him, out of pure malice. And what if he did say those things? His dictum will not settle the matter. A few other men may have a word or two to say upon that subject. Let us be calm, dear sisters. The men who do not preach will look out for our best interests in the future, as they have done in the past.

## A REMARKABLE EXPERIENCE.

Since writing the above, Mr. Editor, I have had the most remarkable experience imaginable. If I try to keep it all to myself, the burden may crush me. I humbly ask you and your many readers to share it with me. I intended to write about two hundred words when I began, and innocently closed my eyes and rested my head upon my chair, to think what the last dozen should be, for I was feeling very lazy, when, without a word of warning, I found myself in a strange locality and perched upon a high, thick wall which surrounded a small town, about as large as—oh! pardon me, I forgot that you may never have had the privilege of seeing Concordia, so I will forego making the comparison. The pavements were of gold, as were, also, the numerous church spires which so bedazzled with precious stones that the sight made my eyes smart. Here and there were groups of bedraggled, trampish-looking men, wearing mangy wings, and I judged, from their attitudes and gestures, that they felt dissatisfied about something, and I concluded that they were "free silver" advocates and felt cross because they had drifted into the gold bug's pew; but I was soon undeceived. Their words had no connection whatever with filthy lucre. Upon an eminence, a little to one side, was a dais surmounted by a large chair of gold and diamonds. There was something upon the dais, but I could not make out whether there were three forms in one, or one in three, on account of the effulgence. Nothing was definite in that direction except a few posing cherubim and a number of big angels with spears in their hands.

It was easy by this time for me to understand that the Matley heaven was a reality, notwithstanding my previous doubts, for there it was spread out before me, and I was all alive to give it a thorough examination. I knew that mundane women would be glad to hear about it, upon my return. I crept cautiously, behind the parapet, toward the gate, for my anxiety to see St. Peter and to witness the conduct of men upon entering paradise was uncontrollable. I approached the gate in good time, for a number of new souls had just arrived and were haggling with the gate-keeper. As I came within ear-shot a nervous little man was speaking in a high-pitched voice, which he seemed to consider very commanding, and this is what he said:

## NEVER CLEAN HOUSE IN HEAVEN.

"Do you say, sir, that women and babies are to be kept out of this heaven?" "That's what" said—"skulded" I replied, the saint with a touch of weary impatience in his tone. "How is it about spring house-cleaning?" queried the little man, as he half-closed one eye and pushed his tongue into the opposite cheek, as much as to say, "Now, I've got you."

## NEVER CLEAN HOUSE IN HEAVEN.

"Never clean house here, sir—move on!"

Then the little man entered with the proud air of a conqueror. He delivered not, but selected a beautiful, even pair of snow-white wings and, having donned them, he sat down upon a jewel-box and put his feet upon an ornament on the wall which resembled a piece of bric-a-brac that he had left on earth, and heaved a sigh of infinite relief. He could now do as he pleased—he had escaped the miseries of earth; he had found heaven.

## DISCOURT AND DISAPPOINTMENT.

The next in order was a tall, broad-shouldered man, and as he addressed the capacious saint, his face betrayed mingled disgust, disappointment and rebellion. He thrust his hands into his pockets and said almost fiercely:

"If what you've just told Sneakson is true, I prefer to take my chances out here."

But Peter assured him that his application for admission had been approved and, as he was a man, he must suffer the consequences, and, so, I pushed him roughly into bliss, and turned to the next. I observed that about ninety-nine per cent. of the applicants tried to escape for the same reason. When inside they began fighting themselves to wings, and such sultry, reckless as that celestial band exhibited is indescribable. One lusty fellow, who was too big to be babyish, could not suppress the quiver of his lip as he hitched a long wing too low down upon one shoulder, and a short one too high upon the other, remarking, "Nellie is never to come here. It doesn't matter how I look or behave." His conduct was a fair specimen of what I saw, and I heard more feminine names uttered in tones of loving regret and longing than I can remember. Altogether, it was the most forlorn and

## MISERABLE STATE OF HAPPINESS

"magnable. One homesick man, with a

clean-cut, intellectual face, while pounding a rough place in his halo which had been irritating him, began humming disconsolately:

"When we've been here ten thousand years, Bright-shining as the sun,"

whereupon the little man, Sneakson, whom I had seen enter with so much triumph, tumbled right down upon his knees and sobbingly shrieked:

"Ten thousand years away from Mary and the babies! Oh, I can't stand it! I won't stand it! Oh, Mary, forgive me, and take me back home, and I'll never find fault with you again! Oh, how I long to hear the children cry in the night for a drink! How I long to get up in the cold and pump water for them!" But his cries were in vain. He was

## CAUGHT TIGHT AND FAST

in the Matley heaven and had left hope behind. It would be tedious to tell even a hundredth part of what was disclosed to my wondering senses as I peered from my hiding-place, so I'll hasten to the final and, to me, most interesting scenes.

## AN IMPRESSIVE INCIDENT.

There was a suffocating stillness pervading all parts of the enclosure one day, a month perhaps, after I had taken my position, and the time seemed to be afternoon. Divine services were over, anyway, in which the broken-hearted victims had done their best to play their harps out of time and tune, and had walked out the song of triumph in a most doleful manner, and were then lying around in all attitudes, trying to forget their miseries for a few brief moments in semi-sleep, when there was a soft rustling at the entrance. Peter had

## EXCITING TIMES.

"Gigot sleeves, do you say?" "By these signs ye shall know them!" "Which way?" "Then there must be woman!" "Stand back!" "Down in front!" and they slapped one another with wings and harps, and mounted upon one another's shoulders, three deep, and behaved badly, in many respects, but she had vanished.

## REBELLION IN HEAVEN.

A momentary silence followed, and then the heavenly atmosphere turned green with sedition; and those big angels declared that unless the gate was thrown open, allowing them to go out honorably, they would beat the jasper walls into powder and rush out over the ruins; and a few began tearing up the golden pavement with which to carry out the threat. Then one of the spear angels flopped upon the dais, and engaged their attention long enough to say that the women had gone to their original state, whereupon the cry arose, "Away, boys, to the original state! That's the state for us! We'll find them, whatever state they are in!" Then another big angel tried his powers of oratory, and explained that the ladies were taking a much-needed rest in Nirvana, and did not wish to be disturbed.

## "NIRVANA! NIRVANA!"

they echoed with softened voices, as they tip-toed around, making enough noise with their newly-acquired plumage to awaken the ancient myths. "Then, we'll go and stand around on the outside of Nirvana and wait for them to awaken."

The big angels, seeing that this plan was a failure, held a consultation with the occupant of the chair, after which a cherub changed his pose, and thinking to frighten them into submission, spoke thus, with bitter sarcasm: "The vile creatures, known as women, are in hell!" This brought forth a shout of exultant joy, that shook the arches above and made the throne to tremble. The walls, also, began to weaken in places, showing what could be done.

## ONLY HELL AFTER ALL.

"Ho! ho! brothers, it's only hell, after all, and we've been threatened with hell too often to fear it."

"But I've heard that it's an awful hot place," panted a short, fat angel, as he wiped his perspiring face with a tuft of feathers, torn from one wing.

"Never fear, old man," exclaimed a tall one who was pulling off his shoulder ornaments, preparatory to escape, "if the women are there, things will be fixed up comfortable and home-like. There'll be fire-screens, and rugs and slippers, and easy chairs—you needn't worry. They'll turn that old, burnt-out lake into a thing of beauty, with hand-paintings."

By this time the walls were down, and I had to cling to the gate-post. The place was in semi-darkness, for some one had thrown an extinguisher at a cherub, and the throne was for the time vacated. The place where the city had lately stood resembled the playground of young cyclopes. The scene was awful and grotesque, and I called aloud for the pen of John Milton, but I think no one heard me, as no attention was paid to my demand. Come to think of it, it is just as well. This is not a bit like that little skirmish which Milton made such a fuss over. In this instance, there was no perille drawing off of the third part of heaven's sons. It was more in the nature of a stampede, and every mother's son rushed forth to find that mother, and tell her no place could be heaven without her.

But, sad to say, when outside, they knew not which way to go. They paused and looked blankly around, when, oh! joy! away in the distance, they caught flying view of those "girls" and with one accord they ran forward with hopeful eyes fixed upon the glorious—shall I say cloud by day and fire by night? One cynical old fellow tried to get up an argument, and thus to blast hope, by saying that according to his views, based upon years of painstaking study, those things were not sleeves at all, but only a pair of theosophical shells running wild; but the same person that had thrown the extinguisher, patted him more than gently on the mouth, and he subsided.

If I had someone after the crowd had departed, as there were only Abraham, David and Solomon together with a few other old-timers, noted as woman-haters,

left behind, so I glided to the ground and picked up

## THE WHITE WINGS

which Sneakson had abandoned and was delighted to find them just my size. I hesitated, thinking that it might be considered illegal for me to appear in man's attire, but when I remembered the alms and acts of the "new woman," I took the risk, and rising lightly into the air, floated downward, as Mr. Matley expects us to do. Upon arriving at my destination, I was overjoyed at finding a scene of exquisite delight. The tall man's predictions were more than fulfilled. It was home-like, and the women, true to feminine nature, had felt sure that the "men-folks" would come, if they had to destroy space in the undertaking; and they knew furthermore, that when they arrived they would be hungry, so there was an immense feast spread, in a beautiful grove upon a gentle slope. All the great statesmen, philosophers, and sages, who had luckily escaped heaven, had been helping to get things well arranged. Several angelic wells had been sunk, and the place was irrigated from the well-known "RIVER OF LIFE."

Luxuriant vegetation and rare flowers were the result of the gigantic undertaking, and the air was soft, cool and sweet. Musicians were tuning their instruments in various parts of this vast, unfenced domain, and there were all kinds of instruments, too. Little children were playing among the flowers, and there were tears of joy, happy smiles and loving embraces, on all sides. The women did a great deal of talking about the trouble that they had with old Charon, who objected to so much luggage; but they had to have things to wear and to keep house with, of course, and they confessed that every obolus had gone into his greedy old pocket, in consequence, but they said they were going to run a little steamer across soon, so that other women might get over with less trouble, and then old Charon could rest and become better-natured.

## ST. PETER IN A CORNER.

St. Peter I found in a corner, talking with the hired girls that he had met in the palace of the high priest, upon the memorable occasion which disclosed his meanness to become the foundation of the church. He was trying to excuse himself for weeping at that time, upon the plea of intoxication.

When the happy band gathered about the tables, I realized that I was not one of them, that I was still of the "earthly earthy," and, overcome with grief, I drew Mr. Sneakson's right wing across my eyes, when, presto! I found myself right here in my chair, in the same position which I had taken to select those twelve words. Not a living thing was in sight but an impudent bluejay, sitting upon the window and peering in at me. I don't know exactly what to make of the experience. Was it a reality, or did that jaybird take advantage of my closed eyes to hypnotize me and suggest all that I saw? Such a belief would ameliorate all the woes of the present, but jaybirds are very cunning, and it may all have been the jaybird. I am not much happier than I was before it took place.

## RETTA S. ANDERSON.

Concordia, Kansas.

## SUMMER LILIES.

Beautiful blossoms, bright with dew, Greet the sun with incense sweet; Bells of lilies, whose notes are true, Praising God for joys complete.

## Emblems of unselfish love,

Teaching us to look above The dark ground from which they rise Towards the wonders in the skies.

The yellow calyxes reveal Nature's law and sacred seal, Perfect union and life, Vibrate ever without strife.

Sweet lilies of the valley— Chimes of many little bells Swinging and gaily singing, Happy lives in song foretells.

Tiger lilies so haughty, Tell of many by-gone hours— When they were very naughty— Jealous of the other flowers.

Water lilies are floating, In ponds of rippling blue, And drinking water only, Like temperance children true.

Easter lilies so stately, Bow low in wind and rain, Breathing tones of melody, That a Christ shall come again.

MARION SIDNEY COLBY.

## TOUCH NOT THE FLOWERS.

Touch not the flowers—they are the dead's,

Throughout the room their perfume spreads;

Their subtle fragrance bathes the form In death so cold, in life so warm;

They soothed the spirit ere it fled From that still form, that we call dead.

Touch not the flowers.

Touch not the flowers—last night a bride Pressed them against her throbbing side,

And as her bosom rose and fell Breathed a pure love, they could not tell,

For deep amid their petals rare Love's fondest secret nestled there—

Touch not the flowers.

Touch not the flowers—a mother stands With roses, crushed by clasping hands;

While in a casket white and fair An only child is slumbering there;

To that still breast a rose she holds, In those still hands a rosebud folds—

Touch not the flowers.

Touch not the flowers, a wife bereft Of all the world to love, had left; Her husband on a funeral bier—

Her hands form the roses dead, An incense sweet to bless the dead.

Touch not the flowers.

CORAL ALMEDIA THOMAS.

## A Correction.

To the EDITOR:—Please permit me to state that the use of my name on the Chicago Camp-meeting programme is unauthorized and much against my wish.

When solicited, I positively refused to let my name be used and was greatly surprised at seeing it thereon.

MRS. G. PARTRIDGE.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats and by overwork and trouble. Hall's Renewer will prevent it.

## The Good Work Goes On.

THE WORK AT SPRINGFIELD, OHIO—EXCELLENT LECTURES BY MRS. LILLIE—PHYSICAL MANIFESTATIONS BY MRS. ALLIE SOMERS.

TO THE EDITOR:—I desire to add an encouraging word for our cause here. We have had with us Mrs. R. S. Lillie, who gave us three most excellent lectures, which gave us quite an uplift.

Our cause is evidently growing here, yet not as it would were we harmoniously organized. We have a number of good mediums here who are all trying to do what they can in their way to strengthen the cause.

We have recently developed a most excellent materializing medium, Mrs. Allie Somers, whose manifestations are giving splendid satisfaction, and while she does not advertise as a professional medium, we believe she is as good as the best, and her reputation is quietly extending, so that she is receiving calls to go elsewhere.

On the 10th of June, a score or more of her friends gathered at her home to celebrate the thirty-second anniversary of her birth; and by the aid of her husband they succeeded in completely surprising her. But her surprise was not greater than her gratitude when many beautiful and valuable presents were handed to her, among which was a very fine music box for her cabinet. We were all invited to the seance-room, where her guides showed their appreciation of our humble attempt to honor a worthy medium, by giving us some of the grandest manifestations we ever witnessed. Space will permit us to mention but one or two of the remarkable phenomena we beheld.

"White Star," a cabinet control, came out in a good light and asked for a handkerchief, which was given her, and taking it in her hands and rubbing it a few moments she transformed it into a lovely bouquet of flowers, which she passed around to each one in the circle, giving to each one a flower. Then at my request she dematerialized outside the cabinet, going down through the floor, and coming up again in a few moments; after which she joined Mrs. Somers in singing her favorite song, "Old Black Joe," after which she went into the cabinet.

Before closing, the medium was brought out dressed in black, while on each side of her stood a beautiful spirit form arrayed in white. These and many more just as remarkable things were done in good light, before an intelligent company, among whom were some of the best known professional and business men of our city, any of whom would verify these statements, if need be, by an affidavit.

We were all treated to a dish of delicious ice cream, after which we departed feeling that we were amply repaid for our effort in doing honor to a worthy and faithful medium. May the happy success of our effort stimulate others to remember with greater consideration the faithful ones who sacrifice for our cause.

J. S. HOLM.

## A SPICY DEBATE.

CONTINUED FROM PAGE 1.

and morality, we denounce such an ism, and shun it with the same degree of caution we would the poisonous rattlesnake. Let the Bible answer the question in 1 Timothy, 1st chapter, 1st verse.

We believe the Bible to be true, and its worth to society is unaltered; the religion taught has something to do with almost all charitable institutions. What does Spiritualism do? Does it forbid adultery? Does it not stop beneath degrees when a lady professes to write as they will to go with another, even if they be only one step above the brute, and that in physical makeup, and not in principle? Ask Dr. Hatch about this, or read his experience in Spiritualism.

You referred me to the witch of Endor. You should first see how God denounced this sin, and legislated against all such characters—and you spoke as if mediums are the same to-day, and I believe they are. Wallace, recently arrested in your own city—think of his delirium in the western cities. Of this we have not time to write.

Read Exodus xxii, 18. Was it not the law at that time the witch of Endor should have perished with like deceptive characters? The Bible is very plain on the doctrine; it speaks of the Devil and his angels; and that the children of darkness are wiser than the children of light. It speaks of just such persons as the medium. "There shall arise false Christs and false prophets, and shall show forth signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Demons are wise, and were the first to declare Jesus to be the Messiah. Read Luke iv, 41.

Why not call read characters like Dr. Hatch and Dr. Randolph to give us their views on Spiritualism? What does Hatch say about his wife stooping beneath morality, and finally following a man of no character? You profess to teach the highest standard of morality. Where can morality be established without some basis? Look into anarchism and see what it is—does it not oppose that which has brought a nation to greatness. And your doctrines oppose the means God has provided to Christianize, civilize and save mankind. Please show me some nation built up by Spiritualism.

Randolph, a medium of eight years, says: "I am now persuaded it is nothing but an evil spirit and infernal demon who, in the disguise of my own mother's spirit, gained my soul's confidence, and led me to the very brink of ruin." Five of his brethren destroyed themselves by following the doctrines of devils.

From the Banner of Light: "Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes; adultery, murder and lust; it weakens man's intellect and individuality; changes his worship of God to a worship of ghosts." Any man, according to this man, of broad experience, could with more safety invite a cholera into his house than a medium.

I am sorry I have not more time for this subject—probably will have more time in the future.

You can say and feel as you please in regard to this letter. I will take the Scriptures for my guide, and feel safe in so doing. You may take THE PROGRESSIVE THINKER, and let it be your leader, but leave me the Bible, the book the young infidels of Europe could not burn.

Yours,

A. R. SNEDEGAR.

[TO BE CONTINUED.]

## THE OLD AND THE NEW.

Striking Contrast Between Orthodox Religious Poetry and the Poetry of Spiritualism.

TO THE EDITOR:—After reading that masterly address of the Hon. A. B. Richmond, delivered at the recent June picnic at Cussadaga, in glancing over the books in my library, my eyes fell upon an old copy of "Hervey's Meditations Among the Tombs," which belonged to my mother, and which I verily believe she perused a hundred times.

I was immediately impressed with the great contrast between these two productions—with the joyful tranquility, bright hope and absolute knowledge contained in Mr. Richmond's lecture, as compared to the dread, fear, doubt and gloomy hope of "Meditations" of fifty years ago.

And then I thought of many verses of poetry, perfect gems of their kind, but entirely too sad to correspond with the Spiritualistic intelligence of the present day. Among these may be mentioned our lamented Lincoln's favorite:

"O, why should the spirit of mortal be proud?"

"And must this body die?"

"Hark! from the tomb a doleful sound."

"Beneath those ragged elms, that yew-tree's shade,

Where heaves the turf in many a mouldering heap,

Each in his narrow cell forever laid,

The rude forefathers of the hamlet sleep."

"Oh! let the soul its slumbers break—

Arouse its senses and awake

To see how soon

Life, in its glories, glides away,

And the stern footsteps of decay

Come stealing on."

"And while we view the rolling tide,

Down which our flowing minutes glide

Away so fast,

Let us the present hour employ,

And deem each future dream a joy

Already past."

"Let no vain hope deceive the mind,

No happier let us hope to find

The morrow than to-day;

Our golden dreams of yore were bright,

Like them the present shall delight—

Like them decay."

"Our lives like hastening streams must be,

That into one engulfed sea

Are doomed to fall—

The sea of death whose waves roll on

O'er king and kingdom, crown and throne,

And swallow all."

"Alike the river's lordly tide,

Alike the humble rivulets glide,

To that sad wave!

Death levels poverty and pride,

And rich and poor sleep side by side,

Within the grave."

"Our birth is but a starting-place;

Life is the running of the race;

And death the goal:

There all our glittering toys are brought—

That path alone, of all unsought,

Is found of all."

"See then, how poor and little worth

Are all the glittering toys of earth,

That lure us here;

Dreams of sleep that death must break;

Alas! before it bids us wake,

We disappear."

"Long ere the damp of death can blight,

The cheek's pure glow of red and white

Has passed away.

Youth smiled and all was heavenly fair—

Age came and laid his finger there,

And where are they?"

"Where is the strength that spurred decay,

The step that revelled so light and gay;

The heart's blithe tone?

The strength is gone, the step is slow,

The joy is gone, the music, and woe!

When age comes on."

Beautiful poetry, but oh, how sad!

How out of tune with the grand chorus of Spiritualism! Such verses, together with old-time gloomy orthodoxy, to which they were adapted, have outlived their beauty and usefulness, as beautiful mourning flowers, they have faded and died, and from their destruction spring the overgreens of Spiritualistic immortality.

H. V. SWERINGEN.





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be published. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Walter Howell has returned from San Francisco, where he has been working for several months very successfully, and is now ready to make engagements with eastern societies for the coming fall and winter lecturing season. His address will be as follows: 167 West 129th street, New York.

Mrs. H. Boydston writes from David City, Neb., expressing thanks for assistance rendered her, and says: "It was a surprise to me and came like the burst of sunshine after a stormy day. Bless you all. You cannot know how much good you have done, for indeed I was a great distress of mind and body. The receipts amount to seven dollars, and I shall try to make it 'spin out' to best length possible; and the good words and wishes did me a world of good. Still failing in strength, but so glad to have learned of truth and light. Thank you, every one."

Dr. J. M. Peebles proposes to publish the discussion he has had with the anti-Catholics, in THE PROGRESSIVE THINKER, in pamphlet form.

Hannibal, Mo., camp-meeting will commence August 2, and end August 12. Moses Hull will be the principal lecturer, assisted by Mattie Hull and others. This meeting is to be at one of the most beautiful parks in the world, and easy of access, Hannibal being a good railroad center, and the street cars run from the union depot in Hannibal direct to the park. Reduced rates on railroads and river.

L. E. Cole writes: "I received the Encyclopedia of Death, and am more than pleased with it. I consider it the best book I ever read in my life, and I am going to fill a little corner of my bookshelf with just such matter. I have promised the book to at least a half-dozen people to read. THE PROGRESSIVE THINKER I also send out to my friends, hoping to do at least a little good in the good work."

T. A. Thompson writes that after lecturing at Lawrence, Kas., the 21st inst., he would go to Mount Pleasant Park Camp, Clinton, Iowa, and thence to Chicago. He expects to reach Chicago in time to spend Sunday, August 4th, here, and if a society would like a lecture upon the philosophy and teachings of Spiritualism, he will present a lecture that will be instructive, suggestive and give satisfaction. Sunday, August 11th, he lectures in Sandusky, Ohio.

Frank T. Ripley, the noted platform test medium and lecturer, has the following engagements: At Lake George, N. Y., Sunday, July 23rd; at Lake Brady Camp-meeting, (via Kent), for the entire month of August. He is now ready for engagements for the fall and winter. Address him at Lake Brady, Ohio, via Kent, during the month of August.

Rev. Charles J. Budlong writes: "I have earnestly and carefully investigated the phenomena of Spiritualism during the past two years and more, and I can do most truthfully say that I am firmly convinced of the reality of spirit return from the glorious realms of eternal joy and endless day of this mortal and sin-darkened world of ours. Weeping may endure for a night, but joy cometh in the morning; and the dawning of the morning is to every soul, when that soul emerges from the darkness of error into the pure, white light of truth. Your ably-edited paper, THE PROGRESSIVE THINKER, is doing a noble work in striking the manacles and fetters from the slaves of ignorance, bigotry and superstition, and I sincerely trust you will be in the future even more efficiently sustained in your glorious work than you have been in the past. I have read with deep interest the scholarly articles that have appeared from time to time in your journal, from the pens of Dr. Peebles, Prof. Johnson, Mr. Hudson Tuttle, Dr. Westbrooke, and many others; and I am especially interested at this time in the exceedingly elaborate and logical article, 'A Comprehensive Study of the Double Life,' by Prof. Andrew Cross, of Portland, Maine. Thousands of people are often-times pushed by unseen hands into error, and no blame can be attached rightly to such. The editorials are simply grand. After taking the paper from the office, I usually look at once to see if there are articles signed J. R. Francis, and feel greatly disappointed if I cannot find one. There is certainly no publication known to me of so great value to humanity as THE PROGRESSIVE THINKER."

Mrs. A. E. Harland writes that she has established an interesting meeting in Grand Army hall, San Jose, Cal., on Sundays at 2 p. m. Mediums and speakers take a part of the time, and the balance is filled with short addresses and giving of tests, with psychometric readings by Mrs. Harland. The idea of

mediums being required to have a certificate from a board of examiners, as some advocate, does not meet her approbation; and she thinks the "board" itself would need to be examined to find out if its members were capable of judging of the capabilities of mediums.

R. F. H. writes from Hardwick, Vt.: "The series of lectures by Mrs. Mattie E. Hull has just closed, much to the regret of Spiritualists and liberals of Hardwick, but to the great edification of ministers and church-goers in the vicinity. Though greeted by small audiences, Mrs. Hull spoke in a charming, generous, eloquent way that won the hearts of her listeners and lifted them, for the time at least, to sublimer, better heights. She has become, during her short stay in our community, very dear to us; she must certainly earn all that can be said in her praise. By her suggestion a society has been organized, which, it is hoped, will work with harmonious and earnest efforts in the grand, noble cause of Spiritualism. Our society is to be known as the 'First Spiritual and Liberal Union of Hardwick.' We have already started a library, also by Mrs. Hull's suggestion, and she most generously donated several of the books written by herself and husband."

J. W. Dennis, of Wooley's Summerland Beach Camp, writes that Mrs. M. Lawhorn, of Columbus, Ohio, came upon the platform last Sunday a perfect stranger, and gave two recognized tests in good order, something that she had never done before. "We find her a first-class medium and recommend her to all our people. Her address is 117 S. Scioto St., Columbus, Ohio."

S. N. Aspinwall writes from Minneapolis, Minn.: "Our camp is a decided and overwhelming success, and after buying and paying for the property of the old association, which was sold at public sale by the assignee, also buying and paying for our tents, speakers, and all other indebtedness, we have a nice sum in the bank to our credit, and the camp has only been opened two weeks."

Nellie Phillips Raleigh writes: "The Paw Paw Valley Spiritual Association will hold a grove meeting at Lake Side Park (Mich.), Sunday, Aug. 4, 1895. E. W. Sprague, of Jamestown, N. Y., will lecture and give tests from the rostrum, at 10:30 a. m. and 2:30 p. m. Mr. Sprague has a national reputation as lecturer and test medium. Everybody should hear him."

Geo. Moon writes: "The Spirit Endeavor Society closed its fifty-sixth meeting (which has been very successfully conducted by Mrs. Sarah E. Bromwell at her residence, 1 South Hoyne avenue), the 14th inst. Mrs. Bromwell will work in the interest of the Chicago Union Camp-meeting, and solicit the aid of all good Spiritualists, and ask their co-operation, to make it a success. After the discourse of the guide, George White, on the subject, 'How to Avoid Evil Influences,' tests and messages were given by Spirit Guide Don Lazay, and the Guide Amends to the friends, who were all well pleased; the guides then thanked the friends for the beautiful flowers presented, and bade good-bye to all present, who regretted the adjournment until September."

F. H. P., of Santa Cruz, Cal., writes: "Mrs. Carrie Downer-Stone, of San Jose, Cal., is speaking for Unity Spiritual Society, Native Son's hall, during July. Last Sunday evening every seat was occupied, and her lecture on 'Spiritualism and Immortality,' followed with poems on subjects selected by the audience, and her clairvoyant tests were well received. Mrs. M. E. Aldrich is now away from her beautiful home by the sea, to Monterey for a short stay. She expects to go soon on a lecturing tour of this coast. Any place wanting her to lecture and give tests can address her permanently. Mrs. F. A. Lagan, of Patterson and Mrs. Smith have been doing some public and private work here."

Mrs. Ada Foye, the popular pastor of the society that meets at No. 77 Thirty-first street, has her residence at No. 75 Thirty-first street. Her hours for giving private sittings are: 10 a. m. to 4 p. m. on Tuesdays, Wednesdays and Fridays. Dr. J. C. Phillips, psychometrist and healer, is a fixture at Clinton Camp, Iowa. The Doctor is doing a most excellent work in his line, and is deservedly popular. J. Madison Allen's summer address will be at Spring Hill, Kas. He is engaged in special literary work, which will occupy most of his time during his summer vacation. Will be pleased to correspond with societies for fall and winter work as lecturer, test medium and singer.

M. Theresa Allen writes from Spring Hill, Kas.: "Since subsiding, for the time being, from the activities of the past lecture season, I have determined to spend my summer's vacation in quiet reading and physical recuperation, preparatory for next fall's resume of duties upon the rostrum as lecturer and platform test medium. But, while I expect to be a 'school-girl' through the heated term, I should be glad to hear from, and make engagements with societies anywhere for lectures, etc., for the fall and winter. Address as above."

**Woman's Day at Mt. Pleasant Park.**  
In behalf of the Ladies' Independent Union of the Mississippi Valley Spiritualists Association, I wish to announce through the columns of your paper, to all who are interested in our work, that arrangements have been made for a special programme for "Woman's Day" (August 24th) at Mt. Pleasant Park Camp-meeting, Clinton, Iowa. Mrs. Armstrong, the talented "Suffragist," of Buffalo, New York, has been engaged to lecture that day, upon a subject suitable to the time and place. The entire day will be devoted to woman, and from conference in the morning till the evening, every effort will be made by our ladies for a pleasant day to all friends present. Let the friends remember the date—August 24th. I mention this date in particular, I feel that each date of the entire season should be mentioned as specially, for in the talent secured for the platform and seance room, we are sure of the utterance of truth; and I wish to assure all friends who think of attending the camp-meeting beside the great "Father of Waters," you will receive a hearty welcome, and every effort will be made for your enjoyment while on the grounds. Hoping much from these great camp-meetings all over the land, that the truths of Spiritualism may find new footholds in the earth, I am yours for enlightenment.

MRS. JENNIE E. McGRATH,  
Sec'y L. U. of M. V. S. A.

## W. H. BACH.

## He Is Now at Onset, Mass.

ONSET, MASS., July 16, 1895.  
When I wrote my last letter we were on the cars, speeding toward the rising sun. Not only that, for the time being we were Christian Endeavorers. But, the most we endeavored to do was to manage to exist through the crush necessary to accommodate the thousands of people who were called East by the low rates.

After the discomfort of traveling in crowded coaches, you can well imagine the pleasure it was to us to reach the cool shores of Onset Bay, and meet the friends who had gathered here for the summer camp-meeting.

The first familiar face which met our gaze was that of the dead, buried and resurrected Moses Hull. Moses is a great deal like Banquo's ghost. He will not down. No sooner did they have him struck dead on account of his (alleged) blaspheming their deity than he was reincarnated and kept at his old tricks. Moses is a little grayer than he was when we last met, but he is the same old Moses Hull, and his health is much better than it was before his sickness. Mattie was with him, and does much to make the work lighter, both with her assistance and presence.

Onset is a beautiful place, on an arm of the great Buzzard's Bay, one of the nicest little landlocked bodies of salt water that can be found. The entire bay is dotted with boats, some of them very swift, steam and naphtha launches, and last, but by no means least, the new steamer, Captain Burgess' "Genevieve." This is a new boat, just put into service, and it was appropriately dedicated yesterday by the kind offer of Captain Burgess to take the children of Onset on a free excursion. This was hugely enjoyed by those fortunate enough to be children, and won many a kind word for the obliging captain.

Onset is well supplied with mediums for all phases. Emerson has been with us for several days, and closed his engagement to-day, with weather and all conditions against him, but notwithstanding all that, his test seance resulted in forty-eight names being given, and below all were recognized. That the may live long and prosper, is the wish of the friends he leaves behind him.

We have heard it stated that the Spiritualists were about to lose control of Onset. It is the same old case. "A lie will travel around the world while the truth is getting its boots on." It will be many a long day before the Spiritualists lose control of Onset. The greater proportion of the stock is now in the hands of wealthy and philanthropic men who are Spiritualists, and they say that it is to be kept for camp purposes. When Onset was started we did not have the experience we have had since in getting camps started, and some mistakes were made which have been detrimental to the greatest good of the camp. These are now to be remedied by legal means, and with a harmonious board and with one or two exceptions harmonious stockholders, Onset's prospects never seemed brighter than they do to-day.

Saturday, July 13th, was devoted to the Veteran Spiritualists' Union. This is an association organized to assist worthy mediums, who, on account of sickness or misfortune are unable to be self-sustaining. It also hopes to be in condition to assist some of those who are arrested for the very heinous crime of being a medium, to fight some of the legal battles which are necessary in the very near future.

Spiritualists, what are you going to do about this? It is a question which should be taken up at every camp this summer. Will some one make it his or her business to see that in a conference there is a complete discussion of the subject? With eighteen of our accredited workers arrested and punished in the past six months for doing nothing except giving the world the benefits of their mediumship, we can look for nothing but a continuance of the same medicine unless we really band ourselves together and carry a case to the Supreme Court. When such workers as Dr. J. C. Badort, of Michigan—in whose behalf the business men of the city will sign a petition to the Postmaster General to have his mail delivered to him—are arrested for practicing mediumship, it is time that Spiritualists ceased their warfare upon such subjects as "Is Spirit matter?" and fighting petty battles of their own, and settled right down to business, opened their pocketbooks and showed the people of the United States that we are a people who will not stand any orthodox snare.

Next time I will tell you more of the workers on the grounds.

W. H. BACH.

## CENTRAL DEPARTMENT.

## The National Spiritual and Religious Camp Association.

CENTRAL DEPARTMENT, ASHLEY, OHIO.

Ashley Camp, in Wooley Park, at Ashley, Ohio, is another one of the camps that is organized and incorporated under the State laws of Ohio, and is an auxiliary or branch of the parent association that is located at Mantua, Ohio. This parent association has appointed Prof. D. M. King as organizer of camps and societies, not only in the State of Ohio, but anywhere in the United States. Sister Anna L. Robinson, of Port Huron, Mich., is associated with Brother King, and both are earnest workers in our cause. They accept all societies that choose to come under the protecting wing of this great national association, that has no equal as an association, that can give the proper protection to all societies and camps that choose to come in with us. There is room in Ohio for at least ten good camps, if they are properly located and properly handled. Other camps and societies will soon join us from other States, and in short time the strength of this great movement will be felt, for our strength lies in the fact that we are soliciting money from any society, camp or individual medium, or person; but we rely upon the generous contributions at each camp, and they are told to help themselves, for the parent association can take care of itself for all future time. Those who wish to come under our protection, and form a perpetual alliance with a sound institution that is founded upon the laws of our country, and also upon an honesty and integrity of purpose, can address Prof. D. M. King, organizer, Mantua, Ohio, or Mrs. Anna L. Robinson, Port Huron, Mich. Ashley camp flourishes under our protecting care, and is doing well for a new camp.

and is located about 33 miles from Columbus, Ohio, on the "Big Four" railroad, lines between Cleveland and Columbus.

The Hon. Charles Waugh, of Ashley, is president, and his youth, vim and courteous manners win for him many thanks from warm friends, and he makes a first-class officer. The list of speakers includes Moses Hull, who is engaged for two weeks, and Mrs. Mattie Hull, who is engaged during the whole season of three weeks and four Sundays, and has charge of the music and physical department; also of the children's department. Brother D. M. King is listed to teach in the physical department, and is engaged for the whole session; Dr. Shirley is also engaged for the platform work.

Mrs. Lawken, of Columbus, will visit the camp for the purpose of giving tests. She is at present with Wooley Camp people, and I can testify that she is a first-class platform test medium. Mrs. Carrie Currens, of Toledo, an inspirational speaker and test medium, will also add to the interest at Ashley. Altogether this camp is one of the best of our Ohio camps, and is situated in one of the richest regions of this the wealthiest of our States. Spiritualistic camps convert thousands to our cause, and Ashley camp has more than done her share in the work. Long may she wave, and long may the influence from Ashley camp be felt in the great realm of Spirit in this earth-plane.

The session of 1895 will commence the 18th of August, and close the 8th of September. Tents can be had on the grounds by applying to W. Granger, secretary, in advance. A good dining-hall is located on the grounds, and the town of Ashley is close to camp, and all can be accommodated at any time.

J. W. DENNIS.

## EVA A. CASSELL.

## At Onset Bay Camp-Meeting.

TO THE EDITOR:—Our camp-meeting has entered upon its second week, and we are now in the midst of the most successful session ever known at Onset Bay. The mediums who have traveled from all parts of the world to take part in our camp-meeting.

Prof. Carpenter, the noted mesmerist, gave several exhibitions of his power over the human mind, and in a few cases, disembodied intelligences were enabled to control, for the first time, human organisms. The Professor's lectures were instructive and his experiments in hypnotism amusing.

Lizzie Harlow has found an earnest, forcible speaker.

Mrs. Pepper delivered hundreds of tests in the pungent, spicy style her name symbolizes, and made many converts to our philosophy. She spoke like a Nemesis on the track of the guilty, and the secret sins of the masses were dragged forth into the light of day and the evil-doer trembled in his boots. Her all-seeing eye should discover what he most desired to hide from the knowledge of the multitude. Instead of humbly soliciting tests from this little lady, there were many who shrank back behind their brethren to avoid her eagle eye—"a guilty conscience needs no accuser." On the other hand, many hearts were made glad by the wonderful tests given through Mrs. Pepper's mediumship.

Moses Hull delivered several interesting lectures and crowds flocked to hear him. He was followed by our own Edgar W. Emerson, whose mediumistic powers seem to have increased since his last visit here. He gave some remarkable tests, one of which I will mention. He said to a gentleman in the audience, "A spirit comes to you (giving the name) and he holds in his hand two dried-up substances, small and hard, and he says that they were taken from his body while he was living, and that you held them in your hand." The gentleman acknowledged that the incident was a fact and stated that the shriveled substances were a peculiar growth similar to gall-stones and had been taken from the mortal body of the manifesting spirit.

The meeting of the Veteran Spiritualists' Union was of an interesting order, and Mrs. Cadwallader performed her mission in begging earnestly for funds in support of the union. She announced herself as a beggar, but a thrifty one, and was successful in raising a large sum for the union.

The Indian wigwag, situated in the woods bordering on the salt water, began its summer's exercise this morning. Public healing for the masses seems to be its mission in the forenoon. The wigwag is in charge of Mrs. Weston, who has been beautifully decorated its interior with oil paintings of Indian chiefs and ancient Indian relics. In fact, the wigwag is a centre for spirit-braves and squaws, who gather there to assist and benefit the white people. Those who are ill on the grounds, may go to the wigwag every morning, where they will be magnetically treated by Indian medicine-braves, controlling their mediums, and some wonderful cures are made here.

Many mediums are on the grounds. Mrs. Bliss, Mrs. Fay, Mrs. Beste, Mrs. Sawyer, Mrs. Ross and Mrs. Hatch on West Central street, from California. The latter lady produces phenomena of high order, and her spirit forms are strong and well-developed. Mrs. Melissa Miller, a medium of fine clairvoyant powers, is engaged in her work. Mrs. E. J. Ulrich (from 55 Vine street, Cleveland, Ohio) has just arrived here from Lake Brady. She was warmly welcomed by the Onset people and by our president, Dr. Storer, who could vouch for the wonderful phenomena produced by the lady, when, as Mrs. Compton and Mrs. Markoe, she was bodily taken from her cabinet through the process of dematerialization, to the astonishment and horror of the sitters, and later returned to the cabinet in the same unharmed manner. Mrs. Ulrich has purchased land in the center of the camp, and will erect a fine cottage by another season.

We shall have a feast of reason and a flow of soul during the weeks to follow, with Clara Conant, Joseph Stiles, A. E. Tisdale, Frank Baxter, Jennie Hagan-Jackson, F. A. Wiggins, W. J. Colville, Carrie Twing, W. F. Peck, Cora L. V. Richmond, J. Clegg Wright and others.

EVA A. CASSELL.

The last census made on account of notes, bonds, or other promises to pay, whether public or private, and these were not included in the estimated wealth for the reason that, while they are owned by one individual or corporation, they are owed by another.

## CALIFORNIA NEWS.

## Movements in Spiritualistic Circles in Los Angeles and Vicinity.

## Programme of the Santa Monica Camp-Meeting.

The First Spiritual Society have been very fortunate in the selection of their exponents of both the philosophy and the phenomena of Spiritualism during the past three months. The excellent tests of Mrs. R. Cowell, of Oakland, Cal., during her engagement with this society during April did much to arouse an interest in our philosophy by her forceful eloquence and strong, clear-cut tests. She was ably assisted by Geo. W. Carpenter, the medium, and Prof. Bowman, who in the occult sciences add subjects with which he has become so well versed, and therefore so capable of fully making himself understood both with the timid investigator and the well-read Spiritualist. His subjects attracted many to our meetings during April and May. From here he was called to speak at San Diego, where Mrs. Cowell also went for May, to fill a very pleasant month in that particularly favored locality.

We had the pleasure of having with us Mrs. Laid Finnican, of San Francisco, during the four Sundays in May, and her quiet, easy manners and convincing tests won for her a host of friends.

The Barnett family, spiritual evangelists, were here fresh from the field of victory at Santa Monica, where they succeeded in establishing a firm foothold for spiritual meetings. Mr. Edw. Z. Barnett and little daughter, Zoe, sang themselves at once into popularity here, as did Mrs. Barnett with lectures and tests.

Next the society bestirred themselves for a medium for the summer months of July, August and September, and the choice fell upon the greatest, and we think the most phenomenal medium on the Pacific Coast, and it was none other than Ben M. Barney, of Portland, Ore. The man who is heeding rapidly fame, as the reader of sealed letters. He, with his most amiable aid, Mrs. Barney, and daughter Eddeva, arrived and took charge of our meetings the last Sunday in June, and to tell the whole story in one sentence without embellishment, our audiences have trebled in numerical attendance already, and this is only his third week with us, and we are now looking forward to a veritable land-slide towards our cause in this city, and it can be attributed to nothing but this medium's wonderful generalship and personal magnetism, which seems to be irresistible among all classes alike. There is not the least doubt that within the next twelve months this society will have secured a site and erected a building suitable to the purposes and uses of this grand philosophy, and we can safely say we owe much of it to the honest, conscientious medium, Ben M. Barney.

I overlooked one speaker that was with us for several Sundays in June, and that was W. P. Haworth, of Long Beach, a most eloquent speaker, and withal a deserving spirit in any meeting of liberal-minded persons on God's footstool.

He has been doing a giant's work in the environments of ecclesiastical darkness, and among the clouded brains of orthodoxy at that place, but the clouds are breaking, and the bright sunshine of truth is being felt there, through the lips of this disciple of the Golden Rule. He is the pastor of a denomination that has for its principles the doctrine of that good but little understood commandment.

The camp-meeting is an assured fact. At a mass-meeting held in Music hall, this city, the Camp-meeting Association of Spiritualists was formulated, with S. D. Dye, our worthy president, at its head; F. X. Deland, secretary, and the place of camp is located at South Santa Monica, eighteen miles distant from Los Angeles. The circulars and programme are out, and any information regarding same may be had by addressing S. D. Dye, the president of the Camp-meeting Association, after July 21, the opening day at Santa Monica.

The camp is directly on the beach of the Pacific Ocean, and good fishing, boating and bathing may be indulged in during the hours for recreation. The following programme has been arranged as accurately as can be done, though there are a great many speakers and mediums, no doubt, who will assist in the present camp before the same is through with the present session.

**JULY PROGRAMME.**  
21st. Flag raising and addresses by the president, Prof. Loveland, Prof. Bowman and Dr. Peebles. Tests by Dr. Louis Schlesinger, Mrs. Cowell, Mrs. Elliott, and others.

22nd. Addresses by Miss Lydia Allen, Prof. Bowman and W. P. Haworth. Tests by Mrs. Baldrige, Mrs. R. Elliott and Ben M. Barney.

23rd. 10:30 a. m., conference; afternoon and evening addresses by Geo. W. Carpenter and Mrs. Cowell; tests by Ben M. Barney and Dr. Schlesinger.

24th. Addresses by Mrs. Elliott, Prof. Loveland and Prof. Bowman; tests by Mrs. Cowell, Ben M. Barney and Mrs. Baldrige.

25th. 10:30 a. m., address and tests by Mrs. Cowell; 2:30 p. m., address by Rev. W. P. Haworth; tests by Dr. Schlesinger. 7:30 p. m., grand musical soiree, by and for the benefit of Prof. James G. Clark.

26th. 10:30 a. m., conference; 2:30 p. m., address by Lydia Allen, tests by Mrs. Elliott. 7:30 p. m., address by Prof. Loveland; tests by Dr. Schlesinger and Ben M. Barney.

27th. Addresses by A. B. Cooney, Mrs. Cowell and Rev. Carpenter; tests by Mrs. Baldrige, Ben M. Barney and Mrs. Elliott.

28th. 11 a. m., mediums' test circles and conference; addresses, afternoon and evening, by Prof. Loveland and Mrs. Cowell; tests by Dr. Schlesinger and Mrs. Baldrige.

29th. 10:30 a. m., mediums' meeting; addresses, 2:30 p. m., Mrs. Cowell; 7:30 p. m., Prof. Bowman; tests by Mrs. Elliott and Ben Barney.

30th. Addresses by Miss Allen, W. P. Haworth and Prof. Loveland; tests by Schlesinger, Barney and Mrs. Baldrige.

31st. addresses by Mrs. Cowell, Rev. Carpenter and A. B. Cooney; tests by Mrs. Baldrige, Ben Barney and Mrs. Cowell.

**AUGUST PROGRAMME.**  
1st. Women's day; addresses by the

prominent workers for the cause of woman.

2nd. 10:30 a. m., mediums' conference; addresses, 2:30 p. m., Rev. Haworth; 7:30 p. m., Miss Allen; tests by Mrs. Cowell, Dr. Schlesinger and Mrs. Elliott.

3rd. Addresses by Mrs. Elliott, Prof. Bowman and Prof. Loveland; tests by Mrs. Cowell, Ben M. Barney and Dr. Schlesinger.

4th. 10:30 a. m., mediums' conference and test meeting; addresses, 2:30 p. m., Prof. Loveland; 7:30 p. m., Prof. Bowman; tests by Dr. Schlesinger, Mrs. Cowell and Mrs. Elliott.

5th. Addresses by Miss Allen, Mrs. Cowell and Prof. Bowman; tests by Ben M. Barney, Dr. Schlesinger and Mrs. Elliott.

6th. 10:30 a. m., mediums' conference and test meeting; addresses, 2:30 p. m., Mrs. Julia Schlesinger; 7:30 p. m., Mrs. Cowell; tests by Dr. Schlesinger, Mrs. Elliott and Ben Barney.

7th. Addresses by Prof. Haworth, Mrs. Elliott and Prof. Loveland; tests by Mrs. Cowell, Ben Barney and Dr. Schlesinger.

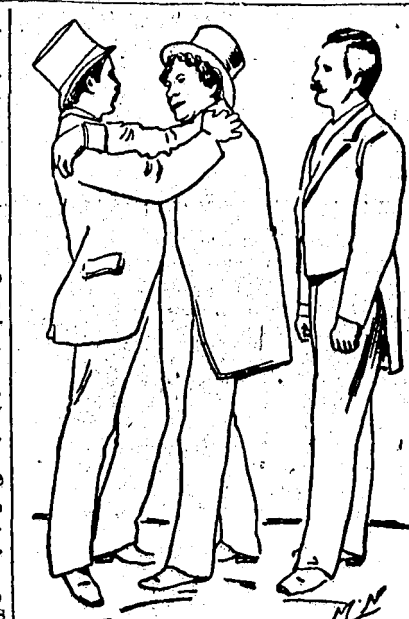
8th. Addresses by Prof. Bowman, Mrs. Schlesinger and Prof. Loveland; tests by Dr. Schlesinger, Mrs. Cowell, Mrs. Elliott and Ben Barney.

9th. 10:30 a. m., mediums' conference; addresses, 2:30 p. m., Miss Allen; 7:30 p. m., Mrs. Cowell; tests by Mrs. Elliott and Ben Barney.

10th. Addresses by Mr. Elliott, Prof. Bowman and Miss Allen; tests by Mrs. Cowell, Mrs. Baldrige and Ben Barney.

11th. 10:30 a. m., mediums' conference and test meeting; addresses, 2:30 p. m., Prof. Loveland; 7:30 p. m., Mrs. Cowell; tests by Dr. Schlesinger, Mrs. Cowell and Mrs. Elliott.

MILTON M. LYON, Secy., Frisco Spiritual Society, Los Angeles, Cal.



## HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presaged in the history of the hypnotic phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader as well as helpful and instructive to the student. The work is a handsome volume of 80 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

## GEMS OF FREETHOUGHT.

The Myth of the Great Deluge. By James M. McCann. Price 10 cents. It is the most complete and overwhelming refutation of the Bible story of the Deluge that has ever been published. Underwood. To read it is to be astonished at the possibilities of religious credulity.—T. B. Wakeman. Mr. McCann's dynamite bomb has blown the fallacy of the Deluge story to atoms. ought to meet with a very large sale.—O. P. Farrell.

The Evolution of the Devil. By Henry Frank, the independent preacher of New York City, the most learned, accurate, scientific and philosophical analysis of his Satanic enemy ever published. The book contains 80 pages, is beautifully bound, with likenesses of author on title page. Price, 25 cents.

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Standing up for Jesus? or what the editor of the Freethinkers Magazine thinks of him. Price, 4 cents.

Address, "The Progressive Thinker," Chicago.

## EDITH BRAMLEY'S VISION.

A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements pertaining to human progress that are in opposition to the dogmatic religious teachings. Price 15 cents. For sale at this office.

## CHRISTIANITY A FICTION.

The astronomical and astrological origins of all religions. A poem by Dr



## INTERESTING FACTS AND PHENOMENA.

### PHENOMENAL.

#### Spirit Painting and Messages.

To WHOM IT MAY CONCERN:—I, S. Van Brocklin, do hereby certify that nearly every day for several months in my own house, alone and in my own room, with doors locked, at different hours my hand has been controlled to write by a power of whose presence at these times I have been perfectly conscious; that the messages have been of a character indicating a powerful intelligence; that at various times I have received messages upon subjects with which I was unacquainted, and told where I could find material evidence bearing upon the subject of the message to prove its accuracy, and those messages were signed "Napoleon."

On Sunday, June 24, 1895, between the hours of 11 and 12 o'clock in the morning, in my home alone, and in my own room, I received the following message: "Van, go to Mrs. Aber's before 1:30 to-day. Important. NAPOLEON."

At the hour above mentioned I was at Mrs. Mabel Aber's, 534 Seventh avenue, New York City, and in like manner as previously described, was told to take the slates and sit at the table; that I took from a number of common school slates lying upon the mantel, two slates, which I cleaned thoroughly, trying them securely with a stout cord, grasping them in both hands, and seated myself opposite the medium at a table near an open window. At the expiration of about fifteen minutes I heard a number of loud raps upon the table, and in answer to the question by me: "Have you finished?" three louder raps were heard, indicating yes. I asked if the message was for Mrs. Aber; the response was one loud rap, indicating no. Asking if it was for me, the response was three very emphatic raps followed by a number of raps in rapid succession upon the table and slates. Untying and separating them, upon one I found written the following message:

"MY DEAR MEDIUM:—You are engaged in a warfare for humanity. Sit up at a table with no visible vortices. Follow your impressions. You are in our hands. We will guide you aright. The good and true of Spirit-life are with you. Those who are for you are greater than those who are against you. All will end well. I am with you for the right. NAPOLEON."

The slates can be seen at the residence of Mrs. Mabel Aber.

S. VAN BROCKLIN.

STATE OF NEW YORK, ss.

COUNTY OF NEW YORK, ss.

On this 11th day of June, 1895, personally appeared before me S. Van Brocklin, to me known to be the person who signed the foregoing statement, and made oath in due form to the truth of the same.

Sworn to and subscribed before me this 11th day of June, A. D. 1895.

Signed, THOS. F. VANZANDT,

Notary Public for City and County of New York.

TO WHOM IT MAY CONCERN.

This is to certify that we, Adeline Schilling, residing at 144 East 50th street, New York City; Augusta Kearney, residing at 818 Tompkins avenue, Brooklyn, N. Y.; and S. Van Brocklin, residing at 777 DeKalb avenue, Brooklyn, N. Y., to test the phase of mediumship known as spirit painting, painting given through the mediumship of Mrs. Mabel Aber, of 584 Seventh avenue, New York, did on the night of Friday, May 31, 1895, attend a seance at the residence of the medium, with the following result:

On the afternoon of the day in question Mrs. Van Brocklin purchased what is commonly known as a porcelain slate. He took it to the residence of the medium, where it was submitted to a critical examination by the Misses Schilling and Kearney, and by them found to be free from marks of any character. In the presence of Misses Schilling and Kearney, Mr. Van Brocklin placed upon the slate a private mark at that time known to them, and Mr. Van Brocklin placed said porcelain slate between two common school slates. He then fastened said slates securely by screws, one on each side of the uppermost frame, so that the point of each screw was visible through the frame of the under slate. He then placed the screwdriver in his inner coat pocket, securely buttoning the coat. He then securely wrapped the slates in a cloth, fastening the cloth on the side of the slate with a heavy safety-pin. We each severally and collectively grasped the package in our hands, and adjourned to the seance-room, which during the entire seance was brightly lighted by gas. We each seated ourselves at a table, which we examined, and found thereon only a common table-spread and music-box. At no time during the seance was the package out of the grasp of one of the hands of each of us. The package was not out of our sight only when placed under the table by ourselves. The dish containing the artist materials was held closely to the package by Miss Schilling and Mr. Van Brocklin, with one hand, the other firmly grasping the package. At the expiration of one hour and twenty minutes the guides signified by raps upon the table and package they had finished, and that the portrait was intended for Mr. Van Brocklin. In the presence of each of us he removed the cloth, which we found to be precisely as we had seen it placed. He unfasted the slates by means of the screw-driver, and between the common slates and upon the porcelain slate was found a portrait of the Empress Josephine, and upon the common slates was written the following message, namely:

MY DEAR FRIENDS:—Words cannot express my happiness to-night. I have been anxious to give a painting of myself through this medium for some time. There are a great many engravings of me in the world, of which no two are alike. I had the artist look up one that looks as I really do, that I may instruct you where to find it. Go to some large bookstore and inquire for "The Court of the Empress Josephine, Imbert De Saint Amand," and you will find the truest engraving of myself. I have completed my part of the contract; now

you must carry out your part. You must excuse me from writing much; I have used all the force to complete the painting. Good-bye for this time. Yours as ever, JOSEPHINE.

To which is added her signature in French.

I, S. Van Brocklin, do hereby certify that during the past three years I have attended many materializing seances in this city given by various mediums; that I have seen and recognized the materialized features of my mother, and several other relatives and friends, and proven by many conditions the truth that they are all they claimed to be; that each has told me the lady who has materialized to me was in earth-life known as the Empress Josephine; that I have studied her features as shown in materialized form very closely, and often remarked to her that portraits of her which I had seen differed much as she appeared to me; that she told me there was one portrait of her which was a true one and which I had never seen; and at a certain time I should see it; that after the seance herein described I purchased the book mentioned in her message and found therein the engraving which is a true likeness of her as she appears in materialized form, and that the engraving is a duplicate of that portrait given at the seance herein described; that through various trance and slate-writing mediums, and through my own mediumship, I have received messages from the Empress Josephine of which the spirit portrait is a complete verification; that the subject of ever expecting a portrait through a medium was never discussed with the medium at any time prior to the seance herein described. The terms of the contract as mentioned in the message are that I should publicly give the medium credit through whom the portrait would be given, which I hereby fulfill.

Signed: S. VAN BROCKLIN, 777 DeKalb

avenue, Brooklyn, New York; AUGUSTA

KEARNEY, 818 Tompkins avenue, Brook-

lyn, New York; ADELINE SCHILLING,

144 East Fifty-sixth street, New York

CITY AND

COUNTY OF NEW YORK, ss.

On this 8th day of June, A. D. 1895,

personally appeared S. Van Brocklin,

Augusta Kearney and Adeline Schilling,

the parties signing the foregoing

statement, and personally known to me,

and made solemn oath to the same.

Sworn to and subscribed before me

this 8th day of June, A. D. 1895.

Signed, THOS. F. VANZANDT,

Notary Public for City and County of

New York.

### DREAMING THE FUTURE.

IN WHICH ONE'S OWN DEATH IS SEEN.

Two curious coincidences have occurred in this section, says the Middle-town (N. Y.) correspondent of the New York Times. The late Dr. G. B. Garrison, the most prominent physician in southern Ulster county, who died a few days ago, had a dream a fortnight before his death which came true in almost every detail. He related the dream to his family the following morning, and at that time seemed to be in the best of health, but was impressed with the real appearance of the vision, and seemed quite assured that it might be speedily fulfilled. The dream was that in two weeks he would die suddenly without previous warning. He would fall into the arms of his partner, Dr. Louis E. Vernon, and expire almost instantly of heart disease. He saw and named the pall-bearers at the funeral, saw the long procession of Grand Army men and the numerous other fraternities of which he was a member, following the hearse, in which he saw his body while he himself was seated on the hearse. The Rev. Mr. Colden was to be invited to officiate at the funeral services.

Frederick Glover, a young man of Byrnesville, near Fishkill Landing, who died a week ago, seemed also to have knowledge of almost the exact hour of his death. Four days before he died he wrote to a young surgeon who befriended him, inviting the surgeon to attend his funeral. Then he instructed his sister as to how he should be dressed after death, and on the morning of his death he told his father at the breakfast-table not to go far away, as he did not believe he would live much longer.

### AN ANGEL'S VIGIL SONG.

Through tranquil, starry nights

Of soul-delights;

Through flower-decked, shining ways

Of breaking days;

Through cloudless moons of gold,

Thy hand I hold.

To guide thy feet, dear child; I watch

o'er thee!

Though sorrow fill thy years

With mists of tears;

Though life seem reft in twain

With heart-sick pain;

Though all seem lost in gloom,

My peace shall loom.

To cheer thee on, my child; I watch

o'er thee!

Round thee may peace divine

At vesper's shine,

To make thee glad and feel

Love's sunshine steal

Into thine hours with song,

And make thee long

To live still nearer me—I watch

o'er thee!

DEVOTION.

Sidney, New South Wales.

According to the eleventh census the

wealth of the country was distributed

very unevenly, the Northern and Western

States being far heavier in proportion

to population than the Southern.

The amount of wealth invested in our

manufactures is increasing in a larger

proportion than that put into any other

form of production.

It never makes the day any brighter

to find fault with the sun.

The wound that smarts the most is the

one made by a friend.

### THE LITTLE SPIRIT'S PLAN.

#### A Minister's Argument Against Spiritualism.

One of the most reliable and faithful of the many media of this city, Mrs. A. G. Atchinson, of 274 North Division street, has for a sister a solid church-member. One of his spirit-friends is a niece—a bright little spirit. One day she said to him: "Uncle, tell auntie to make a little silk bag, and you hang it in your desk at your office, and every Saturday, or oftener if you choose, put a dime into it, or more if you like, and when there is enough in I will tell you what to do with it."

This was some months before the society here concluded to begin the building of a Spiritual Temple. Last November the Society, "The Woman's Progressive Union," began the erection of the temple, which was dedicated on the 5th of May.

A short time before that the little spirit told her uncle, through the same medium, to take the money in the bag and give it to Mrs. Dr. Matteson, to whom the Spiritualists of Buffalo are virtually indebted for the building of the temple this year. Instead of a year or two hence, according to the little spirit's plan she purchased two silver plates to be used in the temple in place of the little baskets then in use. She gave as a reason for her work that she thought that fewer pennies would be put upon an open plate than into the basket.

I think the little spirit made a right estimate of human character, for the collections have less of the coppery bluish, and more of the silvery brightness.

May we not infer from this that our spirit-friends are cognizant of our selfishness and our ill-will? Are those who would do better and yet drop a penny, "penny wise"? I think not. Cheerful giving is happy in the giving; whether he is "giving to the Lord" or to his fellowman. It is better to attract into our atmosphere the benevolent and charitable than the selfish and uncharitable.

The lecture season closed here on the last day of June with Mrs. Carrie and full houses, as she always has here. The next season opens with September, with Mrs. Lillie on our roster.

We have had an unusual number of media here this spring and summer, and are top near that popular resort and spiritual center, Lily Dale, to keep them during summer.

Rev. Mr. Somers has taken the temple for afternoon and evening lectures during July and August.

Two or three of the missionary circles are still faithfully at work, but they will be interrupted during the Lily Dale session.

Interest in the cause is increasing and investigators are coming forward in ever-increasing numbers.

A special from Predonia to the Evening Times, of July 8, says: "As has been told in the Times, the ministers of this village have banded themselves together for the purpose of delivering a series of sermons against Spiritualism. The object of these discourses is to make a stand against the constantly increasing popularity of Lily Dale."

"The first one to open fire said he 'would like to have shown how false the mediums of to-day were, but he would have to forgo that privilege.' So he took up the story of the 'Witch of Endor.' It is honest to misquote—'with' for 'woman'?"

"There are four ways," said he, "to account for the story: First, the spirit did not appear; second, Samuel was really sent by God, and his appearance proved a great surprise to Saul; third, the devil, on this occasion, deceived Samuel; fourth, there was no Samuel, and no devil, but the witch personated Samuel and spoke to Saul." "The fourth he believed to be correct." That is like the young lawyer's plea: "We expect to prove, first, that we never borrowed the kettle; second, that it was cracked when we got it; third, that it was whole when we returned it; and, fourth, that there was no kettle."

### A Veteran Passed On.

TO THE EDITOR:—J. Q. A. Floyd, a member of the Church of Progress of this city, passed to his spirit-life July 13, 1895, aged 68 years. Brother Floyd has been an earnest, consistent investigator of the truths of Spiritualism for the past forty-two years. His life was pure, his character spotless, his disposition amiable and his every-day work of a charitable nature throughout; he was always found in the front ranks, promulgating the truths of our beautiful religion of Spiritualism. The funeral services were conducted by his pastor, Rev. Anna B. Lepper. His wife and two daughters are members of the First M. E. Church of this city, and his pastor, Rev. E. B. Randle, assisted Mrs. Lepper in the services by an opening prayer at the house and by reading the M. E. services at the grave. Mrs. Lepper, in a clear voice, so that all were present could hear, gave to the audience a sketch of his life, his character and his faith in his God, and his belief in an immortal life, delivering a message to those who were present "to lay aside all prejudices and judge not, but let him judge who knoweth all and doeth all things well." The funeral was very largely attended, many going away with tearful eyes and pleased with what they had listened to.

The floral offerings were many and beautiful.

Our brother is survived by his wife, two sons and two daughters, who have our sympathies for their great loss.

Springfield, Ill. D. N. LEPPER.

A Private Circle for Development.

We want to get up a private circle for development. We propose to form a circle on the South Side of the city, to meet weekly at any of our houses. I have a few advance friends who wish to develop for physical phenomena, and shall be glad to hear from any ladies or gentlemen desirous of joining.

As you are well aware, the adverse influence of a skeptic, or the false earnestness of an inquirer, is recognized as an obstacle to the development of the magnetic aura necessary for physical phenomena. We prefer those who have already accepted the wonderful teachings of Spiritualism, and who (understanding the subtlety of occult influence) will honorably conform to the conditions required of all those who join the circle.

Faithfully, J. W. DINDALE,

1633 Masonic Temple, Chicago.

## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A subscriber to THE PROGRESSIVE

THINKER: Q. (1) What is the difference between the soul and the spirit?

(2) What is meant by the astral body?

(3) Can I become a medium by sitting alone and what rules should be observed by the sitter?

(4) In the old method of thought and expression the threefold division was made into spirit, soul and body. There was endless dispute over the term soul, and every writer had a definition of his own. From Aristotle to Buchner, this Aristotelian definition, "The soul is a self-realizing, teleological idea; not a result, but a principle," has formed the basis of all others of the metaphysical school, while that of Carl Vogt, which makes the phenomena, called soul, referable to the functions of the brain and nerves, has become the basis of the materialistic school of thought.

In the first case, soul is nearly if not quite identical with spirit. In any case, there is nothing scientific or exact in the definitions or classification.

According to the new view of Spiritualism, there is only a two-fold division; into spirit, and body. The spirit is composed of the spiritual body, which carries with it the whole range of mental endowments. The word soul must either mean the spirit, or be applied as it often is to the body.

(2) As near as can be gathered from the foggyness of philosophical writers, the astral body, or shell, is formed by the spirit drawing atmospheric matter from the physical body at death, so that it may be visible and able to do certain things connected with this physical life. In this case, as the earthly part is thrown off, the spirit becomes more free, and at last escapes the thralldom of its earthly form. Again, the astral body seems to be a shadowy duplication of the physical, formed of its attenuated matter, and doomed to disappear at length, and the astral body to vanish into nothingness, as a cloud.

Then, again, the term astral body is synonymous with spiritual being. It will thus be seen that no very clear idea can be had of the term.

(3) The only sure method of determining is to patiently make the attempt. It is better to sit in a well-formed circle than alone, but better to sit alone than not at all. The rules to be observed have been previously stated in these columns, and are fully presented in the tract "What Is Spiritualism?"

Mrs. M. S. A. Riversdale, Cal.: Q. How can I escape the influence of an untruthful spirit, one so persistent that I cannot with all my will-power and help of others send away or educate? It is not obsession, but he comes periodically and seeks to make me speak and write, which I will not.

A. The more such influence is resisted the more perverse it will become. We can but repeat what has already been written, that the coming of such a spirit should not be taken as an annoyance but as an opportunity to do good, and if a medium will preserve charity and fraternal speaking and thinking regard to the spirit, and planning for the escape of the spirit from bondage, the trouble will soon cease, and the antagonism become a divine harmony.

Do not take measures not to hear the voice, or to write, but allow the spirit to have full expression of his thoughts and desires; then what you are called on to do will become apparent.

Henry Brown, Decatur, Mich.: Q. Does life or the soul occupy space? I believe it is an admitted fact, or truth, that time or eternity never had beginning; also that God, or the power we see manifested throughout all nature, always existed, for it would be unreasonable to think that God sprang into existence without the help of some higher power. Matter must have always existed, for it would be beyond the power of God to create something out of nothing. Now we have these three eternal principles with unbounded, never-ending space for the theater of action of this great universe. Now, did God lie idle a long eternity before starting the great machinery of nature before sending suns and worlds spinning through space? The laws of nature that exist to-day always existed. Can we come to any other conclusion than that suns and worlds have always been having their birth and decay, bringing forth plants, animals and man as to-day, sending from unnumbered millions of worlds the souls of men and women to people this earth, and so on and so forth? It is a mystery, how can we see it in any other light than that spirit realms would be overstocked not only to-day but in the eternal past, and for the want of more room, God's great plan for individualizing the soul of man to progress forever would be at a standstill!

A. This correspondent, taking metaphysical data, reasons strongly, and granting his data, his conclusions are unavoidable. If the three great factors in creation have eternally existed, every possible change and perfection would have already been reached, and if spirit-occupy space, infinite space filled with matter. The perfection has not been reached, that creation remains unfinished, shows conclusively that the premises are false. This talk about infinity, infinite time, infinite space, sounds learned, but really the very conception of infinity comes from the narrowness of the mind. A billion, to human conception of numbers, is an infinite quantity, and is as limitless as a 1,000 billions. Beyond the horizon which narrowly closes around us is the unknown—the infinite.

Whatever cycle of change creation may have run before the present, we are assured that the present had a beginning in time, and has not reached its finality. God, or force, as you will, began in the fire-mist, or cosmic vapor, to evolve a system of suns and worlds.

It is idle for man, or for the most advanced spirits, to speculate on the nature of God. The facts are that, wherever we go as spiritual beings, there is no crowding, and the spirit

spheres have no pressure of multitudes like the population of cities. The stars are counted by millions and hundreds of millions, infinite in number, yet plunged in the abyss of space, they are so far apart that their vast bodies dwindle to a twinkling of light, even where nearest to each other. To answer this correspondent on his own grounds: If spirit is capable, as he claims, then an infinite number of spirits could occupy it, and infinite room remain; for you can take from or add infinity to infinity and infinity will remain. Is it not clear, then, that this speculation, based on infinity, has its origin in a deficiency of the mind, and has no existence in nature?

C. V. S. Wilson: Q. (1) Where is the dwelling-place of spirits? Surely not in the upper regions of the air, as some teach, where the temperature is so frigid we might suppose it capable of freezing even a disembodied spirit. And the beautiful landscapes and habitations we read of—have they no other foundation than attenuated air, or empty space? I have also read of angels gliding in sailboats over the unruffled surface of the beautiful lakes. Can a lake exist without a solid foundation to hold the water? And what particularly wish to know is, what do spirits want with a sailboat, or any other means of locomotion, when, as we are taught, they can, by mere volition, transport themselves from one point of space to another, no matter how distant, with the rapidity of thought?

(2) The vitality with which the human body is endowed is adduced as one of the strongest proofs of the existence of the spirit; for the body is composed of mere matter, which, of itself, is incapable of any movement, except as it is acted upon by an extraneous force. What is that force? Manifestly the spirit. Now, does not the same reason apply to animals, and, indeed, to every thing that has life? And, if so, have not animals spirits? Yet you deny immortality to the spirits of animals, whilst teaching that the human spirit is, in its very nature and essence, immortal. If animals are not immortal, what becomes of their spirits at death?

(3) Has the kodak ever been brought to bear on the forms that appear in materializing seances? If so, what does it reveal?

A. The dwelling-place of spirits is situated on the zones surrounding this earth, which is a perfect correspondence to the fact that the spirit is a fundamental principle that spirits hold the same relations to spiritual things there that man does to the physical world here. Hence, while subject to spiritualized heat, light, and attraction, they are unaffected by those forces as experienced by man. Supported as these spiritual zones are by attraction and revolution, the idea of there being nothing to hold up the element which corresponds to water here, reminds one of the old story about the wise man, who when told the world revolved, said at once that was impossible, as the water of the world would spill off.

While there would be no necessity for sailing in boats for the purpose of going from place to place, it may be a source of pleasure. Yet in explanation, without any other desire than gaining the truth, the descriptions referred to of boating, etc., in the greater number of cases refer to scenes on earth, which the clairvoyant or spirit has mistaken for scenes in the spirit-life.

(2) The spiritual force, or all that goes to make up the spirit, exists in all animals, even to the lowest, in varying degree, but in none, except man, does it gain the completeness or wholeness which assures its individual continuance after the death of the physical body.

This is treated at length in Psychical Science, and has been previously explained in these columns.

Briefly, the spirit of man lives on after the scaffolding by which it was evolved is destroyed; the spirit of the animal dissolves into the ocean of spirit substance, as its body dissolves into the world of the elements.

(3) The kodak has been many times brought to bear on materializations and its revelations, which in some instances proving fraud, on the whole furnish most unanswerable evidence of spirit-presence.

### An Excellent Medium.

HE IS CREATING A GREAT DEAL OF INTEREST—INDEPENDENT MUSIC AND VOICES HEARD IN HIS PRESENCE.

TO THE EDITOR:—Another "Wonderful Boy Medium" has been added to our list. Arthur Baker, a lad of 17 years, now at Summerland, California, has within the past two months developed much interest to our cause. While sitting in a circle with him, independent voices and music were distinctly heard, a guitar floated around the room, and the child was raised to the ceiling, etc. His independent writing is without a parallel—faces of departed friends coming upon the slates, to be fully recognized; a card of "Happy Land" upon a piece of orange wood laid between two slates was found to contain flowers, vases, birds and faces within the letters.

Upon leaving Summerland, his guides asked me to send them a letter, stating they would answer it and send it back unsealed. Upon doing so, I found, to my surprise, the answer, and it was inside the envelope containing my letter, the same being sealed exactly as I had sent it. A sheet of paper that was not there when I sent my letter was found written full of all questions being answered; also mentioning a peculiar way in which I signed myself. Several marks were found at the bottom of the letter, whereupon placing a magnifying glass over them, they were found to be names of departed friends. No mortal hand could possibly have written so small and yet so plainly. We can soon expect another "Allen Boy" in the field, as the raps, voices and music at once remind one of that grand instrument.

Yours for endless progression.

Mrs. GEORGIA COOLEY.

Portland, Ore.

Jennings heirs wanted. \$400,000,000

in the Chancery Courts and the British

banks in England, belonging to the heirs.

Address J. W. Dinsdale, General Manager

of the British Estates Association

(Incorporated), Masonic Temple, Chi-

cago.

The Christian Connection has 1,281 or-

ganization and 90,718 members.

The Russian Orthodox Church has in

the United States 13,504 members.

## THE PRIEST, THE







## WILL A. SHELDON.

### His Persecutions in Florida.

THE PROCEEDINGS WHICH LED TO HIS CONVICTION IN THE BENIGHTED STATE OF FLORIDA—HIS FINAL TRIUMPH.

July Term County State of Florida, Court, Inverness, vs. Citrus Co., Florida. Will A. Sheldon, C. M. DUPRE, Judge. Court convened July 2d, 1895, 3:30 a. m. Mr. Foxworth, sworn as witness for the State (examined by County Prosecutor J. M. Young).

Question: Mr. Foxworth, you are a witness in the case of State vs. W. A. Sheldon?

Answer: Yes, sir.

Q. Where did you see the defendant, Mr. Sheldon, on April 2d last?

A. Inverness, Citrus county, Florida.

Q. Where were you on April 2d last?

A. Inverness.

Q. Do you know the defendant?

A. I have met him.

Q. Where did you see him about the time mentioned?

A. He was at Dr. Bloom's residence, Inverness.

Q. Will you state that he was doing there?

(Witness confined to telling what he saw.)

A. He entered the cabinet, and took a seat on a box that was there; he then requested for two of us to tie him securely. Mr. Zimmerman and I tied him, hand and foot; he then asked someone to take the time and see how long after the curtain dropped that the demonstrations began.

Q. Was the time taken?

A. Yes.

Q. By whom?

A. I don't remember.

Q. What was the time, if you remember?

A. If I remember right, it was three seconds.

Q. What do you mean by cabinet?

A. It was an arrangement in a corner of the room about six feet square, by about seven or eight feet high.

Q. What was this cabinet made of, wood?

A. It was a frame made of wood and covered with some kind of dark cloth.

Q. Please state all that transpired in the cabinet.

A. The guitar was played, bells rang, and a tambourine came bounding over the top of cabinet, and we heard several different voices; one was like that of a child 9 or 10 years old.

Q. Was that all that occurred?

A. Well, no. There were several white-clad forms came out of the cabinet, one looked like a child, and one like an Indian.

Q. Were you asked, by Mr. Sheldon, during this seance, as it is claimed, to make an examination of the manner you tied him?

A. Yes, sir. And I could see no change from the way we had tied him, and the egg was still in his mouth as we had placed it.

Q. At the final of this seance were the ropes taken off?

A. Yes, sir.

Q. By whom?

A. I don't know. After the examination the curtain was dropped, and the ropes were untied.

Q. What was the time required to untie the ropes?

A. I think it was a half minute.

Q. Who, in your opinion, untied those ropes?

A. Mr. Sheldon.

Q. Did you see him do it?

A. No, sir, he was behind the curtain.

Q. What do you consider this seance was?

A. I believe it was a very clever sleight-of-hand.

Q. What was ever done about the pay?

A. Well, the boys paid. Mr. Briggs, I believe it was, paid 10 cents, but Mr. Bloom told him it was 50 cents, and he paid him the balance.

Q. Was Mr. Sheldon present when that demand was made of Mr. Briggs.

A. He was in the house at the time.

Q. What did Mr. Bloom do with the money?

A. I don't know. I did not see him do anything with it.

Q. Did you hand Mr. Sheldon any money?

A. No, I did not.

Q. Did he ever say anything to you about pay?

A. He did not to me.

Witness turned over to Mr. Michelson, counsel for defendant. (Examination.)

Q. Mr. Foxworth, you say you paid the money to Mr. Bloom?

A. Yes.

Q. How was it that you paid your money to Mr. Bloom?

A. Well, as I started to leave I saw that some of the boys were disputing over the price, and one of the boys and myself went out into the next room to get a drink of water. When Mr. Bloom asked for the money, and I paid him 50 cents.

Q. Did you ever pay any money to Mr. Sheldon?

A. No, sir.

Q. Did he ever tell you that 50 cents would be required of you when you came to the meeting?

A. No, sir, he never said anything to me about pay.

Q. What Bloom was it you paid this money to?

A. I paid Mr. Luther Bloom; but most of the boys paid Mr. Ed Bloom.

Q. Who is Chas. Bloom, Mr. Foxworth?

A. He is a son of Dr. Bloom.

Q. Did he live there?

A. Yes.

Q. What Bloom boys were present?

A. Mr. Chas., Luther and Ed. Bloom.

Q. Which one invited you to come to the meeting?

A. Chas. Bloom.

Q. Did he say anything about pay?

A. Yes, he said it was 50 cents a piece, but if we were not satisfied after seeing the operations, we need not pay a cent.

Q. Then I judge from the fact that you did pay your fee that you were perfectly satisfied, were you not?

A. Yes, I considered it a very clever trick, and worth 50 cents to anyone.

Q. Did you ever see anything like it before?

A. No, sir.

Q. Did you ever see any real sleight-of-hand work?

A. Yes, sir, a number of times.

Q. Did you ever see a sleight-of-hand performer do anything like that you witnessed at Mr. Sheldon's seance?

A. No, not exactly.

Q. Mr. Foxworth, that night when you tied Mr. Sheldon, did you not express yourself satisfied that the manner in which you had tied him rendered it impossible for him to extricate himself or manipulate the instruments in the cabinet?

A. Yes, I believe I did so express myself.

Q. Did you ever go to any seances there without paying?

A. No, I never attended without paying.

Q. Did you ever pay at the door before you went in?

A. No, I did not.

Q. Have you ever been to church?

A. Yes—a few times.

Q. Did you ever have to pay to get in?

A. No, I don't believe I did.

Q. They usually pass the contribution basket around when they want money, do they not?

A. I think so.

Q. Did you ever contribute?

Question objected to by the State, and objection sustained by the court.

Q. Mr. Foxworth, was there any preaching?

A. No, sir.

Q. Were there no services?

A. No, sir.

Q. No singing, praying nor preaching?

A. There was singing.

Q. What kind of singing—religious songs?

A. No, I believe it was Swanee River, and the like.

Q. You are real sure there were no religious songs?

A. Yes.

Q. Who did the singing—Sheldon?

Objection by State; not sustained by the court, and witness allowed to answer.

A. Yes.

Q. Who did the singing—Sheldon?

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A. Yes.

Q. Were you asked, by Mr. Sheldon, during this seance, as it is claimed, to make an examination of the manner you tied him?

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**THOMAS PAINE.**  
**Was He Junius?**  
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 By Elizabeth Stuart Phelps. A truly marvellous





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Hiram A. Harrington writes from Anoka, Minn., that at a sitting with A. W. S. Rothwell at Northwestern camp, he received a written communication on his handkerchief. Many messages written on paper were passed out to the sitters. Forms appeared outside the cabinet curtains.

H. L. B. writes from San Jose, Cal.: "Our society in this place is favored with the ministrations of Sister H. A. Griffin for the month of July. She has removed from San Francisco and is permanently located in this place. She is an honest medium and her tests and readings are correct, consequently well received."

After what was financially a very unprofitable engagement at Louisville, Ky., Mr. and Mrs. Geo. C. Stoll went to Denver, Col. The Denver Evening Post describes one of their sittings as follows: "The cabinet which is usually employed on such occasions was not utilized, the only adjuncts being into requisition, being four ordinary tin trumpets, two pads of soft writing paper and a lead pencil, the latter articles being carelessly strewn upon the floor close to the trumpets. There was no table in the apartment, two lounges and a complement of chairs comprising its quota of furniture. The electric light was turned off. Several hymns were then sung in chorus and the manifestations were eminently free from all apparent attempt at deception. The trumpets were soon put in motion by the unseen agencies, voices of feeble caliber issued from them at short intervals, gradually becoming stronger and louder until ordinary conversational tones were attained with perfect distinctness. Mrs. Stoll meanwhile answering numerous questions put to her by those present and simultaneously giving extended details of all the phenomena, it may not prove uninteresting to briefly note several of the more pronounced. The spirit of Frederick Douglass announced itself in stentorian tones and delivered a fine speech of probably five minutes. The spirit of a lady whose name was given by the medium as Alice, and who was possessed of pronounced vocal talents, began singing in a soft soprano voice through a trumpet and rendered a beautiful improvised love song, which was declared by a number of those present to be infinitely superior to the much-sung 'Sweet Marie.' Many other manifestations were produced, but the most remarkable were the pictures which were found on several sheets of the paper deposited on the floor when the sitting began. One of these was a perfect pencil drawing of Frederick Douglass, the lines of which were executed with marvelous delicacy and finish."

G. W. Kates and wife are doing a local work in Denver, Col., where they will be addressed at 2259 Stout street. They hold meetings in Odd Fellows' Hall, and work on night circles at their residence.

Sylvester Butler writes: "I burned the Bible my mother gave me. Don't you think I am as good a man without it as your teachings, when there is something so much better in THE PROGRESSIVE THINKER? Would you like to see me forever lost in the lake of fire prepared for the Devil and his angels for destroying so revengeful a book, claiming a supreme being as its author?"

Mrs. C. H. Hinckley, of Grand Rapids, Mich., writes: "The poem in THE PROGRESSIVE THINKER of July 27, entitled 'Touch Not the Flowers,' attracted my eyes, and I found a name at its close, of one I think I have known, if I am not mistaken; this is a budding genius, who merits more than a passing word. The lines are exquisite, and from this source we may look for more and richer gems of poetry, as the years bring added experience and light. Miss Thomas is an exceptionally-gifted young lady, and I bespeak for her a brilliant future, and could not refrain from giving this merited word of encouragement, knowing how grateful such appreciation is to the young and struggling aspirant for literary honors. Let your beautiful thoughts find frequent expression, Coral, and, trust me, those honors will surely be yours."

Rev. A. Wheeler writes: "I write to tell you I delivered a lecture Sunday, in the Free Methodist church of Dunkerton, Iowa, to a crowded house. Of course the place is an orthodox stronghold, yet my lecture was well received, and you, of course, knew I don't keep my candle in the theological bush. My address is 720 Washington street, Waterloo, Iowa. All societies wanting my services can address there. All Spiritualists in or near Waterloo can call or write to the above number."

Dr. H. Rutherford writes: "I have just finished reading 'The Encyclopedia of Death, and Life in the Spirit-world.' I consider it a gem, and think it should be read by every intelligent person in the land. I will wait anxiously for the appearance of the second volume."

The daily press states that, at Albuquerque, New Mexico, looking like an animated figure of Christ; credited with performing acts on a par with the miracles of the Son of God, Francis Schlader, who claims to have been, until two years ago, a shoemaker in Denver, has set wild the Mexicans of the territory south of the city. They are hailing him as a special disciple sent from heaven direct to them to give sight to the blind, hearing to the deaf and to relieve them of all their diseases. Schlader is followed about by hundreds of Mexicans and Indians, who pray of him that he touch their wounds and cure them of their ailments. Representatives of the best Mexican families are imploring him to enter their wagons or take their horses and go with them to their homes to cure them who are afflicted there. The man goes, he says, whither his Master directs, and for the services he performs he will take nothing. At Peraltita, Jesus Mavolasquez, who is said to have been totally blind for three years, sees since he touched this man's hands. Julianio Soddilo, who had not moved his arms for sixteen years, was working in the fields yesterday. Scores of similar stories are told. At Sedillo, where Schlader stayed during eight days, a watch was put upon him night and day, and it is asserted that he ate no food and drank but a little water.

Julius writes that Miss M. E. Foster, who furnished the money to buy material, and the ladies who did most of the work, assisted by the Woman's Relief Corps, of Clinton, Iowa, are entitled to credit for making comforts and other articles for the Clinton Camp. Honor to whom honor is due.

W. K. Gordon writes from McKinney, Texas, that his meetings there are well attended, and a number of church-members are ready to attend circles and investigate Spiritualism, although others have declared he was possessed of devils. In the Christian church he was offered the wine of the sacrament, but he declined to touch, taste or handle it, saying that he did not come to church to be tempted.

Miss Daisy Hogan writes that after having investigated Spiritualism for some time, without satisfaction, she visited Mrs. W. L. Thompson, M. D., of Keokuk, Iowa, and found light beyond her hope of healing; also she has become clairaudient and clairvoyant, and gets monograms and marks without pencil between slates.

S. J. Maxim writes: "I have received a great many tests from different mediums, but the most perfect one was given me by Will C. Dodge; he is very accurate in giving tests."

REMOVAL.—Thomas Lees desires to inform his numerous spiritualistic friends that after twenty-three years' residence at 105 Cross street, he has removed from that street, so symbolical of orthodoxy, to 50 Stearns street, opposite Euclid avenue, entrance to Wade Park, where he will be pleased to receive his numerous friends; and Miss Tillie H. Lees is prepared to entertain at reasonable rates friends of the cause traveling from the East and West wishing to stop off in the tranquil Forest City of "Greater Cleveland."

Prof. A. B. Severance and Dr. J. C. Phillips, two first-class psychometrists, are at the Clinton camp-meeting.

Frederick Cushman is now at La Crosse, Wis., and can be addressed for engagements at 613 Main street.

Bishop A. Beals is now at Miles Grove, Pa., where he can be addressed for engagements.

Dr. Aspinwall notifies us that he can not visit the Clinton camp this year.

Mrs. Mary Powell, trumpet medium, gave between twenty-five and thirty sittings in Lawrence, Kansas. Having closed her work to attend the camp-meeting at Marshalltown and Clinton, Iowa, the spiritualistic society of Lawrence adopted unanimously resolutions recommending her as a lady of refinement and a first-class trumpet medium.

S. N. Aspinwall writes: "It will be impossible for us to visit Clinton Camp this year. The work at our camp has exhausted nearly all our vitality, and as soon as the camp closes and we get the property housed and books settled, we shall visit the seashore, and through the medium of the salt air, baths, and sea-food, try and recuperate the physical so as to be able to do our work for the fall and winter. We are gratified that we can say to our friends that our camp-meeting has been a complete success, both spiritually and financially."

Sarah K. Hart writes from Bellevue, Pa.: "Mr. Sheldon's signal victory is a large accession to that background of fact, or rather that real foundation upon which the walls of Spiritualism must be reared. All in due time organization will come. We can well afford to wait."

According to the Pittsburg Dispatch the hamlet of Fair Haven, near that city, is in a ferment over the rapid growth of Spiritualism in the vicinity. Nearly all the leading citizens are enrolled in an organized Spiritual body, and the meetings are attended by people for miles around. The attendance at other places of worship has dwindled to a minimum, ministers preaching to bare benches.

Mrs. C. H. Hinckley writes: "Camp at Grand Lodge, Mich., opened finely the 21st. I was there, and I must say to those who want spiritual revival as well as beautiful scenery and excellent accommodations, that Grand Lodge is the place to find all of these at a small expense."

Summerland, Cal., camp-meeting commences August 25, and closes September 15. Address Mrs. M. A. Spring, president, Monticello, Cal., or Wm. P. Allen, secretary, Summerland, Cal.

A. B. Van Sickle is strongly opposed to the "frauds and fakirs who go about simulating spirit phenomena; and he is of the opinion that the gates of our camps are not guarded with proper care, for one fakir will do more harm than a score of mediums do of good. There came to the city of Marshalltown, Ia., recently one of the fakir class, making great claims as a spirit photographer, slate-writer, magnetic healer, test medium, etc., etc., and that he could endow one with any kind of mediumship, by delegating to you one of his ethers, chemists, of which he had thousands, hanging by his coat-tails all the time, ready for a job. We rented a fair-ground to hold a camp-in, and before we got possession he was there, bag and baggage,

building and all. We resolved to form a committee to test mediums, lest we should be imposed upon by fraud and our cause suffer thereby."

J. H. S. writes from Lawrence, Kas.: "Last Sunday T. H. Thompson, of Cleveland, Ohio, lectured to the spiritual society of this city, on the 'Beauties and Philosophy of Spiritualism.' It was one of the finest ever delivered in this city. At the close of the lecture, the audience unanimously extended to him a vote of thanks for his able address. His lecture was on an entirely different line of thought from any heretofore delivered in this city, and was exhaustive, and in language so refined and heightened that would not offend the sensibilities of the most orthodox person. Mr. Thompson does not take to the rostrum for the money there is in it, but for the good of the cause. He is a new man in the lecture-field and not known extensively to his ability. In view of the fact that we have so many lecturers in the field that have neither talent, cultivation, inspiration nor education, I thought it would not hurt us to say a good word for him, that societies in the neighborhood of where he might be would not hesitate to invite him to address them, more especially as his lecture is more a labor of love than for money."

Geo. W. Walrond, trance speaker and clairvoyant from England, now residing in Hamilton, Canada, intends traveling west to the Pacific in September and October. Societies requiring his services should write him at the above address in order that dates may be arranged. Mr. Walrond is an excellent speaker and carries an influence that will benefit any society engaging him. He is a scholar and a gentleman.

Frank T. Ripley, test medium and speaker, has just closed three Sundays' work at Saratoga Springs, N. Y. The Court of Appeals room was crowded every Sunday. He goes to Lake George, N. Y., for Sunday July 28, then is engaged at Lake Brady Camp-meeting from August 12 until the close. He can now be engaged for fall and winter work. Write him at Lake Brady Camp-meeting, Kent, Ohio.

Mrs. Hamilton Gill held her farewell seance at Bishop Court Thursday evening, July 25. Some twenty-five friends were present, and after the different guides had controlled the medium, the evening was turned into a social and dance. The friends were highly entertained by Professor Bent and his "monochord," after which, ice cream and cake was served. Mrs. Hamilton Gill leaves for Clinton Camp, Saturday, the 27th inst., where she will remain until the close of that camp.

Mrs. M. Miller writes: "Mr. E. C. Geisinger, the bright, young socialist from Detroit, and Chicago, is adding new laurels to his hard-earned crown, at Grand Rapids, through a course of scientific lectures here, which are attended by some of our most worthy and influential citizens."

G. F. Perkins and his wife will attend the Island Lake Camp-meeting in Michigan.

W. H. Thurston writes from Detroit, Mich.: "I would like to say that Mr. and Mrs. G. F. Perkins have been here nearly two months, holding very successful meetings, circles and developing classes, and have made many friends. We have had in our own house as tenants, and have had the opportunity to not only judge of their work as mediums ourselves, but to hear the universal opinions of the many people attending their meetings. The verdict is unanimous, that brother and sister Perkins are great workers, and fully competent to fulfill their glorious mission of bringing light to the darkened souls who are without hope of immortality."

Dr. J. C. Phillips is now at the Clinton camp-meeting and will take subscriptions for THE PROGRESSIVE THINKER, he being our authorized agent there.

Dr. J. C. Phillips writes that the prospects are very fine for the Clinton camp this year.

Mrs. M. E. Cadwallader is visiting the various camp meetings in the interest of the National Association.

J. H. Metcalf, clairvoyant and platform test medium, will hold forth at Clinton Camp. He is an excellent medium.

E. T. R. writes from Marshalltown, Iowa: "The Central Iowa Spiritualists' Association has been doing a good work the second week of its duration. The audiences are fair in the afternoons, and the evening meetings are unusually good. The annual election of officers took place on July 25. It was impossible for the entire membership to be present. Much interest in the election was observed and general satisfaction was expressed at the result. The following named persons were elected: President, Rev. Max Hoffmann; Chicago; Vice-president, Rev. Mrs. Sumner; Chicago; second vice-president, Rev. Wheeler, Denver, Col.; recording secretary, Miss Denver; Beeson, Albion, Ia.; corresponding secretary, Mrs. E. T. Reynolds, Marshalltown, Iowa; treasurer, H. M. Beeson, Albion, Iowa. The board of trustees elected are a strong faction and much work will be accomplished by them. Mrs. E. T. Reynolds, it is expected, will be ordained as a minister from this association at the close of the camp. Revs. Hoffmann and Summers have been called out to adjoining towns during their sojourn here, and the seed that they have sown will bring forth an abundant harvest. The camp will close on the first of August. The last meeting will be on Wednesday, July 31."

"Life Work" of Mrs. Cora L. V. Richmond.

G. A. B. of Washington, D. C., writes in reference to it: "We are in your debt for an extremely interesting account of your public work. It is as readable as a romance. It is something more to me than this. Its inception or projection was a happy thought, and its execution has been followed up very closely. I am glad that it has been published, for its perusal will do the reader good. At the same time, it will prove a lasting tribute to your lifelong consistency, and your conscious ability as an advocate of the higher aspects of the spiritual philosophy."

This splendid work is for sale at the "Two In One," a combination of the "Question Settled" and "The Contrast" into one volume. By Moses Hull. Bannously bound in cloth with portrait of author. Price \$1.00. For sale at this office.

"When the heart speaks, glory itself is an illusion."—Napoleon.

When the heart speaks, glory itself is an illusion. —Napoleon.

## ALONG THE LINE,

## From Onset, Massachusetts, to Maple Dell Camp.

TO THE EDITOR:—I had hoped to send a message from Onset, but never was mortal more busy than myself during the few days I was there. I met Mr. Hull in that beautiful city by the sea; on the morning of the 12th. I arrived during the conference hour, was immediately hurried to the audience, and had scarcely settled myself when I was called on for a short speech. I am so accustomed to such calls, I never claim that I am taken by surprise but I prefer to appear in a different toilet from that of a dusty traveler; but on this occasion I forgot the begrimed face, dusty clothes, etc., for as I stepped to the platform and was greeted so warmly, I thought of nothing but the dear old friends who were about me—their presence alone was enough to give me inspiration.

I would like to go into detail concerning the meeting at Onset, but it will undoubtedly be written up by some authorized reporter, and I would not unnecessarily flood your sanctum with matter, when I know how it accumulates during the camp season. Suffice it to say, the present meeting opened gloriously. We were there the second week; it was estimated we had an audience of about two thousand. I was informed, while on the ground, that every available room had been secured.

I never enjoyed a Sunday in camp more than the one we spent in the beautiful city by the sea. The day was perfect. The music by the band, and the singing by Messrs. Maxham and Sullivan, was an inspiration in itself.

After the music, I was invited to open the meeting with a poetical improvisation, in the way of an invocation. Mr. Hull followed with his magnificent discourse on "Angel Ministry."

In the afternoon, Edgar W. Emerson entertained the large audience with a short address and test seance. It goes without saying that Mr. Emerson is one of the most popular mediums on our platform; his reputation was well sustained in his work on that occasion.

I always leave Onset with regret. I like its surroundings, its people and its meetings. We expect a reunion with the friends another summer, as we are engaged to return and help in the good work.

At present writing, we are whirling westward as fast as steam can carry us. We are in company with Mr. Pitman, associate editor of the Banner of Light, who came with us from Onset, and has started on a tour to visit the Ohio, Indiana, Michigan and Iowa camps. Undoubtedly his beaming countenance will shine forth in your sanctum before this falls under the eyes of your readers.

I was pleased to notice a communication in a late number of your paper from the pen of Mr. Harris, editor of the Hardwick Gazette. He is a new convert to Spiritualism. He became much interested in Mr. Hull's discourses, delivered in Hardwick last March, and reported them favorably. For this he brought down the anathemas of a few bigots, but he continued in his investigations, the phenomena transpired in his own home, and he became thoroughly convinced. He kept nothing back in his paper that should be said; he founded the Gazette, built it up, through it became of inestimable help to the town, but his liberal views and plain, outspoken editorials made a hard fight for him.

Bro. Francis, the Spiritualists in large towns and cities realize the narrowness and bigotry of people who live in small, stereotyped places—people who seldom read anything but the Bible and county paper—consequently they do not know how much courage it takes to say "I am a Spiritualist."

I will drop my pencil until I reach Maple Dell.

We stopped in Cleveland long enough for me to dine with my dear sister, and to kiss the lips of my dear mother in greeting and parting, and came directly to Maple Dell.

Maple Dell is a poetical name, and this is a beautiful place. It is rightly named. As I write scores of hands are busy making ready for the opening exercise this afternoon when the magnificent auditorium, with seating capacity of 2,000, will be dedicated. It is early in the day, but people are rapidly arriving. A number are here from Lake Brady, and more are coming. An excursion arrives from Cleveland to-morrow. The Cleveland papers have a representative on the ground; there is prospect of a grand meeting. Maude Lord Drake arrived from Lake Brady this morning. If there is no one else to serve you better, I will be your scribe, and send items of interest from the camp, and endeavor to increase the subscriptions to THE PROGRESSIVE THINKER.

Our next point is Chatsworth, Ill.; we shall have a few days at home afterward, then we go to Hannibal, Missouri.

MATTIE E. HULL.

## PROF. LOCKWOOD.

## He is Officiating at Various Camps.

TO THE EDITOR:—I am on my way to Chesterfield, Ind., but obliged to wait here (Lima, Ohio) until 9:20 a. m., so drop you a line. I had a very pleasant time at Lake Brady, and the "Molecular Hypothesis" had the largest audiences of the week. Lake Brady is a very pleasant place, and can be made one of the camps of special attraction. A pleasant feature of their daily programme are the open-air concerts, given every evening, immediately after supper, upon a platform adjoining the verandah of the hotel, by Mr. Humphrey's orchestra. This part of the entertainment is very fine, and the selections rendered are of a high order. The table d'hôte is excellent, and the management of Mr. Baldwin and his excellent wife. Somehow, we felt ourselves in touch with the friends here, and consequently had a good time. The officers, from the president down, seem to have the future welfare of the association in view, and are constantly on the alert, to see that everything, so far as possible, shall contribute to the general success of the camp. Mrs. Glading and Miss Maggie Gaulle are special attractions, and elicited the highest praise in their respective fields of work. The camp has many excellent mediums, but Brother Pettibone and wife are eliciting great praise in their materializing seances.

W. M. LOCKWOOD.

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## Maple Dell Camp.

TO THE EDITOR:—It is with a degree of wonder I write you this morning relative to our beloved sister, Mrs. Maude Lord-Drake; one who is endowed by divine inspiration to deliver to poor, deluded mortals, and inspire them to a better and higher life—one who to-day has a reconciled membership in the Methodist Episcopal church, of full standing, and ordained to preach; one whom no honest man can point a finger at, except to laud her Christian character as an example for others to copy after, doing the work of the great Master. It is known to all that this pure, inspired medium has been arraigned before a "court of justice," to answer for the exercise of her God-given gifts.

This suit has been in the courts for many months. It has cost her already over \$15,000 to defend our cause, and it is still in the courts, now appealed to the higher courts. She has spent all her living to defend our church and our cause.

Now, if we had a board of honest men to receive the donations from all sources for a mediums' defense fund, and only pay the sums necessary to defray all expenses of every suit; to report all funds received to our papers semi-annually (or monthly), and to make annual statements in full through our papers of all the expenses for the cause; this board to give full security for the sum of \$10,000, and to receive all donations and bequests; this board to consist of five members, or one from each State, whose duty should be to keep an accurate statement of all receipts and disbursements from all sources from his own State, and to report the same to the papers monthly in figures; they to be volunteers who could give a proper bond for the faithful performance of duty, free of charge, except the actual outlay of paper, books and stamps, and if so decided, the traveling expenses, when actual necessity required it. In this way our mediums would be fully protected, fraud would be banished from our cause, and the Angel-world would aid such a cause, and we would not have to pay a per capita tax, as the wealthy ones of the cause would come to the rescue, and such a fund would be established as would at all times protect those whom God has endowed with inspiration, or other phases of mediumistic gifts.

I cannot close without saying, we have at Maple Dell Camp Brother Moses Hull and his good wife, also Sister Maude Lord-Drake. Brother Hull surpassed even himself by a wonderful address proving that the churches have borrowed all the spirituality they have from Spiritualism, as Spiritualism is as old as time.

Mrs. Maude Lord-Drake gave to the skeptical world many of those beautiful so-called tests, which were fully recognized, and our camp has opened with better auspices than ever before, showing more interest in the cause, and loath to disperse from the grounds. Brother Pitman, of the Banner of Light, was here, and had a front and rear view taken of the auditorium, for the oldest Spiritualist paper on earth.

We all love THE PROGRESSIVE THINKER; you may be sure of that when I tell you I gave away fifty copies from our rostrum to-day, among an audience of a thousand anxious seekers after truth.

W. S. BALL, Treasurer.

## Lookout Mountain Camp.

TO THE EDITOR:—Please be kind enough to give the Lookout Mountain campers a hearing in your valuable paper, to show that we are alive and willing to undergo the criticism of our orthodox brethren, which we are bound to receive in a State where religious liberty and freedom is not much known.

Truth will prevail, and the time will come when here, also, a man will wake up and wonder what he has done for himself to cultivate his own spirituality. And there could not be found, we think, a better spot than on this mountain, to send forth the truth which Spiritualism brings to us, that from its lofty heights it would fall down on the people with a might and weight that reaches like the thunder rolling over its hills.

Attractive in its own nature's glory, with the most remarkable natural wonders this camp possesses, giving forth the necessary strength for the building up of a strong physical body, it also gives inspiration to those who seek it on its highest peak, and will attract all who are under the management of its well-known, beloved president, Mr. Jerry Robinson, who is never tired building up the cause of Spiritualism—like a "Mecca," thousands of seekers after knowledge and truth.

Through the mediumship of Dr. Mary Gebauer, from Cincinnati, we have been favored with lectures full of soul-elevating sentiments, forcibly delivered at all times, showing at once to the listener that there must be a power around her to enable the delicate lady to handle themes with such a force and flow of language, and follow immediately with the phenomena, proving with facts what she before asserted, to many of the audience giving full names and descriptions of their spirit friends and also of those still in the mortal. She could not stand the task if not assisted by the unseen forces to go before audiences, which are composed mostly of curiosity-seekers and those still bound in the churches, who would like to question at once her right to point out their mistakes and iron-hand of ruling the church still holds over the head of their fellowmen.

Spiritualism has not the rapid growth here that is found at some places in the East or West; but it is bound to make its headway, and here is the camping ground where it has shelter, and where it can be brought out into daylight, being protected by some very true souls, whose constant aim is to lift these grounds and the cause up to their former standpoint of years ago; and under the management of that noble pioneer, President Robinson, Lookout Mountain Camp will be a success again, if it lies in his power to make it one, and Spiritualism and its phenomena will be wanted by thousands on the top of the mountain just as much as it is now for health and pleasure. Guests and visitors are arriving daily, and we expect to have good audiences for the coming week, with a variety of talent on the grounds.

A LOOKOUT MOUNTAIN CAMPER.

Dear weeps but once; cheap always weeps.—Hindoo.

Sin is a basilisk whose eye are full of venom.—Quarles.

Soft is the music that would charm forever.—Wordsworth.

Most powerful is he who has himself in his power.—Seneca.

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## Riverside Park at Grand Lodge (Mich.).

TO THE EDITOR:—The opening Sunday at Riverside Park at Grand Lodge, Mich., was one long to be remembered by the thousands of people in attendance. The day was ushered in by a copious shower of two hours' duration, after which the weather became clear and serene, leaving the highways in splendid condition, while all Mother Nature seemed to have robed herself in fresh garments of especial design and gorgeous hue for the occasion. Excursion trains from three directions swelled the multitude already assembled by hundreds to see the new Park and its gigantic attraction, the mammoth auditorium, and to see and hear Michigan's favorite speaker and test medium, Mrs. Anna L. Robinson, whom to see, hear and become acquainted with is to love and adore.

The forenoon exercises were somewhat retarded by telegrams from the incoming excursion trains desiring delay in their release until their arrival; after which the exercises were opened according to programme, by a few words of greeting by our very worthy president, W. W. Howe, of Grand Rapids, Mich., who gave in brief a very appreciative address to the board of managers, for their untiring energies in prosecuting so gigantic and noble a work within the short space of six months' time, and the very remarkable harmony and confidence existing within the society and its board of managers, which is the true key of success to all undertakings; in fact, the sure key to heaven.

Mrs. A. E. Sheets, our no less worthy vice-president, presented the vast, eager audience with the address of welcome with that force of eloquence which is so characteristic of her lectures before the public, and which was very highly appreciated, as was manifest by the frequent plaudits from the multitude. The afternoon exercises were conducted by Anna L. Robinson, who did the dedicatory act at her best, closing the services by many very remarkable tests from the spirit side of life; one from Gen. Devlin, a former resident of Jackson, Mich., to a friend in the audience, who happened to be present. But, fear of occupying too much space, will not give details, only to say, the test was very convincing.

Our camp starts off for the first week with forty tents well filled and orders coming every day for more. We have two medium attractions for this week in the persons of Mrs. Augusta Ferris, of Bay City, Mich., and L. P. Mitchell, of Mason, Mich. Mrs. Ferris is doing wonderful work in reading sealed letters and pellets, and is remarkably accurate in every detail of description. Mr. Mitchell is simply outdoing his former record in materializations, is giving the very best satisfaction here, because of splendid conditions. And now, Mr. Editor, I wish particularly to state this fact in behalf of Mr. Mitchell as well as all other mediums. If people will not give him good conditions, they will inevitably receive poor results. I have found in every instance where the cry of cheat and fraud has gone forth, he has had to labor under extremely bad conditions. Mr. Mitchell is as true as steel.

Wednesday evening, 24



## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

### Is Spiritualism True?

TO THE EDITOR:—You profess to love and seek the truth. So do I. It would ill-become me in my 82d year to love and teach known error. For years Spiritualism has interested me much, and had careful study, but I am thus far compelled to reject it, for the following reasons:

1. Its teachings have been contradictory, answering "yes" and "no" to every important question. It once taught, through many credited mediums, that the vilest criminals were conducted through the seven spheres in not over 1,000 years, and entered heaven's golden gates never more to visit this polluted earth. That noble saints required but a short period of promotion and were more promptly admitted. Yet we have late reports of such men as Socrates, Plato, Cicero, Isaiah, Moses, etc., who have been dead thousands of years. Socrates' message was written in Greek. Some mediums of France and America now teach that purified souls do not enter heaven but are utilized again to animate new infants.

By some, Jesus Christ is called a pure myth, by others a wonderful human medium, also Apollonius of Tyana and a certain "Issa" of India. Why does not one of those noble philosophers, who died before Jesus was born, tell us the truth? They profess to communicate other less important intelligences.

2. The stream of Spiritualism is again overdue. Why do not the noble spirits of such men as Wesley, Beecher, Brooks, etc., at once relieve our anxiety or report the facts? Why were millions in Europe and America left in sad anxiety when it was long overdue in the late stormy season? Why have not spirits organized to convey us intelligence of shipwrecks, starving seamen on desolate shores, and a thousand other things of deepest interest and importance to multitudes in the flesh? Why have not spirits organized their vast hosts so as to meet every new, stranger guest, tell him where he is and what to do? Why do our plutocratic Washburnes hold seances, most scores of spirits and, as missionaries, instruct the benighted and neglected ones? Why do not the spirits of Columbus and many other explorers, who in the flesh were devoted to discovery and enlightening men as to new regions of the earth, at once tell us all about the north and south poles, how to reach them best, and also of other unexplored regions of the earth? We long to be instructed. They are hosts of sunken and buried treasures. Some spirits ought to know their location and true heirs. Why not kindly inform them? Why do deceased husbands and wives send messages through strangers while knowing the aching and almost breaking hearts hunger for a few words of love? Why do children come and communicate via strange mediums while the mothers' hearts are more attentive, longing, open than any others on earth? Billions die every century, once deeply interested in mundane affairs. If they can communicate with us, or even some of us, why do they not aid us infinitely more than they do? So far as we in the flesh can judge, "they don't earn their salt."

3. Hudson Tuttle and others explain the "worthlessness" of most psychic communications from earth's dead saints and philosophers by saying that ambitious, evil spirits, anxious to have an earthly audience, speak and write under fictitious names. Does not this concession utterly invalidate the whole thing? Does it not account also for all the contradictions? Can a man of common sense base his hope of heaven thus?

4. Why did Paul write, "Now the spirit saith expressly that in later days some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils?" And why did Jesus himself declare that "false prophets would arise and seduce great multitudes, so as to lead astray, if possible, the very elect?"

The above include a few of the reasons why, thus far, I have been wholly unable to accept Spiritualism. Yours with best wishes, DANIEL H. CHASE, Middletown, Conn.

A. This correspondent, by putting the new wine of Spiritualism in the old bottles of previous beliefs, becomes perplexed and like many another honest seeker is ready to reject what he fails to understand. The trouble arises from a misunderstanding of the nature and kind of spirits. We must repeat that the Spirit-world is a reflection of this, and the spirit after leaving the body remains the same. Hence the average communications cannot be far superior to the average intelligence which receives them. If Spiritualism is disproved by the contradictions in its communications, then by the same evidence we might disprove the existence of mankind, for the books written are in antagonism, and the truth has been gained by constant repudiation and contradiction.

The most contradictory or imbecile message proves that there is a spirit existence, and taking that as a starting point we may consistently proceed to build.

When the spirits spoke of seven spheres and circles, it was an attempt to convey something of an idea of the Spirit-life. It is not true that any such arbitrary division or classification exists, or that any arbitrary length of time is taken to reach any fixed point of advancement.

The spirits come near as helpers, not to pour out the floods of knowledge so that we need not require to search and think any more. We are in this life for its lessons, and the formation of character. It would not be well for us, now that we have just escaped theological leading-strings, to be led by spirits. The great problems of history, and of nature, we are, with hints and promptings, to work out ourselves.

We are, to take the great mass of spiritual communications as we do of the crowded daily papers, and receive or reject as our judgment declares. It is possible for the spirits to form a detective corps and bring intelligence of lost

vessels, and all other disasters; but if we pause to think, we find that they have their employment which is strictly spiritual, and what they do for us is by self-sacrifice.

Mediumship is the result of certain conditions, and the child, however desirous of communicating directly to its mother, may find her, because of her grief, inapproachable. If it communicates at all, it must seek some other medium.

The idea that spirits, "so far as we in the flesh can judge, do not earn their salt," is certainly original, and probably the spirits might, with equal force, say the same of mankind. As inhabiting another sphere of existence, with its own and higher aims and purposes, we do not see why they should be expected to return to earth and become the guardians, teachers and general roustabouts of this material world. Why, if they do not come and be the unwarded slaves, even to messenger boys and detectives, their very existence is to be denied. It is marvelous that early education and religious prejudices can lead a mind, otherwise clear, to take such a distorted view.

Yet this correspondent would jump at the conclusion that "the concession utterly invalidates the whole thing." I did not make it as a "concession," but as a statement of facts. We do not place our "hope of heaven" on the purport of the communications. Taken altogether they prove man's existence beyond the grave, and their confessions, by showing that individual character is retained, strengthen rather than destroy their weight in evidence. To each and every communication we should give consideration according to its value, and not from its purported source. Ignorant, contradictory or absurd messages have a value, and even falsehoods may identify their source. We are not seeking demonstration of a future life, the form and nature of that life may exceed our perfect understanding; but it is the province of our higher spirit.

What Paul or Jesus meant, by the texts quoted, applied to this year 1895, I do not pretend to know. Jesus, Paul and the Apostles taught that the world was certainly coming to an end in their generation. Those then living were to see it, nor could they put off that catastrophe which has ever since, through all the long, dark centuries, been the stock in trade by which the priests have frightened the benighted people. The false prophets and deceiving spirits were to come then, and of this nineteenth century, Jesus, Paul and the Apostles knew not in their prophecies. If it was fulfilled, it was fulfilled then, and if it was not, to extend time nearly 2,000 years is unwarranted by the text; or, if it is claimed that Jesus and his disciples were mistaken as to time, then what assurance have we that they were not mistaken in everything else?

J. H. C., Ph. D., Hagarville, Q. What are the teachings of Spiritualism in regard to the condition of suicides? do they receive eternal punishment? Is there repentance and can they thereafter become happy?

A. This question has recently been answered at length, except that portion relating to punishment. There is no eternal punishment, for such would be objectionable, except as an expression of the most vindictive wrath of the being who imposed it. The suicide who leaves earth-life to escape duties and responsibilities, will suffer from regret, but if not thus responsible he can only suffer from the effect of the violence of the transition, and that would be no more or less than if inflicted by another, as in murder.

To make this matter plain, a man with wife and children depending on him for support would be a coward to take his own life, and thus throw his burdens on them. A man assuming great public responsibilities, fleeing himself to escape his trust, would be a traitor to endeavor to escape through the gates of death. It is better to bear here than regret hereafter.

On the other hand, an individual may be so circumstanced, having no ties to earth, with all centered upward, that death coming in any form would be only a glad good-bye to earth.

### AN IMPORTANT QUESTION.

Was the Earth Made for Man?

The anthropocentric view does not appear acceptable to one who contemplates things without foregone conclusions. When he learns that millions upon millions of years passed during which the earth was peopled only by inferior brutes, and that even now three-fifths of its surface is occupied by an ocean basin carpeted with low creatures, which live in darkness, utterly useless to man, and only lately known to him; and when he learns that of the remaining two-fifths, vast Arctic and Antarctic regions, and vast desert areas, are practically uninhabitable, while immense portions of the remainder, fever-breeding and swarming with insect pests, are unfit for comfortable existence; he does not recognize much adjustment to the wants of mankind. When he discovers that the human body is the habitat of thirty different species of parasites, which inflict in many cases great tortures; or, still worse, when he thinks of the numerous kinds of microbes, some producing ever-present diseases and consequent mortality, and others producing frightful epidemics, like the plague and the black death, carrying off hundreds of thousands or millions, he sees little ground for assuming that the order of nature is devised to suit our needs and satisfactions.

The truth which the facts force upon him is not that the surrounding world has been created to fit the physical nature of man, but that, conversely, the physical nature of man has been molded to fit the surrounding world, and that, by implication, the theory of things, justified by the evidence, may not be one which satisfies men's moral needs, and yields them emotional satisfactions, but, conversely, is most likely one to which they have to mold their mental wants as well as they can.

From Mr. Ballou's *Dialectics*, by Herbert Spencer, in the *Popular Science Monthly* for July.

The United Baptists have 183 societies and a membership of 9,301.

The Orthodox Friends, or Quakers, have a membership of 80,555.

The Hicksites Quakers claim a membership of 21,992 in 201 societies.

The Congregational Methodists (colored) number 319 communicants.

## THEORY VS. FACTS.

### The Great Telescopes of the Future.

TO THE EDITOR:—In a recent issue of the San Francisco Examiner I read an article from Prof. E. E. Barnard, in which he makes a number of statements regarding the manufacture, mounting and use of larger telescopes. First he asks, "Will it be possible to make much larger lenses?" Second, "Can the mechanical difficulties encountered in mounting these great telescopes of the future, be overcome?"

He then cites the fact (generally known) that large telescopes do not uniformly give as good definitions as small ones, and then states his reasons for this peculiar condition. He says: "The atmosphere itself is the greatest foe to the future great telescope, just as it is already to those of to-day."

"The real trouble oftenest occurs when the air is very clear (the clear, crisp, wintry night, when the stars are bright and sparkling, is the worst possible time for a telescope, for on such a night the images are a mass of boiling and quivering light.)"

"Sometimes it is fairly quiet, but in general it is very unsteady. The result of this disturbed condition of the air is, to more or less totally destroy the image of a celestial body when looked at in a great telescope."

"There are nights when the air is almost perfectly quiet; if under this condition we look at a star through a powerful telescope, it glows with a steady and powerful radiance. On such a night anything that is at all within the reach of that telescope can be seen with it, the most delicate details upon the surface of planets, the faintest star, or satellite, all come out with distinctness that permits the most delicate and accurate observations to be made. If this condition always existed, the work of an observer would be exceedingly pleasant and profitable, but such seldom occurs, and its occurrence is rarer the bigger the telescope, and when it does occur it does not last for any great length of time; a couple of hours of such perfect seeing and then the air becomes disturbed and the image more or less tremulous and blurred. The delicate details from view. If the observer has the run of several different-sized telescopes, he will appreciate the peculiarity of the atmosphere."

"There will be nights when he can successfully use a 6-inch glass that will not permit a satisfactory use of a 12-inch, and which would wholly forbid the use of a 36-inch."

Prof. Barnard then goes on with his line of reasoning, to prove that if a 40-inch telescope was made the time when it could be successfully used would be less than a 36-inch. Therefore if a 50, 60 or a 100-inch glass was possible, the times when either could be used would be shorter and its size increased, until there would be no opportunity to use the largest glass.

Finally, in closing his article, Prof. Barnard remembers that a Chicago man has invented and perfected a sectional lens telescope, and while he has never seen or examined it, he proceeds to intimate his opinion of it in the following words: "As for the telescope proposed by a Chicago man, a large lens made up of many smaller ones, like the eye of a fly, it is safe to say that no great telescope will ever be built on this plan, and if it should be (and we don't know what people say nowadays), it would be absolutely safe to say that it would never be successfully used."

The questions raised in the above extracts are worthy of careful and serious thought, and, especially so among the scientific minds of the age, for it is a well-known fact that in all departments of scientific research men constantly meet with obstacles that bar their way to further progress; then the fertile brains at once outline a theory as to the character of the obstacle, the reasons for its existence, and the probability of its being removed or not. If this theory is put forth by one who is high in authority, it soon becomes the common opinion of the multitude. The wheels of progress are effectually blocked until some genius arises, who, by new methods, appliances or apparatus, proves to the world that further progress is possible, by opening new avenues to greater discoveries. Then comes the battle to uproot the errors that have been accepted as facts. It took a long time to convince the world that the earth and planets moved around the sun, and still there are some who say, "De sun do move."

"Before touching the subject of the 'tremulous conditions of the atmosphere,' which is cited as a serious obstacle to the use of large telescopes, I will attempt to answer Prof. Barnard's two first questions.

I hold that much larger and more powerful telescopes will be made, but the method of construction will be changed. The single lens telescope has nearly reached its limit, which is practically admitted in Prof. Barnard's argument.

To the question of mechanical difficulties in mounting and handling monster telescopes, I would say that any one at the World's Fair, who saw the great Ferris Wheel weighing thousands of tons, mounted upon a single axle, and moving with absolute precision and regularity, could not doubt that our great engineers are quite equal to the task of mounting and equipping any telescope that it is possible to make.

"The tremulous condition of the atmosphere," which of late is referred to so much by many of our leading astronomers, is a serious one, if true, as it would render larger telescopes almost useless. This would mean no further progress in the great science of astronomy. My purpose in this article is to show, first, that this condition of the atmosphere does not exist. Second, to show that it is wholly a defect in the construction of the present large telescopes. Third, that much larger telescopes will be made in the near future, and fourth, the method of construction that will be adopted.

I fully realize the magnitude of this undertaking, for it is not only revolutionary, but it is in the face of theories that have become facts to the world. And if I am right, then a new base of action and judgment must be established to enable us to make further progress.

To make this matter clear as possible for those not familiar with telescopes, I enter into a few details regarding this instrument. The glass at the end of the tube that is away from you, when making an observation, is called the objective lens. This lens is made of two pieces of glass, one called crown, the other flint; one is hard and dense, the other softer and not so dense. These two glasses are supposed to be of the same size, and are mounted close together, one behind the other. (See fig. 1.) The glasses are ground

ing an observation, is called the objective lens. This lens is made of two pieces of glass, one called crown, the other flint; one is hard and dense, the other softer and not so dense. These two glasses are supposed to be of the same size, and are mounted close together, one behind the other. (See fig. 1.) The glasses are ground

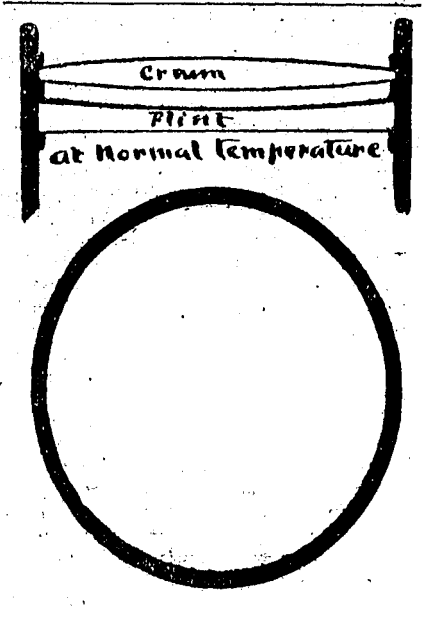


FIGURE 1.

and corrected with great care; the temperature of the room in which the work is done must be kept at a certain point, generally somewhere between 60 and 70 degrees Fahrenheit.

Now suppose we have two glasses, one 6, the other 36 inches, both ground and corrected at, say 70 degrees, and both producing a perfect image in that temperature. These instruments shall then be used in the same observatory, in a locality where there is a variation of 50 to 75 degrees of temperature.

If being a well-known law of physics that heat will expand and cold contract, now we will try our two instruments in a temperature of, say 20 degrees above zero, or 50 degrees below the normal of 70 in which the glasses were made.

In opening up our glasses to the weather for the purpose of making observations, an adjustment of the temperature of the two pieces of glass in each objective takes place. In the softer piece of each objective the adjustment is quicker and greater than in the harder, and by this uneven molecular action in each piece is that quivering appearance produced that Prof. Barnard calls "the tremulous condition of the atmosphere," and which, as a matter of fact, does not exist outside of the telescope itself. It is a phenomenon resulting from the present faulty construction of all large telescopes. This I will attempt to show.

The tremulous condition will be readily noticed in the large glass, but will not be perceptible in the small one. When the temperature of both glasses have reached that of the weather, what must be the condition of the two pieces of glass in each objective? It is this, the softer piece, contracting quicker and more, becomes smaller than the harder piece; the image produced ceases to quiver now, but is distorted and blurred in the large glass, but not enough to be detected in the small one. To make this clear, why the quivering and distortion is detected in the large glass and not in the small one, we take two bars of iron, one a foot long, the other fifty feet long; lower their temperature fifty degrees; you can readily discover the shortening of the longer, but cannot detect it in the short piece. Whatever the contraction of the short piece might be, it would be fifty times greater in the long piece. The same rule of ratio applies to our glasses. The distorted and blurred image in our large glass is produced because one glass having contracted more than the other, all lines of focus are out of adjustment, and are only perfect in a temperature at which it was made perfect. (See fig. 2.)

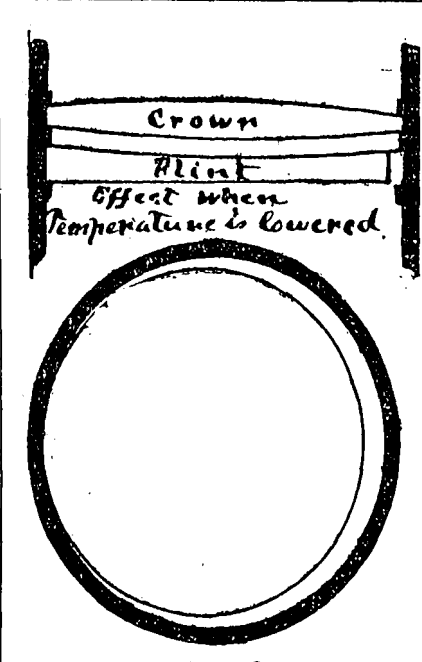


FIGURE 2.

I will venture to assert that if Prof. Barnard, or any astronomer, will try their large and small glasses in the temperature corresponding to that in which the glasses were ground and corrected, they will find in every instance that the larger glass will always give the most satisfactory image, while a radical change of temperature will be noticed in the larger glass first, blurring and distorting the image, while in the small glass the change is so trifling that it can hardly be noticed. What more plainly demonstrates the truth of this conclusion than Prof. Barnard's own statement, viz.: "The real trouble oftenest occurs when the air is very clear. The clear, crisp, wintry night, when the stars are bright and sparkling, is the worst possible time for a telescope."

And why? Simply because there is a radical change in the temperature on "clear, crisp, wintry nights" from that in which the glass was finished. Prof. Barnard says further: "There are nights when the air is almost perfectly quiet." He then sees the stars plainly; the reason for this is not because the air is more quiet, but because the temperature was near the normal, or that at which the glass was made perfect.

It is sometimes stated by astronomers that the tremulous condition of the atmosphere, as noticed in large glasses, is due to the magnifying power of the instrument, magnifying the particles in the air. Now, as the depth of the earth's atmosphere, at most, is estimated to be only one hundred miles, how is it

possible for any portion of it to be any more manifest in a large telescope than in a small one, when both instruments are focused upon some distant star. In such a case the air would certainly be out of focus. Again, make an observation with both our 6-inch and 36-inch lenses, in a temperature of 20 degrees above zero, what is the result? Our 6-inch instrument gives a clear-cut, well-defined image, while the large glass is blurred, quivering and distorted. In this case, both having the same magnifying power, again demonstrates that the trouble is in the instrument, and not in the atmosphere. It is quite evident from what Prof. Barnard says, that for general, all round, every-day use, a 6-inch telescope of the present construction would be the most useful instrument, and I agree with him, because the glass being small, there can be no serious displacement by extremes of heat and cold. The way, and the only way, to have large telescopes is to remedy this appearance of atmospheric disturbance that is manifest in all large glasses. How can it be done? In the first place, if there are more times when a 12-inch lens gives better results than a 36-inch, and still more when a 6-inch gives better results, everything being considered there must be more perfection in a 12-inch than a 36-inch, and still more in a 6-inch than in a 12-inch, and on down to the little drop of perfection in a microscope.

To get greater and still greater magnifying power, we must have more light; to get more light, we must increase our area of glass to admit it; to increase this area, suppose we take 25, 50, 100 or 500 four-inch lenses (these being still more homogeneous and perfect than a 4-inch), cement them in a sash or frame, having the same coefficient of expansion and contraction as the glass, when firmly set, the whole can be taken and ground the same as a single piece of glass, thus bringing the rays of light from every piece of glass, to the one focal point. Such a glass would give a great volume of light; the glass being so much more perfect than a large single lens, greater magnifying power could be used for the same area, than would be possible in a single lens of the same size.

With this method we might have greater area of glass than any single lens in the world; still there would be no more atmospheric disturbance than you would find in any four-inch lens, be it frame or sash of both the crown and flint glass expanding and contracting exactly the same. No lines of focus would be out of adjustment, any more than in the single 4-inch telescope. (See fig. 3.)

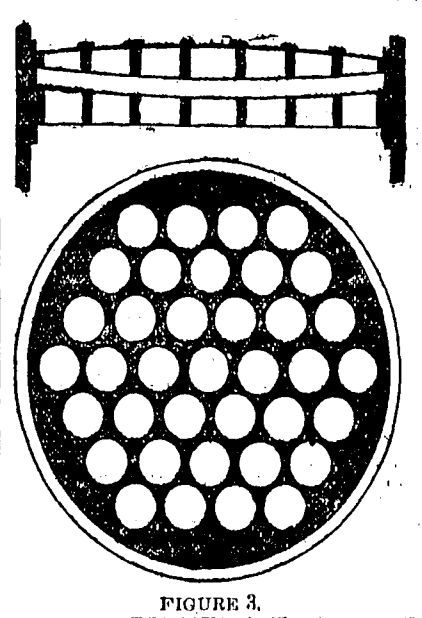


FIGURE 3.

An objective made in this manner, with a thousand small lenses, would be just as perfect in focus, clear in definition of image, as either one of the thousand lenses could produce if it was singly used and apart from the others.

There may be those who think that a perfect image could not be produced by the light coming through a large number of lenses; but it is a fact nevertheless. This is the principle on which the "Chicago man," who is none other than Louis Gathmann, has built a 7-inch objective made up of 13 small lenses.

I have visited Mr. Gathmann's observatory at least fifty times since last June. I have made a large number of observations with his sectional lens telescope, in all temperatures ranging from 15 to 80 degrees above zero; and I must say, that on all occasions, and in different degrees of temperature, when the air was warm and moist, and when it was cold, sharp and crisp, it has proved itself to be the most perfect, satisfactory and remarkable telescope that I have ever had the pleasure of making observations with.

Some months ago, on a clear, crisp and frosty night I visited the Northwestern University at Evanston. With their 184-inch glass I made some observations of Jupiter, but the image was distorted, and no definition could be had. Returning to Mr. Gathmann's observatory, about one hour later, and making an observation of Jupiter with his instrument, perfect definition was had, no signs of any distortion of image was noticed, while the shadow of an eclipse by one of his satellites was plainly visible as it passed over his disc. I have read nearly all the articles, pro and con, in which many of our noted astronomers have expressed their opinions as to the practicability of the Gathmann principle of constructing a sectional lens, and I believe that in every case those that have never seen it know all about it, and with that knowledge, make haste to inform the public that "it is the idea of a crank."

"If such a telescope was built it would be useless," "I wouldn't look through it if I had a chance," for it is impossible to build a telescope that way, and all this in face of the fact that Mr. Gathmann has built such a telescope, and it has been in successful operation for nearly a year. It has been visited by many noted and scientific people, not one of whom would endorse the statements of his critics as noted above. Every opportunity has been given to these gentlemen of the stars (who say it cannot be done) to examine Mr. Gathmann's invention; they would certainly be better qualified to pass judgment upon it than any and all conclusions would have more force. I would be pleased to have any of the gentlemen give some clear, lucid and scientific reasons why such a telescope as Mr. Gathmann proposes is not possible, practicable and superior to a single lens, in every particular. Simple assertions, without any reason, to say the least, are not fair. Give Mr. Gathmann a chance to defend himself. I most earnestly hope that this subject will be taken up by the best and most scientific minds of the age, believing, as I do, that a devel-

opment of Mr. Gathmann's system of construction has possibilities never even dreamed of by our most noted astronomers. J. ALMON AUSTIN, 171 La Salle St., Chicago.

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## IMPORTANT QUESTION.

## What Can We Do to Make Spiritualism More Effective.

## SPIRITUALISM DEFINED—ITS FUNDAMENTAL PRINCIPLES—ORGANIZATION UPON FIRST PRINCIPLES—HOW TO GAIN DUE RECOGNITION.

Spiritualism has been defined as the science of human life here and hereafter. Science is "a systematic and orderly arrangement of knowledge." The fundamental principles of a science constitute no creed. Not resting upon beliefs, Spiritualism can have no creed. The word creed—*from credo, I believe*—can therefore have no place in a scientific system. This term must become obsolete, and with it all its theological implications.

But it is obvious that a science must rest upon principles formulated into a coherent whole. Spiritualism must constitute a logical system comprising the laws of spiritual development. Such a system would be the nucleus around which all spiritual facts could be grouped; a platform upon which all Spiritualists could stand; the banner around which all could rally.

The scientific principles of Spiritualism would, of course, consist of the essential truths hitherto disclosed and adopted by all schools of thought within the pale of Spiritualism. Disputed doctrines could find no place in the system. Only universally acknowledged truths, proved by the consensus of all mediums, can be formulated into a science. The deeper questions, such as the origin of the individual spirit, the problem of successive embodiments, etc., being matters of controversy and conflicting opinion, must be excluded. What are truths among all classes of Spiritualists concerning death and the after-life and the relation of earthly existence to the spiritual state, are the only proper elements of the science. The reader at once perceives the drift of these opening remarks, namely: The expediency and necessity of a grand organization based upon scientific principles. No one need fear that we adopt a fixed creed, for science has no fixed creeds. Let the word creed, with its correlated dogmas, be relegated into the lumber-room of exploded superstitions.

Now, let us go a step farther. I have said that all Spiritualists could unite and form a grand organization upon the basis of the First Principles of Spiritual Science. But obviously, if Spiritual Science has for its subject-matter the laws of human life, and spiritual development, all men can unite upon this basis, just as all chemists are united in adhering to the elementary principles of chemistry, or as all who recognize the specific laws of any other science naturally are united in their joint adherence.

## FRATERNIZATION OF MANKIND.

We have here nothing less than the grand fraternization of mankind—a universal recognition of and unanimity about the divine laws of human growth and development; a unity of knowledge and sentiment concerning the destiny of man and his ethical duties. Modern Spiritualism, therefore, is the only system destined to inaugurate the Brotherhood of Man; the only system which in its synthetic scope comprises all that is true in Christianity, in Buddhism and in every other religion; the only system that brings the true interpretation of all sacred books, and exposes all errors in the current theology.

Let us look for a moment at the abortive attempts for unite men upon any other religious basis. Confessedly, the most liberal and broad-minded religious men see no possibility of a future religious unity. There is a tendency in our age to form associations comprising different religious sects, associations for practical ends in philanthropic work; but that all could agree as to the fundamental verities of religion does not enter the mind of the most sanguine religious teacher. The late Rev. Henry Ward Beecher emphatically declared unanimity of belief an impossibility. Dr. Martineau, the eminent Unitarian scholar, is reported to have said substantially the same thing. Our societies are dedicated not to theological opinions, but to religious worship. The Rev. Minot J. Savage, in speaking of religious disputes, says it is absurd for people to fight about things of which "they know absolutely no more than they know as to what is happening on the back of the moon."

Though aiming nobly at co-operation in altruistic endeavors, each necessarily maintains his own distinctive faith as a religious teacher, as is manifest in the philanthropic movement of the "American Congress of Liberal Religious Societies." The issue before the recent convention at Chicago, of those liberal clergymen, was just this very problem: Under what platform can we unite in theory or principle? Or in the very words used at the convention: "How far can the liberal denominations be federated?" This problem seemed to stagger the convention, and of course, remained unsolved. Must not all attempts at human fraternity ultimately confront this problem?

A moment's thought will prove this. Human life and evolution are governed by definite laws. These laws must be known before they can be obeyed. Theology says they are revealed in the Bible; but as there are over two hundred different interpretations of the Bible, it is impossible to call this Babel of confusion Laws.

## THE SOURCE OF POWER.

Yet, without a knowledge of these laws men must grope in blindness—must stumble and fall in filling life's mission. As the knowledge of, and obedience to the laws of nature are the source of man's power and dominion in the material world, so the knowledge of, and obedience to, the laws of human nature are the source of man's moral power and social welfare. There is no blinking of this. You cannot have the scientific application without the theory, as cause precedes effect. No ideal social conduct is possible without knowledge of, and conformity to, the moral and spiritual laws of human life. To be in possession of such knowledge is to be in possession of tremendous power. Modern Spiritualism should wield such power; but hitherto it has failed to do so. Before it can persuade the world that it has the power to unite all men in a grand fraternity, it must itself be a model of organized power. Scattered force can accomplish little; concentrated force is mighty.

The preliminary step toward the aim

of making Spiritualism more effective, I hold to be organization—unity. All Spiritualists, individually or collectively, being united in one great brotherhood, the next question is, how to gain the respect of the world, the recognition due to the sublime principles advocated; what methods to use, what proper usages to abandon in the endeavor to raise Spiritualism to the rank it is destined to occupy as the regenerative agency of the moral cosmos?

## HOW TO GAIN RESPECT.

The problem, then, is how to promulgate these truths effectively, so as to gain a respectful hearing, and causing Spiritualism to be regarded, at least, as a legitimate and proper religious denomination among the world's religious sects; how to proceed in the task of acquiring for Spiritualism a dignified position and rank, that it may command the respect of all classes, and be free from anything which is likely to cast reproach on it.

This end is accomplished by all able exponents, teachers of the Spiritual Science, proficient lecturers. These men or women must have the requisite qualifications for their work, else by incapacity or want of skill and tact they do more harm than good to the cause. They should be at least as able and well educated as preachers in the churches are. Besides being thoroughly versed in their own distinctive science, they should have a general knowledge of modern thought, scientific and philosophical; they should possess sufficient knowledge in Biblical lore and understand the essential doctrines of the various orthodox creeds. They should utter the great truths entrusted to them as Jesus uttered the words of the sermon on the mount in a tone of "sweet reasonableness," without giving needless offense to outsiders. They should seek a common ground on which both orthodox believers and Spiritualists can stand. It is enough to calmly and positively state the truth, for error will soon feel truth's inevitable force and sink away. You cannot drive error away by rude attacks and scorn. Having delivered your divine message of wisdom and love, you have done your duty. You have combated error already by uttering truth, and need not indulge in undignified vituperation. Scolding is not teaching. You cannot convert people if you begin by throwing stones at their own cherished beliefs. In this way you incur their dislike, if not hatred, and odium is thrown upon the cause. What you want is to win them over by persuasion, and you must begin by expressions of sympathy and respect for the good that is in the old system.

If you, however, cannot see any good in the sayings of Jesus, in the parables and Sermon on the Mount, or in some of the epistles; if you have surely mistaken your vocation. You thereby attack your lack of spiritual insight, your lack of qualification. Spiritualism has no higher ethics than Paul's 13th chapter of First Corinthians, and the beatitudes of the Sermon on the Mount are as irresistibly fascinating and divine in the mouth of Spiritualist lecturers as they were in the mouth of the incomparable teacher who first uttered them. Christians, in hearing Spiritualist lecturers denounce Christianity indiscriminately, cannot but regard them as either emissaries of the devil or woefully ignorant or unspiritual.

In the case of trance speakers, their utterances on all occasions should manifest the necessary ability. True, they, the controlling intelligences, are liable to err. Inspiration is not infallibility. These intelligences are human and finite. But there is one crucial test, one infallible rule for spirit teachers as well as teachers in the flesh: They must understand their subjects thoroughly, and must have the requisite ability to teach and to persuade. When a controlling spirit makes the medium say, "I have heard recently in a Spiritualist Sunday service, that the church is teaching 'damnable doctrines'; that nothing good is to be found in Christian churches—when this is said without a word of qualification, such sweeping assertions at once betray the spirit's ignorance and crudeness; making him utterly unfit to teach. Such assertions repel people and make Spiritualism odious. This "service" which was held in a rented hall in one of our large cities was followed by Spiritual tests. Indeed, the tests were the main feature and attraction of the occasion. To me it seemed inappropriate and inexpedient to combine tests and the act of worship and meditation, and I thought at the time of the many persons present that came from curiosity to see and hear what Spiritual doctrines are like—for the hall was well filled—that would go away with their feelings not unmixed with contempt. What is proper on the rostrum of a Spiritualist camp-ground, becomes improper in a "service" in which a Spiritualist "pastor" gives tests from the pulpit. I fear many, even veteran Spiritualists, are apt to devote more time to, and spend more money for, physical manifestations than for instruction in the philosophy and ethics of Spiritualism. If we wish to gain the respect and recognition due to our cause, we must preserve the dignity of our methods, and set apart one time for phenomena and another time for worship and instruction. To combine the two and call it a religious service makes the thing profane in the eyes of outsiders whom we wish to convert.

Chicago, Ill. REV. S. WEIL.

(TO BE CONCLUDED.)

## A WARNING.

Oh list to the cry as it rolls through the land,  
'Tis from the oppressed, seeking liberty's hand,  
Like moans of the nightwind, that rudely awake  
From our slumbering dreamland, it warns us to break,  
Quick, the chain that injustice is guarding.  
To crush all our rights, true science is retarding.  
Then rise! shoulder arms! march on—  
ward to battle!  
Let cannons be fired and musketry rattle!  
To-day let us grasp, in our enemy's sight,  
The garment of freedom, our only birth-right.

Z. H. BARTDORF.

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The preliminary step toward the aim

## THE NATIONAL ASSOCIATION.

## Communication From President Barrett.

TO THE EDITOR:—The coming National Convention of the N. S. A. in Washington, will be one of the most important bodies that have ever convened in the history of modern Spiritualism. A number of important amendments to the constitution have been presented and must be acted upon by that body. These amendments will, if adopted, materially affect the working machinery of the Association; they are vital to the welfare of Spiritualism and should be given more than a passing notice by every society connected with the N. S. A., as well as by every friend of this great institution in every section of the Union. State Associations are to be fostered and encouraged everywhere. The arrest of our mediums in various States, shows the necessity of having an intrenched association on the ground, through which channel the National Association can better do its work. This is a matter in which all of the States are concerned, and, if properly carried into effect, can be made a tower of strength for our beloved cause in every commonwealth of this republic.

Attempts will be made to establish funds for the defense of our mediums, and for their protection. Other funds for the care of indigent mediums and speakers, homes for aged Spiritualists, sanitariums, etc., will also be considered.

These brief statements indicate the fact that a vast amount of work lies before the delegates at the next convention in Washington. Not the least important feature in the work of that body will be the election of officers. A president, vice-president, secretary, treasurer, and five other trustees are to be elected. Candidates are already being named for the several offices and a careful selection of proper persons to fill the same will be an important matter for the consideration of every delegate. If any officials have been found derelict in their duties, the delegates are to remember the fact and cast their votes for those who will hereafter better care for the interests of the Association.

One other important matter will come before the Washington convention, viz.: the election of twelve or fifteen delegates to the International Congress of Spiritualists, to be held in London, England, in June, 1896. It is not probable that the proposed congress will admit delegates from other than national bodies in the respective countries to be represented there; in other words, it is more than likely that the National Spiritualists' Association will be the only body in America competent to elect delegates to the most important World's Congress of Spiritualists. Several candidates have already been nominated for the position of delegate to the International Congress. It is highly important that the ablest representative men and women in our ranks should be chosen, in order that our cause should be given a high standing abroad.

The question of expense to the delegates thus chosen is an item for consideration at this point. A gentleman in New York City has written me to the effect that if one hundred Spiritualists will unite to make an excursion to Europe for forty or sixty days, a special low rate can be obtained through his instrumentality, and a steamer chartered for the exclusive use of this party, which will, of course, include the fifteen delegates and eighty-five others who are interested in the welfare of the cause. By thus uniting forces, great expense can be avoided, a pleasant trip indulged in and a vast amount of good accomplished in the way of furthering the progress of our cause. If Spiritualists desire to take this trip, they can make their application directly to me, and as soon as one hundred pledges are secured the steamer can be chartered. The rates determined upon will be the lowest possible that can be obtained from any steamship company, and will include the cost of board, guides, railroad travel while in Europe, hotel bills, etc., during the entire forty or sixty days of absence from America. Such inducements ought to make it possible for a party of one hundred to be speedily brought together to embark in that pleasant undertaking.

I have brought this matter in here, in order that the delegates to the next convention might carefully consider this question prior to their assembling in Masonic Temple in Washington. In a future letter I will have something to say upon the question of this European trip.

In closing, let me urge the societies that have not charted with the N. S. A. to do so at once in order that they may have a voice in amending the constitution of the N. S. A. in electing its officers, providing for the defense and protection of our mediums; as well as in the choice of fifteen delegates to the International Congress in London.

In order to make a strong working body and insure the great success of the next convention, the N. S. A. treasury should be filled by immediate contributions to the Humphrey five dollar fund, and the twenty-five dollar special fund to which attention has been called frequently through your columns during the past three months.

The N. S. A. has secured rates from all large cities, of one and one-third fare for all persons wishing to attend the convention. These tickets will be sold on the certificate plan and can be obtained a few days prior to the assembling of our convention. It was only necessary to secure a guarantee of one hundred persons in order that these rates might be granted. They are the same that the Unitarians have received for their national convention which convenes one week later in the same city.

The persons wishing to attend the N. S. A. convention should at once notify Secretary Woodbury of the fact in order that he may secure proper headquarters for them upon their arrival in Washington.

These rates are not only to the delegates but to all friends of the cause who wish to take in the October convention. A large attendance is desirable, and it is to be hoped that there will be a prompt response to this request to accompany Secretary Woodbury with the fact of the intention of our friends to be with us in October.

Yours for the success of the N. S. A.

H. D. BARRETT.

Who partakes in another's joys is more humane character than he who partakes in his griefs.—Lavater.

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THE CONTRAST consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or for arguments against the assumptions of Orthodoxy.

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VOL 12

CHICAGO, AUGUST 10, 1895.

NO. 298

## INTERESTING CONTEST WITH PENS.

### A SPICY DEBATE

Between a Divine and a Spiritualist,

In Which the Former Is Knocked Out.

A WASHINGTON SPIRITUALIST AND A VIRGINIA DIVINE ARE THE CONTESTANTS.

[CONTINUED FROM LAST WEEK.]

REJOINDER BY MR. SNYDER.

1425 Fifth St., N. W., Washington, D. C.  
REV. A. R. SNEDEGAR, Vienna, Va.  
Dear Sir:—Your favor of the 6th inst. received and contents noted. From the general tone of your letter, particularly its closing paragraphs, I infer that you are rather losing your good temper and Christian forbearance, especially when you tell me: "It was not any of your business about my preaching, in the first place," and threatening me with the "roughest things in the ism" and that you will rush into print if I persist in carrying on this discussion any further. Now, please do not let your indignation get the better of your common sense and reason, but try to use a little courtesy, even though you are discussing with a Spiritualist. If you thought it none of my business to complain to you of your allusion to ghosts, why did you not say so in your first letter? It won't do for you to try to angrily dismiss the argument at this time after your wholesale denunciation of Spiritualism, simply because you want to go to sleep, you would have gone to sleep in the first place, instead of making so many charges you must now defend.

SNEDEGAR A FAILURE—IMPORTANT QUESTIONS.

Your last letter is conspicuous for its failure to answer some of my gravest questions and for its extremely free rendering of some passages of Scripture. As a resume of the argument, permit me to ask some questions that should be answered before this discussion is closed. Did or did not the Lord put a lying spirit in the mouth of Ahab's prophets? What have you to say about your much-vaunted Dr. Hatch? And will you be specific enough to name a single avowed Spiritualist—one recognized as a representative man or woman by the Spiritualists of this country—who has ever been convicted of any of the crimes you charge against Spiritualism. (Surely, by their fruits ye shall know them.) And have you, honor bright, ever read a copy of the Banner of Light, or any book written by an avowed advocate or friend of Spiritualism? Do you know anything about Spiritualism, except what you have learned from the old book called the "Educator," which was evidently, from your statements, written to traduce and defame Spiritualism, and is a book which Spiritualists have never heard of, or perhaps Dr. Talmage's sermons, which are equally unauthentic? Come now, you claim to know so much about this "ism," as you call it, please show by a few statements of facts why your opinions are entitled to the weight which you assume.

In regard to the scriptural passages which you mention, I must ask you hereafter to be as specific as I have been in quoting chapter and verse, or at least the chapter of each passage cited. You tell me long tale about Balaam's iniquity, and about his inciting the Midianites against Israel, and you charge that his conduct was atrociously sinful throughout. Yet I fail to find anything in the Old Testament story which confirms these statements, except a single sentence in the wrathful ravings of the murderer Moses (see Exodus ii:12, 13, 14, 15), in the vilest, filthiest, and most obscene piece of literature in the English language, viz., the 31st chapter of Exodus. The tale of

HEINOUS CRUELTY AND OBSCENITY

related in this chapter is so shocking to any civilized human being that, unless held under fear of the anger of Jehovah, he would read it with blushes and spurn it with shame and indignation as the revelation of divine justice. Have you ever read this chapter for the edification of your congregation, or have you advised your Sunday-school scholars to read it? Do you know anything in the history or morals of Spiritualism one-thousandth part as vicious? Be honest, now, or up. In the midst of this chapter of cruelty and atrocity, nowhere paralleled in the history of the world, I find in the 16th verse the words: "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." Upon this statement of the angry murderer, Moses, you base your whole tale against Balaam's character, and unless I am very much mistaken, you draw upon your imagination or the commentaries of some preacher for the larger part of the information you vouch for.

You say that Balaam incited the Midianites against Israel? The Bible nowhere says so. You say he returned to demand his reward from the Midianites? This I also fail to find recorded. You should not take such liberties with a

book which you believe to be infallible, nor strive to stretch the truth to an unwarranted degree. But, candidly, the very best Christian critics are in doubt as to Balaam's real standing, one account being so very favorable to him and but a single sentence being found against him. (See Encyclopaedia Britannica, article Balaam.) Josephus calls him

"THE BEST PROPHET OF HIS TIME."

There being only one witness for the prosecution, and he a murderer who was obliged to flee from his own country (see Exodus ii:12 to 15), and whose whole life was one of cruelty and bloodshed, I am compelled, in a spirit of judicial fairness, to give the accused the benefit of the doubt and to still insist that Balaam was a pretty good old man. We know, if any dependence can be placed upon the record, that he was a saint when compared with Moses and Joshua. The worst thing that can be said of him is that he willingly yielded himself to become the instrument or medium of what angry (see Ex. xxii:24, and Deut. xxxii:22), jealous (see Ex. xxxiv:14 and Deut. iv:24), bloodthirsty (see Deut. xxxii:41), and tyrant (see Deut. x:17 and xxxii:39) Jehovah, and did the bidding of this monster of the skies. I do not think any medium since Balaam's time has ever yielded to a control more destructive of innocence and purity than your own Bible proves Jehovah to have been.

SNEDEGAR PULVERIZED.

You must permit me to inquire how you know that the woman of Endor was mesmerized. Are you not drawing that conclusion wholly from your imagination? What right have you, as a Christian, to say that it was the old dragon himself that appeared to Saul, when the book you believe to be infallible says plainly and unmistakably it was Samuel? You must not accuse me of falsely quoting Scripture, as you say the little boy did, when you so grossly pervert it yourself. By the way, you did not mention the instance wherein I failed to quote correctly, and so your story was hardly accurate.

You say the Lord acts through his agents in performing his will, and that Saul's suicide was, virtually, committed by the Lord; you insist, I believe, that the Lord slew him. I should like to know who slays the people whom the Lord does not kill. Do you think the Lord slays all persons who commit suicide? That is as fair an inference as that he killed Saul. And if the Lord is responsible for all suicides, do you think it wicked to die in that way? I am not satisfied with your explanation of the contradiction I asked you about in my last letter. I want to know whether you believe that Saul inquired of the Lord, as one account states, or whether he did not inquire of the Lord, as mentioned in the other account, or whether your faith is expansive enough to believe both at the same time.

So far as the woman of Endor is concerned, from a biblical point of view, you have not shown that she was not a pure, virtuous, honest, hospitable woman, and you cannot show it from your record. Your assertions or guesses are not arguments; you should arm yourself with facts.

SNEDEGAR PERVERTS SCRIPTURE.

In the quotation from 2 Thessalonians I must again protest against your perversion of the Scripture. You first quoted the passage to scare me out of a belief in Spiritualism. I quoted it to prove from a Biblical standpoint that God himself sends the delusion, to induce people to believe a lie, and that is what the passage states. I do not see what right you have to say that the Devil has anything to do with it, as he is certainly not mentioned in the matter at all, and the Lord assumes the whole responsibility. I do not pose as the special champion of the Devil, but I do not like to see Christians so ungrateful to one of their best friends, for what would the church and the ministers have to do if it were not for his Satanic Majesty? No Devil, no statement, nothing to be saved from, no sinners to save, no revivals, nothing to pray for, nothing for religion to do. So you see how dependent the church is upon him. I suppose the reason the church does not ask God to kill him is because he is a friend and trusted agent of the Almighty (see Job ii. 1), and so, necessary to the scheme of salvation.

You state that in the garden of Eden story Satan told the first lie. This I am inclined to deny. Let us see what the Scripture states. Genesis iii. 3, 4 and 5, says:

"But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it: neither shall ye touch it: lest ye die. And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

In verse 7 it says:

"And the eyes of them both were opened."

And in verse 22:

"And the Lord God said: Behold the man is become as one of us, to know good and evil."

In Gen. v. 5, we read:

"And all the days that Adam lived were nine hundred and thirty years, and he died."

Now I want to know if everything the serpent stated in this story did not prove true. He said ye shall not surely

die, and Adam lived nine hundred and thirty years, which proved that the apple did not seriously injure his health. And he certainly did not die the day he ate it, as the Lord told him he would. (See Gen. ii. 17.) The serpent also told them that their eyes should be opened, and they should be as gods, knowing good and evil. And the account states that their eyes were opened, and the Lord God admits that they have become as gods, knowing good and evil. Now, did a single thing the serpent told the woman prove false? Is not the Lord God the one who made the mistake of telling his children a falsehood, to frighten them into obedience? If this account is to be believed, we are certainly indebted to the serpent for all the knowledge, wisdom and enlightenment that have come into the world, for before this dialogue with the woman in the garden, Adam and Eve were in the condition of beasts of the field, having no knowledge of right or wrong, no enlightenment, no wisdom, and not enough decency to know that they were naked. From this condition the serpent rescued them, if the story be true.

SNEDEGAR QUOTES TALMAGE.

I come now to the silly story about the mediums and the shipwreck, which you quote from Dr. Talmage's tirade against Spiritualism. The trouble with your story is that it gives no names, no dates, and, possibly, no facts by which it can be either proved or disproved. I confess I never heard of it, except from the source above named. But suppose the account be true, and that some medium made a mistake, or told a lie, does that one circumstance overthrow the whole spiritual philosophy, or disprove the millions of truthful statements and prophecies that have come from the Spirit-world? Fortunately Spiritualism is not founded upon the statement or prophecy of some one person long ago dead, but is an ever-present, living truth, capable of continual demonstration. Suppose I apply your logic to the proof of Christ's divinity. Please turn to Matt. xii. 39, 40, wherein Christ, in answer to the Pharisees, gives a promise of the only sign that shall be given to prove his claim to divinity. He vests his whole claim on the occurrence of one simple event, which is mentioned as follows:

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to thee but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

Surely, if this one sign fails, his claim to divinity falls flat, condemned by his own lips. Let us see from the Scripture whether the prophecy was fulfilled or not. Please turn to Mark xiv:42 to 46, wherein it is stated that Christ was laid in the sepulchre on the evening of the day of preparation for the Sabbath, that being Friday evening as we count time (Saturday being the Jewish Sabbath day). Turning to John xxi. 1, 2, we learn that Christ had left or had been removed from the tomb on the morning of the first day of the week (Sunday, as we count time), while it was yet dark. Putting these two statements together, we learn that Christ was in the tomb, or in the heart of the earth, as the prophecy stated, two full days, or two nights, and also, count two nights and two days. By no hocus-pocus can you conjure up three days and three nights between Friday evening and Sunday morning. So Christ's only sign to the Pharisees was an absolute failure. And as Christ is the only medium that Christians have, and he has been so long dead, it leaves things in rather an uncertain condition concerning his divinity, doesn't it?

SNEDEGAR'S SABBATH KNOCKED OUT.

I wish now to speak of your personal allusion to my father and mother as immoral persons. I might construe your lack of courtesy in this instance into an unwarranted insult, but being charitably inclined I shall attribute it rather to an oversight on your part. You say: "The man who prunes his peach trees on Sunday, or the woman that sews on the Lord's Day, are not wholly moral," etc. While I do not accept the Bible as competent authority on the question of morals, yet I will confute your statement, using the Scripture as my guide. Nowhere in the Bible is Sunday, or the first day of the week, mentioned, or enjoined as a day of rest. You can cite no biblical proof whatever that we should observe Sunday as the Lord's day. In the Old Testament, the seventh day, or Saturday, is commanded to be observed as the Sabbath, and the Jews so observe it to this day. Ign. F. Hostman, Chancellor in the Roman Catholic Church, archdiocese of Philadelphia, Pa., says in a letter written to Mr. E. E. Franke:

"There is not a word in the New Testament about Christ's changing the day. The church alone is authority for the transfer from Saturday to Sunday. Pray let me ask you, why, as a consistent Christian, you don't observe the Sabbath, but rather the first day of the week, instead? 'Thou shouldst first cast out the beam that is in thine own eye, that thou may'st see more clearly to cast out the mote that is in thy brother's eye.' Furthermore, Jesus himself violated the Jewish Sabbath, and was as severely denounced as a Sabbath-breaker (see Mark ii:23 to 27) as you now denounce my people. He went so far as to set aside the observance of the Sabbath, except in so far as it accorded with man's need and convenience. (See Matt. xii:10 to 12; Luke xiv:1 to 6; Mark iii:2 to 4.) Nowhere does Christ command observance of any day as a Sabbath day, but on the contrary, both by precept

and example, violates the old laws of the Jews. Upon what biblical ground can your charge of immorality stand now, pray?

If I remember rightly, you asked me in your first letter how morals could be established without some basis, and in reply I asked you if you thought the Bible the only source of morals. That question I am waiting for you to answer.

SOME HIDEOUS BIBLE CHARACTERS.

In reply to my question to show some nation built up by Christianity, you mention first Israel and then the five great powers of Europe and the U. S. A. As typical of the two classes of civilization, I will in my reply consider only Israel and the United States.

Let us first examine into the character of the Israelitish government and people. This government is supposed by Christians to have been the next thing to perfection. But what are some of the purposes of government? Are they not to secure the blessings of liberty and justice to the governed, and in every way promote the development of intelligence, virtue and honesty among the people? Let us see what a Christian government did for Israel. We can often best judge a people by its leaders, the ones whom the masses idolize as prophets or kings, and it is in this balance that I propose to weigh this typical nation. Who were some of its leading men? Noah, Lot, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Solomon. Let us see what noble characters these saints of yore were, and for this purpose let us turn to the book, which you believe makes no mistakes, to find out.

In Gen. ix:21 to 28 we learn that Noah got drunk, cursed his grandson, and, some think, brought slavery upon a whole race, though guilty of no crime. The just and righteous Lot (II. Peter. ii. 7) became beastly drunk and committed a sin I should blush to name. (See Gen. xix:31 to 35.) We read that Abraham, the father of Israel and the friend of God, had several wives and concubines, abandoned his own sons, and left him to die in the wilderness; denied his own wife, and attempted to kill his only legitimate son. (See Gen. xii:13, 14; xvi: 1 to 7; xxi:10 to 14; xxi:11 to 15; xx:2 to 5; xxv:6.) Isaac followed his father's example and denied his wife (Gen. xxv:17 to 11.) Jacob took advantage of his brother's starving condition, and cheated him out of his birthright, by lying to deceive his blind father, and thus succeeded in stealing his brother's blessing. He had two wives and several concubines, and proved himself to be a tricky, dishonest cattle-breeder. (See Gen. xxv:23, 24; xxv:19; xxix:18 to 30; xxx:3 to 10, and 37 to 42.) Moses commenced his career, as have previously mentioned by committing murder. He also advised the children of Israel to steal—or to borrow things and to run away with them, which is the same thing. He ordered women and innocent babes to be

BUTCHERED IN COLD BLOOD, turned thousands of innocent women-children over for vile purposes to the Jewish soldiers, and sacrificed other innocent children to Jehovah. (See Exodus xii:2; xii:35, 36; Numbers. xxxi.) Joshua was, if anything, more cruel and bloodthirsty than Moses, and was probably the most inhuman butcher of men and women that ever lived. The whole book of Joshua is one long tale of cruelty, murder, bloodshed and rapine. Samuel ruthlessly chopped a helpless, defenseless old man to pieces. (See Sam. x. vi. 33.) David the man after God's own heart, had several wives and concubines, and not being satisfied, seduced the wife of Uriah, that he might continue his debauchery. And he also ruthlessly caused Uriah to be placed in the front of battle, so that he might be killed.

THE HIDEOUS PORTRAYAL CONTINUED.

The 119th Psalm, said to have been uttered by David, is one of the worst pieces of blasphemy I ever read. His cruelty to prisoners of war was unbounded. He put them under saws, axes and harrows, and burned them in brick-kilns. (See 2d Sam. x. xi. and xii. 8 to 31.) Such a man as David would be hanging in less than a week, were he living in our age and generation. Solomon, who is said to have been the wisest man (see I Kings. vi. 29, 30, 31), was guilty of all manner of debaucheries, and had seven hundred wives and three hundred concubines, which leaves Brigham Young very much in the shade. (See I Kings. vi. 3.) I hope I have waded through enough.

FILTH, CRUELTY AND BLOODSHED

to pretty clearly indicate the blossom and fruit of a nation built up by Christianity. From such a nation may the eternal powers preserve us. Compare, if you will, the civilizations of Israel and Greece. "God loved Israel," but he cared nothing for the Grecians. He let them come up by chance. Which developed the grander civilization? Which produced the greater philosophers, the greater poets, the greater orators, the greater statesmen, the greater artists, Greece or Israel? Compare Athens with Jerusalem. From Athens came the beauty and intellectual grace of the world. From Jerusalem came the most bloodthirsty, murderous and rapine. No art, no beauty, no literature worthy of the name, came from this capital of a "Christian nation." Surely Israel is weighed in the balance and found wanting.

THE UNITED STATES AND CHRISTIANITY.

Let us now discuss the upbuilding of the United States, the other so-called Christian nation. Christians are ever prone to claim all the progress, development and intelligence of the nineteenth century as the result of their religion, whereas the fact the Bible has stood continually in the path of progress, and warned the world's true heroes to go no further. That was the case when our Government was founded. Kingcraft and priestcraft, entrenched

BEHIND THE BULKWARK OF THE BIBLE,

sought to overthrow that government which declared that "all men are created equal." The immortal charter of our liberty was penned by that grand infidel, Thomas Jefferson, while John Wesley, the father of Methodism, was hurling his anathemas at those who dared to disobey the king. This government was founded largely by those whom you term infidels. And in the Constitution of the United States, thanks to the wisdom of those infidels, the name of God does not appear.

In the darkest hour of the Revolution, when our cause was almost lost, Thomas Paine,

"THE AUTHOR HERO OF THE REVOLUTION,"

came out with the ringing words:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman."

His articles, known as "The Crisis," did more than anything else to rouse the drooping spirits of the soldiers, and infuse new courage into their hearts, and to him, as much as to Washington, we owe the life of our country to-day.

In reply to your question concerning the false prophecy made by Thomas Paine (not "Tom Payne"), I would say that I have his complete theological works before me, and nowhere in them is such a statement made as you mention in your letter. If you wish to quote correctly or truthfully what any man has said, you must quote from his own writings, and not from what somebody else said he said.

It seems like a huge farce to call this a country built up by Christianity and the Bible, when they have ever been ready to assist those who would destroy it.

In the slavery days, before the war, the shackles were riveted on the black man

by texts from Scripture, proving slavery to be a divine institution; and it took the war to convert the church from a belief in the righteousness of property in human flesh.

Who were the grandest spirits of the anti-slavery movement? Garrison, Phillips, Parker, infidels to a man, and roundly denounced by the church for their nobleness and sense of justice.

I want to ask you: For what single element of greatness is this country indebted to the church and the Bible?

Your effort to cite a country built up by Christianity proves rather a dismal failure.

A NATIONAL ENLIGHTENER.

Modern Spiritualism has been in existence forty-five years, and is not a nation-builder, but a nation-enlightener, and in forty-five years it has grided the globe, and among its millions of adherents numbers many of the most distinguished scientists and philosophers in the world. It has always been on the side of the weak and the oppressed, and has never yet stood as the bulwark of injustice.

Spiritualists do not have any creed or ironclad rule by which to measure all humanity, as the church has; and as it does not wall itself in, it cannot throw people out, except from its local organizations.

Moses Hull says:

"Let an individual in the church commit a great crime; let him wallow in drunkenness in the mire, and there is not a church in Christendom but that will dis fellowship him. While they refuse to fellowship a person because of crime, ought there to be a sinner in the church? No. Then what is to become of the poor, church-forsaken sinner? He may wallow in the mire until he grows gray. The priest passes by on one side, and the Levite on the other; neither extending a helping hand, but each saying: 'You miserable wretch! Go to hell, for all of us; we will not have our church polluted with you. We came not to call sinners but the righteous to repentance.'"

Spiritualism says: "Never was there a man so low but there was something good there. We must bless such. Hence, it welcomes such to its ranks. It is a reform school; and, if a person needs reforming, either doctrinally or morally, he needs Spiritualism."

Hence we do not deny that some who are not morally perfect may be found in the ranks of Spiritualism. But we do claim that to all such the tendency of

SPIRITUALISM IS UPLIFTING

and ennobling. It does not make so much difference where we are as the direction in which we are going. Spiritualism teaches that every evil act brings its own punishment, and that no one can shift his sin upon another and thus shift the responsibility of what he has himself done. It teaches that to do right because it is right, and not for the love of God or the fear of hell, is the bud and blossom and the fruit of wisdom. It teaches that in the spiritual realm no human spirit will ever be denied the opportunity of doing right and reaping the reward of his righteous doing. It says no amount of faith or belief in the goodness of another will save us from our own evil actions, but that each alone must atone for his own misdeeds. Do you think a religion that teaches these things encourages immorality?

A religion that teaches that a man shall get what he deserves and what he has justly merited, is our highest ideal

of a true religion. That "whatsoever a man soweth, that shall he also reap." We believe to be the law of nature. We believe the universe to be under one grand law of cause and effect or compensation, and that nothing turns aside or stays its course. We believe that it encourages crime and moral cowardice to teach that a human being may escape the consequences of evil acts by having faith that a God will lift his load of sin from him and let him go free.

You have placed me upon the defensive in this discussion, and I wish to state some facts about Spiritualism from very authentic sources. In the Encyclopaedia Britannica, article Spiritualism, I find this statement: "Spiritualism has been accused of fostering free-love and other doctrines subversive of society. But this charge, too, has been made without adequate grounds; for, though certain Spiritualistic bodies have at times taught such doctrines, they have always been repudiated by the mass of Spiritualists."

In Appleton's American Encyclopaedia, article Spiritualism, I find the following: "Besides the thousands in every grade of society, throughout the civilized world, who are more or less influenced by a belief in the supernatural origin of the manifestations, many persons in Europe and America distinguished in the walks of science, philosophy, literature and statesmanship, have become avowed converts, or have admitted the phenomena so far as to believe in a new force not recognized by science, or have testified that the manifestations they have witnessed are not capable of explanation on the ground of imposture, coincidence, or mistake, or at least have considered the subject worthy of serious attention and careful consideration. Among these are Alexander Aksakoff, Robert Chambers, William Corson, Augustus Delorgues, J. H. Edmonds, Dr. Elliottson, Dr. H. Von Fichte, Camille Flammarion, Hermann Goldschmidt, Dr. Hoffe, Robert Haro, Lord Lyndhurst, Robert and Robert Dale Owen, W. M. Thackeray, T. A. Trollope, Alfred Russel Wallace, Nicholas Wagner, Archbishop Whately."

These two great authorities have nothing to gain by telling a falsehood, and much to lose; and while they are very conservative, and tell nothing but the truth, yet there is much to be said in favor of Spiritualism that they do not mention.

In closing, I wish to quote to you from the Presentation of Spiritualism to the World's Parliament of Religions, Chicago, October, 1893:

"Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual, each according to others the privilege of worshipping God, according to the dictates of conscience."

"To a materialistic and unbelieving age, it (Spiritualism) has demonstrated the existence of the human spirit beyond the change called death."

"To those who had 'hope' and 'faith' through any form of religious belief in a future life, it has added knowledge, and to both it has opened the gateways that had not even been left ajar between the spiritual and material realms."

"It has removed the fear of death, and of what might come to the spirit after dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change, as declared by the testimony of disembodied spirits, who must be in the very nature of the case the only authentic sources of information upon subjects pertaining to that future existence."

"It has bridged the chasm, spanned the gulf between the two states of existence, by the iris-archway of love."

"Immortal messengers have brought the knowledge of their state of existence, and have announced in unmistakable words the nearness of that so-called 'undiscovered country.'"

"Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate."

"Angels and ministering spirits have anew attuned the voices of mortals to immortal songs."

"And they have 'rolled away the stone from the door of the sepulcher of thousands of human hearts who thought their dead lived not."

"Its authority is truth wherever found;

"Its sacred books the inspirations of every age;

"Its oracles and priests, those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love;

"Its ceremonies the service of a noble life;

"Its communion is with kindred spirits and its fellowship with all;

"Its altar, the human spirit; its temple, living souls."

"It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul."

"Calm-browed and unafraid, this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth."

"If you would learn of the grandeur and beauty of Spiritualism as a philosophy and as a religion, study the writings of its friends and not its foes."

Trusting that I have answered the various points in your last letter in a satisfactory manner, I remain, your friend and well-wisher, CHAS. L. SNYDER.

[THE END.]

The color of the sea is usually described as blue; but it is by no means uniform. In the tropics it is sometimes an indigo blue, at others a deep green.

I quit the country unwillingly because I must part from myself.—Joubert.

STEVENS S. JONES.

The Founder of the Religio-Philosophical Journal.

HE WRITES AN INTERESTING COMMUNICATION ON THE INSIDE OF A SEALED ENVELOPE THROUGH THE MEDIUMSHIP OF GEO. COLE.

TO THE EDITOR:—You will find inclosed a message which came to me inside of a sealed envelope.

I suppose that you are well versed in independent spirit-writing, consequently this message does not need any further explanation from me.

MARVIN CROSS,

Brooklyn, N. Y.

THE MESSAGE FROM STEVENS S. JONES

(Please send this to J. R. Francis, editor of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Illinois.)

DEAR FRIEND FRANCIS:—I have long sought this opportunity to communicate with you in this manner, as I wished to testify my appreciation of your valuable aid in the management of the Religio-Philosophical Journal.

Before my mortal demise, dear brother Francis, the Religio-Philosophical Journal had gained a wide influence, and represented and advocated the cause of Spiritualism much more efficiently than in subsequent years. When you and myself were associated together in the publication of our Journal, our methods were expansive and results far-reaching; yet, it was not all that I had desired nor all that I could have wished. THE PROGRESSIVE THINKER, as edited and managed today, represents the Journal I wished the Religio-Philosophical Journal to become, viz.: a free and independent journal, straightforward, and fearless in the cause of right—just such a journal as Spiritualists and others could read and be instructed by its teachings.

It was my expressed wish, both verbal and written, that you should have the entire management of the Religio-Philosophical Journal in the event of my decease, and had such wish been respected there would have been more sincere and self-respecting Spiritualists than are to be found to-day.

Unfortunately there are those who profess the truth of Spiritualism who are disturbing elements, who, with surprising arrogance, presume to dictate the terms and methods under which spirits shall manifest. They are those who cry fraud, and with excited gestures denounce all who do not submit to their dictation. This class is under priestly and jesuitical influence, and the only object is to call in question spiritual manifestations and thus to characterize Spiritualists as a credulous, self-deluded class of beings.

I much regret that the Religio-Philosophical Journal has, since my decease, encouraged and pardoned to this priest-influenced class, and much injury has been done to truth everyone should hold dear. Some thoughtful persons have been driven from the ranks by the persistent attacks on mediums, while many have been deterred from joining your ranks by the publication of pretended exposures of mediums by a journal from which Spiritualists had a right to expect better treatment. But enough of this, Brother Francis. I am happy you have succeeded in establishing so able and influential a journal as THE PROGRESSIVE THINKER. I can assure you that from my standpoint it is considered the most able exponent of spiritual truth now published. All that now remains is for me to tell you how I have written this communication. Spirit George C. Bennett, when a mortal, the editor and proprietor of the Brooklyn Daily Times, brought me here to the house of George Cole, the medium, who is sitting for sealed letters, and among the letters is a letter from a mortal friend of Bennett's, who has addressed Bennett. Friend Bennett has answered on some of the sheets, and I am writing on the remainder with my own spirit-hand inside of the sealed envelope, with a small piece of lead-pencil. I hope you will not be sorry to hear from your friend,

STEVENS S. JONES.

Coral larvae are born alive and swim off to seek a locality on which to settle. After they have once become fixed, they never again change place.

The Yellow Sea of China is so called from the presence of yellow mud washed down by the great rivers that empty into its waters.

The first map of the Gulf Stream was made by Benjamin Franklin, who tried to point out the utility of ocean currents in navigation.

The Venus' Belt is a thin, flat membrane from one to two feet long, and about the width of a lady's belt. Its mouth is in the middle of its body.

The sea anemone is capable of swallowing an animal many times larger than itself. It spreads its body and thus surrounds its prey.

He that hath not a smiling face should not open a shop.—Chinese.

The first and last thing required of genius is the love of truth.—Goethe.









CASSADAGA CAMP.

## It Is Still at the Front with Attractions.

EXCELLENT RESULTS IN MATERIALIZATION ATTAINED UNDER TEST CONDITIONS, THROUGH THE MEDIUMSHIP OF CONNANCAN.

While fakirs and bogus mediums still abound to some extent at Cassadaga, victimizing the credulous and unwary, there are innumerable psychics to be found who are strictly honest and true to the divine mission entrusted to their keeping, and through whose faithful ministrations the mists of doubt and despair are gradually rolling away and the world becoming better as humanity realizes to a certainty that this present life is but the beginning of an immortal existence beyond the stars.

It was the correspondent's good fortune to be recently invited to an evening's seance of materializations. Up to present date nothing had been witnessed by aforesaid correspondent in the line of materialization that she could accept as genuine spirit phenomena; consequently, while accepting the courtesy, skepticism and unprejudiced doubt were pre-eminent in her mind. The medium, who never before visited Cassadaga, was O. L. Connancan, a young man of average height, slender build, gracious bearing, fine intellectual face, keen dark eyes, black hair and mustache.

After the company had assembled Mr. Connancan announced that he desired to be subjected to the most severe test conditions, and for this purpose requested a committee of gentlemen to thoroughly inspect his clothing in order to prove that no masks or other paraphernalia were secreted about his person. This was readily complied with and favorably reported on. The cabinet, formed by heavy curtains suspended from the ceiling across a corner of the room where the walls were solid, was next thoroughly examined. Neither trap-doors or other appliances were found. Then the medium, clothed in sombre black garments, seated himself in a chair within this simply-constructed cabinet. A lady, a stranger to him, sewed his coat collar securely around his neck. The sleeves were firmly sewed about the wrists and to the trousers fast above the knee. Around the ankles the trousers were again sewed tightly, and fastened to the legs of the chair. Following this careful preparation, the shoes and stockings were removed and the bare feet placed in a pan of flour, and the hands filled with rice. The light, placed on the opposite side of the room, was manipulated by a slender cord hanging inside the curtains. Seated compactly in a semi-circle facing the cabinet, was a party of fifteen, all being so arranged as to completely prevent entrance or egress from the room. When all was pronounced ready, the wife, Mrs. Connancan, made a few gentle passes over the medium's head, he seeming to at once lose consciousness. Stepping from the cabinet the lady dropped the curtains and offered a touching invocation to the invisible hosts, that consumed but a few seconds. Scarcely had she ceased speaking when the curtains were parted and there came forth a tall, slender, graceful, willowy form, very like an ideal woman of fairest skin, delicate features and an abundance of light, flowing hair. Her form was arrayed in flowing white draperies, and a shimmering veil that looked like silver moonlight on a summer sea. Two or three were invited forward that the form, called the "Queen of the Cabinet," might spread the veil over them. They bowed under the folds that completely enveloped them and lay in soft billows on the floor. Then, strangely appearing and disappearing again, a piece of the shimmering substance floated across my hand. I could not feel it, but it was certainly there. I grasped it with the other hand; an instant it remained, and was gone. After this figure withdrew, form after form appeared, varying in height, size and seeming age. There appeared men, women and little children, fair, dark and copper color, frequently two or three forms being visible at the same time. Once, a very tall lady in white, a short, stocky man, all in black, and a little child came. Nearly every visitor was called up to the cabinet one or more times, and many, very many, forms and faces were readily recognized by their friends.

When the manifestations ceased the curtains were immediately thrown back. The medium, still unconscious, was found in exactly the same position—garments sewed, rice intact, flour bearing but the one undisturbed print of foot, and no earthly sign or evidence of the medium assisting in the manifestations; even the skeptic being forced to admit that the physical demonstrations witnessed had been produced by an occult force beyond the power of mortal man.

The week just closed was one of unusual interest: visitors from all directions continuing to arrive, and the resident population uncommonly large. All kinds of subjects of interest to humanity in general and Spiritualists in particular, have been ably discussed at the morning conference—Thought Exchange, Forest Temple—and in the Auditorium platform Hon. L. V. Moulton and Mr.

Thomas Grimshaw were the principal speakers. Mr. Moulton treated Spiritualism and its evidences from a purely scientific standpoint. Mr. Grimshaw, who talks in complete enthrancement, gave two interesting lectures on "The Practical Side of Spirit Communism."

Henry Frank, a brilliant orator, of Jewish parentage, who early in life graduated from the Hebrew faith into that of Methodism and finally into liberalism, delivered two fine addresses upon these subjects: "Sledge-Hammer and Trowel," and "Immortality Scientifically Demonstrated." At the close of the second lecture, Mr. Frank was given an ovation by the large audience.

Mrs. Ida P. Whitlock, of Boston, Mass., occupied the platform Sunday morning. Her subjects, taken from the audience, were handled in an earnest, pleasing manner.

Prof. Pratt, a phrenologist, gave an instructive and entertaining lecture Sunday forenoon, upon the subject of "Phrenology," that was well received. We wish the professor might receive sufficient encouragement to guarantee the establishment of a school at Cassadaga.

Tuesday evening, Warren G. Richards, the popular humorist, gave an entertainment of wonderful character delineations, that proved a rare treat in the pathetic each heart was touched, while in the humorous he proved irresistible.

A petition is being circulated throughout the camp, praying Governor Morton that the utterly unjustifiable death sentence passed upon the poor unfortunate young Italian girl, Maria Barberi, be changed to imprisonment.

Among the summer residents at Cassadaga camp the Northwest is well represented, from Chicago alone the following representative citizens being registered: Dr. A. W. Colt, Dr. White and wife, P. Condon, White and wife, Mrs. D. C. Lounsberry, Mrs. J. W. Voorhees, Mrs. M. L. Gillett, Mrs. McLaughlin, Mrs. Chas. Bigden, Miss Otto, Mrs. Dr. Jackson, Mrs. Marshall, Mrs. Jean Butler, Willis Edwards, Esq., Rev. Nellie Barnes, Mrs. J. O. Smith, Dr. P. Alma, Mrs. Lyman.

## A DELIGHTFUL SPOT.

The Home of the Island Lake Camp Association.

THE COMING CAMP OF MICHIGAN—ON THE DETROIT, LANSING AND NORTHERN RAILROAD, FORTY MILES WEST OF DETROIT, MICHIGAN, AND TWO MILES FROM BRIGHTON.

TO THE EDITOR:—One of the most lovely and charmingly picturesque spots in Michigan, or, in fact, in the West, made famous for its marvelous scenery, is Island Lake Park. This is the place selected for their camping grounds by the Island Lake Camp Association, an organization made up of Michigan Spiritualists and incorporated under the laws of the State with a capital stock of \$10,000. Following are the officers: President, James H. White, of Port Huron, formerly president of Hallett Park Camp; secretary, Effie F. Josselyn, of Lansing, formerly acting secretary of Hallett Park Camp; treasurer, Alonzo Anscomb, of Detroit; board of directors, James H. White, of Port Huron; Frank Rossman, of Bay City; Wm. Murray, of Salem; Dr. John D. Kern, of Alonzo; Anscomb, of Detroit; Dr. Edson and Effie F. Josselyn, of Lansing.

The camp opened July 24 and closes the last Sunday in August. The park secured by the association for its camping grounds consists of 3½ acres, beautifully situated and nearly surrounded by the lakes. It is located opposite the State militia camping grounds. The association has erected on the grounds a large, two-story hotel with 45 commodious sleeping-rooms. The culinary department is under the careful and judicious supervision of an experienced chef, and every recreation will be made of to place all the edibles and luxuries under ready contribution to its menu.

A more delightful spot certainly could not have been selected by the association. It is on the line of the D. L. & N. R. R., and trains stop just opposite the grounds. Every facility has been made for a good time at the camp this season. Noted speakers and test mediums will be in attendance, and from the large number of inquiries received from all over the State and elsewhere, this spot will be a favored one during the camping season. Clothed in all its primitive garb, a more ideal camping ground could not have been selected, situated as it is on an eminence overlooking the beautiful Island Lake. Standing on this eminence, viewing the beautiful scenery and the primitive forestry, you see the green foliage mirrored in the lake at your feet, and he must indeed be a callous observer who is not moved to a noble and uplifting pleasure at the sight. It is certainly an ideal spot, and in every sense a healthy and charming retreat for the hottest month in Summer.

J. D. KERAN.

Disease generally begins the equality which death completes.—Johnson.

All sensuality is one, though it takes many forms; all purity is one.—Thoreau.

## MAPLE DELL CAMP, OHIO.

## The Camp-Meeting There Flourishing.

FINE PROSPECTS CLAIMED FOR THE NATIONAL SPIRITUAL AND RELIGIOUS ASSOCIATION.

TO THE EDITOR:—The camp at this place is doing extremely well. The first week has passed, and Moses Hull was with us, and, as he always does, he explained to us so much of Bible Spiritualism that most of us have accepted it as our guide in spiritual matters. There is but one Moses Hull on earth, and it is a great pity that there is but one. He drew the Auditorium full at the very first, and is engaged for the season of 1896. Mr. Hull, and Mattie, his wife, are both stockholders and members of our National Spiritual and Religious Association, and they prefer to work in the interest of the central association, as well as for the interest of the individual camps. Mrs. Hull is engaged for Maple Dell for next season, and is now at Ashley camp for the whole camp season.

Mrs. Maud Lord-Drake has been with us for a week, and has aided us greatly by giving tests, as well as private sittings. Her platform tests are good, and her eloquence is unequalled.

Lyman C. Howe is with us now. Mr. Howe is one of the grandest and most eloquent speakers that has ever been at our camp. His audiences are very attentive, and he holds them for over an hour in rapid and vivid action.

Your correspondent occupied the platform on Sunday forenoon, and if he did any good, or spoke words of cheer that reached one soul, then he is satisfied.

Our auditorium has had its acoustic qualities well tested during the past week, for it has been well filled several times. Both Mr. Hull and Mr. Howe pronounce it to be one of the most comfortable, best aired, best ventilated, best lighted, coolest, and most beautiful one that they have ever visited.

The platform scenery of the best class, and the Saturday night performances are of the most entertaining character. The Wednesday evening dances are an attraction for our young people, and are well attended. Prof. Plum, assisted by Miss Z. A. Jones, discourses for our benefit the very best of music. We have a first-class piano, and an organ of the first quality. We use Mattie Hull's songs, as they are well adapted to congregational singing.

Our hotel is well kept. The landlord understands his business well. Next Sunday Brother A. B. French will air his eloquence upon our platform, and we all know that we shall get a rare treat while he is here.

New cottages dot our camp ground, and the sound of the saw and hammer all day long brings the welcome news that our camp will soon become a village of itself, and, possibly, like Lily Dale, be set off as a school district by itself.

Brother W. F. Ball, M. D., does the pill business for us in good style, as he has a cottage located on the grounds, and has hung his shingle out. They do say that he has a diploma that will allow him to kill or cure with equal safety. However, we feel perfectly safe while the Doctor is with us, even if it is away up in the nineties in the shade.

We have the best of water facilities here, and the location is favorable for a good system of waterworks under a high pressure. The far-famed Cuyahoga river flows, a placid stream, on our eastern boundary, and affords a fine field for boating and fishing, and plenty of lilies grow in its still waters.

The news from Brother D. M. King, the old pioneer at camp work, is that his present location at Woolley Summerland Beach Camp is flourishing like a green bay tree, and that the people are making every effort to aid him to fit out this new camp, so that next season there will be no lack of anything to make all of its patrons comfortable and happy.

So you see, Brother Francis, our cause is in a good and a flourishing condition in the great State of Ohio, and that our National Spiritual and Religious Association will yet become the greatest national institution of its kind in these United States. We are going slow; I say we, because your correspondent is a stockholder, a member, and an all-around worker for said National Association, and all who work with us are working slowly but surely toward the glorious future that awaits not only our camp, but every blessed camp that we may build, create and maintain wherever we undertake it, and may the good angels aid and sustain every one that is working for the good of our cause everywhere, is the wish of yours,

Mantua Station, Ohio. J. W. DENNIS.

## Summerland Beach, Ohio.

TO THE EDITOR:—Please give us space for the closing report of our camp work at Summerland.

The camp opened June 30th, with a very small attendance, owing to the fact that the good people of the surrounding country were unacquainted with our doctrine and somewhat afraid of it.

During the first week they approached cautiously, but ever since interest gradually increased, until the last two weeks the interest was intense.

We are indeed rejoiced to say that our first camp closes with great enthusiasm, a large attendance, and nearly one hundred charter members including a number of the most prominent citizens of the locality. Prof. D. M. King, who has spent twelve years in camp work, says he never witnessed such rapid progress, and wonderful spiritual unfoldment in so short a time. Under the skillful management of W. S. Wandell, the pioneer worker, and one of the founders of the National Spiritual and Religious Camp Association, the large tent was in readiness with its seats, rostrum, and all necessary furnishings. Owing to pressure of business, the president, S. J. Woolley was not able to be with us throughout the entire session, but during the last week he and his estimable wife were here to help and enjoy.

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worker, and was highly received by the citizens who requested that his lecture on Bible Spiritualism be printed in the secular newspaper. It was condensed and prepared, and will be published.

Mrs. M. Klein, pastor of the First Christian-Spiritualist church of Van Wert, Ohio, took up the work after Brother Dennis.

She is a pleasing, and ready talker who ought to be kept constantly in the field. She proved herself competent to answer readily as well as satisfactorily all questions asked by the audience of a philosophical, religious, or scientific nature. Her work was enthusiastically received by the steadily increasing audience. A number of mediums representing different phases of mediumship were on the grounds; prominent among them were, Mrs. M. Clemens, a magnetic healer, clairvoyant, and trumpet medium; Mrs. L. A. Grove, a clairvoyant and magnetic healer; Mrs. S. E. DeLong, a clairvoyant, magnetic healer, all of whom did good work. Harmony and good-will prevailed, and the closing day of this camp was one that will long be remembered by all who participated in the exercises, for it was all that could be desired in every sense of the word.

MARGARET ROSE.

## The Northwestern Camp.

I wish to say a word regarding the Northwestern Camp, under its new organization. Though not tenting upon the ground, I am often there, and am heartily pleased to say that the meeting is, considering all the surrounding conditions, a great success: the attendance is all that could be expected. I cannot see wherein the management could be bettered. The officers all seem to understand their business, and are strictly attentive to it. This camp association is organized as a stock company, and the financial success at this first camp of the association assures the Spiritualists of the Northwest a permanent camping-ground at one of the beautiful lakes convenient to the Twin Cities; and allow me to say here (without wishing to appear invidious in my remarks, where all the officers are worthy of the highest praise), that the Spiritualists of the Northwest are peculiarly fortunate at this time in the selection of the first president of the organization, Dr. Aspinwall. When he engages in an enterprise he puts upon his banners success, and will brook no failure. He will be criticised, and where is he or she who battles to conquer that is not? (Even the writer, with all his perfections, is not above criticism.)

The Doctor is a good presiding officer, of good presence, and will labor to make the permanent camp home the equal of the best. Of his better half, well, what can be said better than to say that what is said of the Doctor may well be said of her, and then the half not said. She is simply indefatigable in good offices for the general good.

Space forbids mentioning in detail all the lectures in camp (speakers and mediums, but I will say I admire them, and that if there is one being on earth or in heaven that I worship more than another, it is a good woman.

There is a large number of mediums upon the ground, of all phases of manifestations, all genuine, and all, apparently, well employed.

Mrs. Richmond, the queen of the rostrum, has by her dignified presence and unsurpassed logic in her discourses upon the platform, earned the appellation, with some of the secular press, of the Bob Ingersoll of Spiritualism. In this, her first visit to the Northwest, she has greatly endeared herself to the Spiritualists, and to no one more than to the writer, notwithstanding what might be termed, in newspaper vernacular, a brown rout administered to him by her control for daring to submit a question for an answer upon the subject of invocations.

M. T. C. FLOWER.

St. Paul, Minn.

## SUMMERLAND CAMP, OHIO.

## It Is Stepping Rapidly to the Front.

GOOD WORDS FOR THE NATIONAL SPIRITUAL AND RELIGIOUS CAMP ASSOCIATION.

TO THE EDITOR:—It is with a feeling of heartfelt delight that I send you these few lines regarding Woolley's Summerland Beach. I have come here as a worker in company with a friend with a full understanding that this was a new camp, and as we all know the disadvantages connected with beginnings, did not expect to find the camp in a flourishing condition, but we were agreeably surprised. The grounds here are all that could be desired. The large hotel is not ready for occupancy, but stands erect as a grand monument to the noble worker in this cause. S. J. Woolley. There are a number of cottages, many tents, a large tent with a seating capacity of one thousand people, and the attendance is very good, especially on Sunday, and the interest manifested by the good people of the surrounding country all that could be desired. Brother D. M. King is in this work as usual. The mere mention of his name in connection with a new camp is all that is necessary to insure its success. He is one of the hardest, noblest workers of which our cause can boast.

Much is also due to the indefatigable labors of Brother King's pioneer partner and co-worker, W. S. Wandell, who is never idle a moment. He and his good wife are a positive necessity, as they have to run the boarding-house and attend to the management of camp work. They are pleasant and agreeable to all newcomers.

Too great credit can not be awarded to them for their untiring efforts in behalf of this movement.

Mr. Wandell and Mr. King are the founders of the National Spiritual and Religious Camp Association, which is based upon correct principles.

The society over which I preside has received a charter from this association, and will hereafter be known as the First National Christian and Spiritual Church of Van Wert, Ohio.

The National Spiritual and Religious Camp Association is located and its principal business transacted at Mantua Station, Portage county, Ohio.

Its objects and aims are certainly beautiful in sentiment and stable in wording. It is a center around which will cluster the pure thought and efforts of people from all walks of life as well as from sectarian folds, and its growth is certain. THE PROGRESSIVE THINKER is on the rostrum here and well spoken of by all.

MRS. M. KLEIN.



JAMES H. WHITE.

Mr. White is one of the leading lights of Spiritualism in Michigan. He is philanthropic, highly intuitive and spiritual, and is just the man to stand at the head of a camp-meeting enterprise.

## Island Lake Camp Association, Mich.

The first formal opening of the new camp at Island Lake, Mich., occurred the 25th of July, with a fine address of welcome by James H. White, president. His remarks were well received, covering the needs of the hour, giving the right words for a new camp in a locality unfamiliar with our lines of thought. After more music by Prof. P. O. Hudson, whose name is sufficient evidence of its worth, Mr. L. B. Smith, the presiding chairman, introduced one of Michigan's favorite speakers, Mrs. Anna L. Robinson, who proceeded to present the truths of Spiritualism to many who were strangers to its teachings; descriptions of spirit friends present were remarkably clear, with names, and made recognition positive.

The Sunday gathering was as large as we expected, and all we could provide for. Mrs. Robinson will have it to remember that she did the pioneer work as a speaker before we were fully equipped to give the best conditions for mediums, but each day brings us into better working order.

Mr. D. P. Dewey was with us on the first Sunday, and gave a ringing speech on Saturday evening; also M. A. Root, Mrs. Padgham and others. Many prominent workers have already been present and all express their delight with the location. Mrs. Robinson continued her excellent work on Tuesday and Wednesday, devoting the latter day to memorial service held in loving remembrance of friends who have dotted the mortal scene last camp season. Mr. Leebert, chairman of decoration, made a bower of beauty of the large reception-hall where the meeting was held.

In the evening a charming impromptu entertainment was held, to the delight of all. Our first speaker brought to us the first formal message of greeting from the camp at Grand Ledge, from which we hear glorious reports. We returned a response to their kindness by Mr. and Mrs. Woodworth, who stopped on their way thither, long enough to congratulate us on our beautiful location. We sent by Mrs. Robinson, who left here for Hallett Camp, greetings of good will to the workers there.

EFFIE F. JOSSELYN, Sec'y.

## Riverside Park at Grand Ledge (Mich.).

A larger attendance still came to our new camp, Sunday, July 24. A long rain during the day before made it very pleasant for friends from a distance to enjoy a ride.

In the forenoon and the afternoon, Dr. J. C. Batdorf, of Grand Rapids, spoke, explaining many political and religious questions.

Mrs. W. C. Coffman, of Grand Rapids, gave platform tests successfully.

Mr. John Lindsey, of the same city, is also here. She is an old medium.

Many people from Grand Rapids were here and expressed themselves pleased with the new camp-ground, which is adapted by nature for this very purpose. The promoters of this camp are unselfish and earnest workers.

H. F. Bearse, of Grand Rapids, is here with his big telescope. At night we take a look at the moon, the planets and the stars.

Fred Brandt is here with his spirit pictures.

On Sunday, a collection of \$50 was taken up. The dining-hall is a success. During the last week of the camp, the annual election of trustees will be held. It is hoped that all friends of the camp will be present, join the association, take part in the election and make it truly a people's camp. The officers must be chosen from the trustees by themselves; so it is important to elect capable trustees.

On Wednesday, the programme was woman's day; great enthusiasm prevailed. Mrs. Martha Root, of Bay City, led in the exercises.

Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., are here for their week's work. He is a zealous worker, and she is a platform test medium. We wish everybody would bring a chair and donate it.

HENRY E. MARTIN.

## Devil's Lake Camp.

The Devil's Lake Camp, Michigan, opened July 26. Dr. H. C. Andrews, one of Michigan's finest inspirational speakers and test mediums, has given three lectures. Dr. C. F. Farlin, of Rochester, N. Y., has also been with us and lectured, giving to us in those grand lectures beautiful thoughts. Platform tests follow each lecture. Joseph King, the materializing medium, is here giving seances with good results.

Dr. Andrews has organized a lyceum which is moving on nicely. Among our test mediums are Mrs. Levi Wood, Mr. Howard and Dr. Andrews, who are all doing splendid work, and we know with such talent our meeting will be a grand success. Devil's Lake is one of the finest camps in our State, and without feel the harmony more than any other feature.

CARRIE M. SPENCER.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

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## OPENING DAY.

## Mount Pleasant Park Camp.

## IMPROVEMENTS—AUSPICIOUS OPENING

I came here last Tuesday, and the grounds were looking splendidly, better than I ever saw them. The frequent rains made everything look fresh and green. There were a large number here busy as bees, fixing up their tents and cottages. There have been some very nice cottages built this season. Dr. Phillips has built the best one on the ground. It is fine enough for any city. Dr. Pisk has built a neat, tasty cottage next to Mr. Jackson's; it does credit to the grounds. Dr. Johnson, the medium, has built a large, commodious cottage on what is known as the Maquette ridge, with two large seance-rooms, and he is just as happy as ever. Other improvements have been made. Miss Foster has built a large addition to her cottage, and the dining-room has been repaired and newly painted.

The people have been pouring into the camp continually, until it is well filled now, and the prospects are that we will have the largest camp we have ever had.

Materializing mediums are plenty; Winans, Roberts and Mrs. Thompson are here, and Rothermel is expected soon. Mrs. DeWolf is on the ground, and many other mediums of different phases.

Sunday was a beautiful day and very favorable for the opening of our camp. The first exercise was the flag-raising, with music by the band and quartet, and eloquent and patriotic speeches by Miss Poole, Adeline Gladding and Hon. L. V. Moulton. I would like to give a synopsis of the speech of Mr. Moulton, but I fear your space would not admit. At 10:30 an address by the president, Mr. A. W. Thompson, was full of good common-sense ideas, worthy of due consideration by every one who heard it. In the afternoon we listened to a lecture given by Mr. Moulton, and it was well received. At 4 o'clock, medium's meeting, which was largely attended, and good satisfaction was given. In the evening a lecture was given by Adeline Gladding, that gave good satisfaction.

Thus passed the opening day, and all feel that it was the beginning of a grand and glorious camp-meeting.

PROF. A. B. SEVERANCE.

## Mt. Pleasant Park Camp-Meeting, Clinton, Iowa.

TO THE EDITOR:—Clinton Camp opened with increased attendance over last season. The park is in fine condition, weather cool and pleasant and everybody happy. L. V. Moulton and Mrs. Gladding are both here, the latter putting in a very unexpected appearance at the opening of the camp. This was fortunate, as we had occasion to utilize her on Sunday.

We have a full corps of excellent mediums and all phases of phenomena are represented. Charles W. Peters and Dr. Rothermel have arrived from the Northwestern Camp, and F. N. Foster put in an appearance Tuesday, July 30.

Our flag-raising was voted the finest ever had upon the grounds, and the mediums' meeting in the afternoon was largely attended. Mrs. Hamilton Gill, Mrs. S. F. DeWolf and Dr. Rothermel officiating. The speakers are giving most excellent satisfaction, and the outlook for a successful season was never better.

WILL C. HODGE.

## THE FREETHINKERS' PICTORIAL TEXT-BOOK.

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## QUESTIONS AND ANSWERS.

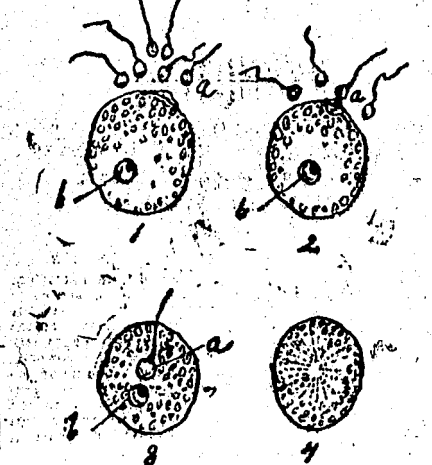
This Department is under the management of the distinguished author, speaker and medium,

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

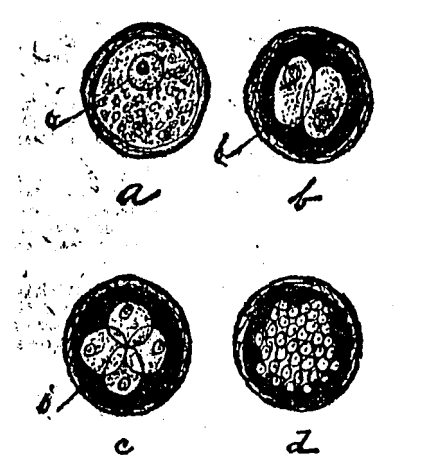
### The Origin of the Physical and Spiritual Being.

Scientist, London, Eng.: Q. What is the scientific theory of the genesis of individualized spirit?



THE BEGINNING OF INDIVIDUALIZED LIFE.

A. Fig. 1. Typical, as all in all animals, from the lowest to the highest; b, nucleus, or growing point of the germ cell; a, spermatozoon, or male cell; at 2, a slight protuberance is noticed rising up to meet the approach of one of the spermatozoa, while in 3, it is drawn within the germ cell and blends with the nucleus. At 4, the union has been completed and the substance of the germ-cell shows that a new and organizing force has set at work. Greatly magnified.



THE BEGINNING OF INDIVIDUALIZED LIFE.

Fig. 2. A typical germ-cell; b, continuation of the process as in fig. 1; first step in growth by segmentation of nucleus after the union of the sperm and germ-cells; c, second step; d, continuation of this process to the point where special organization commences. Greatly magnified.

The facts of embryonic growth, revealing, as they do, the beginning of the physical being, must also show the origin of the spiritual. It is in the primal germ that spirit and matter touch, blend and become interdependent, until the physical body has culminated its uses and death brings separation. If the problem of the genesis of spirit cannot be solved by the evidences furnished by embryology, it were useless to seek for the solution in the dreams of speculation.

Not to enter into the details of comparison, which would be endless, our purpose is served by taking the typical germ, common to all species of animal life. We find that, after arising above the very lowest beings, every living form is derived from the union of two bodies, the spermatozoon and the egg-cell. These are almost identical in the lowest and highest beings; and the great divisions of radiata, mollusca, articulatæ and vertebrata, in their germs are indistinguishable. The study by observation of the embryonic growth of a mollusk is of identical value to that of man, as both start at the same point; one being arrested, the other rapidly repeating the evolution of all its ancestors, culminating in the highest.

We may thus, for illustration, use a typical form, applicable alike to all. The spermatozoon from the male is a ciliated cell, or a cell with a vibrating, threadlike appendage. It is too small to be seen by the naked eye, and requires a high-magnifying power to render it distinct. Small as it is, it holds within itself all the potency imparted by all past generations, and is capable of moulding the germ by the force thus gathered. The germ-cell is larger, and is a sack filled with plasma fluid, in which a smaller vesicle or point called the nucleus is suspended.

When the germ-cell is surrounded by spermatozoa, one, the most magnetic, or vigorous, is selected, and a point rises in the germ-cell, to which the spermatozoon is attracted, unites, and is drawn into the germ. This process is shown in the accompanying illustration.

Fig. 1. As the spermatozoon moves into the germ, toward the nucleus, as at fig. 3, it appears to exact a powerful force, and the plasma material arranges itself somewhat as iron filings do around the poles of a magnet. The nucleus and sperm-cell are drawn together, at length unite, and are lost in each other. This is shown at fig. 4. When this is accomplished a wonderful change becomes manifest. The one cell increases in size and divides into two, as shown in fig. 2; c, these two cells again divide into four; b, and this division goes on until the contents of the germ-cell become organized into a cellular mass as at a. Up to this point all living beings advance together. The spermatozoon holds the potentiality of the mental and spiritual qualities of its progenitors, in conjunction with their physical characters.

The germ-cell carries with it this dual nature, derived from the feminine side,

and intensified because the processes of growth are directly sustained by the mother.

Thus in the union of the two, two ancestral lines, reaching back to the beginning, unite and blend, holding all the acquirements up to the last development.

In man this is equivalent to the heirship of all the attainments of the past, not only in organic, but in historic and psychologic life. After the point is reached to which all living forms remain almost identical, the departure of the higher is in direct ratio to their advancement. The higher they are in the scale of being, the more marked and rapid the change. The spiritual and intellectual development of man may be said to begin where the highest of the animals leave off. There is indication and prophecy in them, but no completeness.

It will be understood from the preceding that the spiritual and physical implanted in the germ mature together and in man put the point of purely physical growth, to that distinctly spiritual. It will be also understood that the spiritual is as definitely derived from the blended parentage as the physical body, and is as indisputably an evolution, and all that goes to the formation of individual identity has its origin with the inception of the physical body.

Unless we are willing to accept miraculous creation; or the reincarnation of a spirit, we must receive the above view. It is the only explanation or theory resting on scientific grounds, and strictly consonant with the magnificent theory of evolution. In fact, if evolution be true, this extension of the theory is justifiable and the only resource. Nor does it present greater difficulties than are met with in the application of this theory at many other points. It cannot be denied, whatever explanation accepted, that a cell so small as to be invisible to the unaided vision, carries with it not only all the individual character of its parent, but of its ancestral line, until it merges into the lowest organic forms. It bears the heredity of countless millions of ancestors, developed through incomprehensible ages of time. This is assuredly one of the most mysterious and incomprehensible facts of creation. That this ripened heritage, reaching forward, becomes completely individualized through the spiritual organism of man, with its identity preserved after the scaffolding of the physical body has passed away, is only an advanced step in the direct line of evolution.

For the further consideration of this problem and the dependent questions of how it is possible for an immortal to have a beginning, the student is referred to "Psychic Science," page 212, where the solution is given more fully than space will here allow.

Geo. Hind, Esq., St. Louis: Q. How can one form a spirit band, for development and protection from evil spirits?

A. By the development of a pure and spiritual character, thus making oneself worthy of such attention. They who sit idly, waiting for the spirits to carry them, without effort of their own, will long and be disappointed. The gods help those who help themselves. If the mind aspires for true righteousness, all the legions of darkness cannot prevail. Most of all things important is the object for which the presence and influence of spirits is asked. It must be said with regret that too often motives are selfish, and, as such, attract selfish and hence unreliable spirits. If mediumship be desired for self-advancement, for pecuniary gain, for the praise of men, its possession would become most undesirable, and the presence of "evil spirits" is evidence of the thoughts of the mind through whom they communicate.

Andrew Cross: Some time ago the question was asked who was the perpetrator of the White Chapel murders. The reply was that he had never been discovered. Mr. Cross wrote me: "I have a postal from Dawson Rogers, Esq., who informs me that the story still going the rounds of the press as to the finding of Jack, the Ripper, through a clairvoyant, is a myth."

S. C. Danforth, Watson, Mo.: Q. (1) Do we ever change our form and features in the Spirit-world? If so, what form do we assume, and do we lose our identity or individuality? (2) After passing through what we call death, and entering the Spirit-world, do we pass through a similar experience when we pass from one sphere to another?

A. (1) The form is retained, so that the spirit, immediately after death, is identical the same in form and features. But as the spiritual advancement is achieved, the scars, blemishes and imperfections disappear, and the features, losing the animal lines of appetites and passions, express more and more the perfect beauty of spiritual thought.

(2) In the process of its evolution, the earth body is necessary for the spirit; but after it has been cast off, there can be no repetition of the process.

This question has been fully answered in a preceding number of THE PROGRESSIVE THINKER.

### Passed to Spirit-Life.

Passed to the Spirit-life, July 23d, at her home near Brooklyn, Mich., Mrs. Louise Clark, nee 81st year.

Mrs. Clark was a Spiritualist over forty years, having investigated the principles and philosophy of Spiritualism when the first raps were heard at Hydesville in 1848. She accepted its grand principles, and proclaimed its truths with voice and pen, with an able and fearless devotion. She was a noble woman, possessed many sterling virtues and had a host of friends. She passed away as she had lived, in the full knowledge of Spiritualism, and was glad when the change came and her spirit joined the dear ones waiting on the higher shore. The services were conducted by Dr. H. C. Andrews of Bridgeport, Mich., inspirational speaker, assisted by Rev. Mr. Merrifield, Universalist minister, of Manchester, Mich., on July 25, and the remains were taken to Tecumseh, Mich., for interment. The floral offerings were most beautiful and many met in honor of the arisen one.

DR. H. C. ANDREWS.

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley. No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not according to what he has.—H. W. Beecher.

## A WONDERFUL SEANCE.

### Natural Flowers Are Brought By Spirit Hands.

TO THE EDITOR:—Many of your readers are acquainted with Mrs. Dr. Wm. R. Hall, the wonderful flower medium; but for the benefit of those that have not met her, I wish to give an account of a seance held at my home June 15th. The circle was composed of eighteen earnest people, who came to be benefited by, and not to scoff at the truths that were presented to them.

After an invocation, a short but very interesting discourse was given by the guides. Then Flossie, a winsome little control, came and gave tests. She gives full names in many cases, and her descriptions are so accurately given that nearly every one is recognized. Flossie is a great favorite, and her coming is always hailed with delight. After the tests were concluded, the circle was arranged so that the physical manifestations could be given.

The medium was seated in the center, a pallid white beside her, and both hands filled with flour. The light was then turned out, the circle joined hands and did not loosen them until after the flowers were brought. We began to sing "Sweet by-and-by," and before we had sung it through some one exclaimed: "The flowers are here!" They seemed to be passed rapidly around the room, and thrown with force into the laps of the sitters or against them somewhere—and this was done while we still held hands. After waiting a few moments the circle was broken, the light turned on, and oh, what a beautiful sight met our eyes. Red, white and pink roses, pink and white carnations, sweet peas, heliogenes and ferns were scattered over all the people and around the room. A gentleman's hat that was on the table was decorated with a spray of roses and ferns. The medium was in a dead trance, with the flour still in her hands; and as she wore a dark dress, she could not have opened her hands without its being covered with flour. Without a few minutes passed before we could bring her to her normal self, and then she was completely exhausted.

To say that all were delighted with the seance would be putting it mild. One lady said she would not take five dollars for what was given her that night. Mrs. Hall has given a number of seances since her sojourn in Flint. At one of them perfume was brought by our spirit friends. It was very fragrant, with a sweet spicy odor unlike anything we had ever known. It was put on our hair and faces, and a bowl of water that was in the room was so highly perfumed that it has retained its fragrance ever since. I wish to say that the flowers are not materialized, but are natural ones that grow in some one's yard and hot-house; and the roses show where they have been torn from the bush.

We hope Mrs. Hall will make Flint her home. She is a very genial, generous lady, and has won the esteem of all with whom she has come in contact. May she have still greater powers given her from the angel world. E. A. PARKER.

### A Failure Turned Into a Great Success.

It's really wonderful what means and ways the higher intelligences use to bring us further and greater proof of their power.

Last Sunday, July 21, 1895, the Campbell brothers were to have their second public seance at Lily Dale, N. Y., and everything was in readiness by about ten minutes past eight; there were in all a dozen spectators, consisting of ten ladies, Hon. L. V. Moulton and myself. Somehow or other, we could not get any manifestations excepting the little music box, which was placed inside the cabinet, was wound up twice by the spirit friends, and a couple of slates being held by Mr. At Campbell were the heads of those sitting in the battery, and then laid on the floor in front of the cabinet, and then held upon the head of Mr. Moulton (who delivered a grand lecture in the afternoon at the auditorium, proving that no scientist could explain spirit manifestations), were covered with a beautiful bouquet of flowers and two messages for Mr. Moulton. Then Messrs. Campbell Bros. declared this seance to be a failure and dismissed the sitters without accepting any money for the time spent. Mr. A. Campbell privately requested me to tell Mrs. Vorhees, of Chicago, and Mrs. Otto not to leave the house, but to stay a little longer, as I was impressing that he would get a little private sitting. After all the sitters had gone excepting the two ladies mentioned, myself and the Campbell family, we were sitting in the parlor discussing the failure, when all at once Mr. Campbell was controlled by dear little Alice, explaining that there was some element present at the seance which the guides could not overcome, and requested the writer to call Mr. C. Campbell in again, as the great "Azur" wanted him to sit a little longer, and Alice stated that she would like to keep her promises given to the writer in the morning, that is, sending a message on the "big-kip" (typewriter). I called Mr. C. Campbell, who came downstairs immediately under some influence, and upon my request that Azur wanted him to sit a little longer, he uttered the words: "I must obey the order of Azur."

Immediately after we had taken our seats in the battery, and the curtains were fixed, we heard a rustling of the paper sheets at the typewriter, which commenced to work, and the first message that was handed out was for the writer, from little Alice, then a message was handed out for Mrs. Vorhees, and another message for Mrs. Otto, which were all the sitters outside of the Campbell family. As soon as Mrs. Otto's message was delivered, I turned my head back to the cabinet, and behold, saw something white appearing, and grew larger, and turned out to be a large bouquet of flowers consisting of pure white sweet peas, white carnations and a white rose, wet with dew, and apparently only picked a minute ago.

We were all delighted with this lovely gift of the spirit friends, excepting Mr. C. Campbell, who had to get up, and almost fainting, we led him out to the verandah where he recovered very soon, not knowing anything whatever of what had happened, and did not believe that manifestations had been given until he was shown the flowers, and the messages had been read to him. While we were sitting around the veranda chatting with each other about this grand success, we were surrounded by voices from the spirit-friends coming

from all directions, sometimes from near by, and sometimes from far away.

This great success of the apparent failure proves exactly what Mr. Moulton lectured about in the afternoon, that scientists can regulate and make useful steam power, electric power, telephone, etc., but they cannot command and regulate the spirit powers, which are above the human mind. C. HAGEN.

Buffalo, N. Y.

## THE OCCULT.

### Hypnotic Methods and Conditions.

#### The Subject Analyzed from the Standpoint of an Operator.

In order to hypnotize an individual it is essential first to gain the attention of the person concerned. In this gaining his attention, his thought may be controlled so that he has but one idea—that he will draw the shortest straw in the end, and must submit. The hypnotist must, as a matter of course, have confidence in his own power, otherwise it is not to be expected that others will have such confidence in him.

A good hypnotist has it in his power to suddenly check the will or desire of a sensitive, either by simply gaining the attention with the aid of sonorous, monotonous sounds, or by certain manipulations or passes.

These methods, of course, are each and all simply suggestions. We may further make use of other well-known methods or suggestions, as I have previously mentioned. Some hypnotists nearly throw their so-called magnetic atmosphere in the direction of different parts of the body, and, consequently, without contact or touch.

There are some instances when these have been successful, even when contrary to the desire or will of the subject; but these are rare. These cases thus produced are solely by the will power of the hypnotist, and in this instance without touch. These are in brief the most common means employed.

Regarding manipulations we have the following: (a) Manipulations by touch and (b) manipulations at a distance. Both may have similar effects on different individuals. I would say that in cases where the manipulations by touch are executed by a practical and scientific hypnotist with fixed certain manipulations or pressure in a certain direction, they, of course, would produce a certain effect. In manipulations at a distance the hands are to be held in a certain manner, being clinched and moved forward in a certain manner to gain a certain effect. Those manipulations may be executed at a shorter or longer distance from the sleeping person.

Saints of the present day admit that the will of the hypnotist plays an important part in hypnotic experiments, and they cite instances of hypnotizing at a distance, and of transference of thoughts.

Braid, when discovering hypnotism, fancied he had given to so-called "animal magnetism" the finishing thrust; but he was proven in error. Even if some of the phenomena performed by mesmerists of old bear a striking similarity to hypnotism, there still remain various experiments which Braid and his followers, by their mode of procedure, were not able to perform.

### DIFFERENT SUGGESTIONS.

Of these we have four: 1. The direct or so-called hypnotic suggestion to the subject, who is to be put to sleep. 2. The post-hypnotic suggestion by which a person hypnotized is suggested to do something after being awakened. 3. Distant suggestions, when the person, contrary to his will and desire, falls asleep. 4. Suggestions to a person fully awake. When the person, without apparent hypnotic influence, but awake and in every way normal, submits solely to the superior will and intelligence of the operator.

I will now quote from the "Mysteries of Clairvoyance." "On earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind. \*\*\* Clairvoyance depends upon a peculiar condition of the nerves and brain. It is compatible with the most robust health, albeit oftenest resulting from disordered nerves. The discovery consists in the knowledge of the exact method how, the precise spot where, and the proper time when, to apply the specific mesmeric current to any given person in order to produce the coma and lucidity. A careful following of the rules herein laid down is generally sufficient to enable the aspirant to attain his or her end."

"At the start let it be distinctly understood that fear, doubt, nervous agitation, coarse habits, or bad intent, will retard success, and may prevent it altogether. "At first, clairvoyance, like any movement, nervous or muscular, requires a special effort, but it soon becomes automatic, involuntary, mechanical. Keep your design constantly before you, and your soul and finer senses will make grooves for themselves and continue to move in them as cars on rails or wheels in ruts. Let your groove be CLAIRVOYANCE."

"Clairvoyance is an art, like any other. The elements exist, but to be useful must be systematized. It has hitherto been pursued, not rationally, but empirically, as a blind habit, a sort of gymnastics, a means to swindle people, and scarce ever under intelligent guidance like the logical or mathematical or musical faculties of the soul, albeit more valuable than either, and like them, too, subject to the laws of growth. It is a faculty, and, like the others, though the road is difficult, simply repays the time and labor spent."

"Intuition—the highest quality of the human mind—is latent in most people, developable in nearly all; is trainable, and, when active, is the highest kind of clairvoyance. It is the effortless, instantaneous perception of facts, principles, events and things. The rule for its promotion is simple. When it tells a tale, tell it at once. In a brief time the perceptions will grow clearer, stronger, more full, frequent and free."

"The difference between clairvoyance, feeling or psychometry and intuition, are these: The first sense, the second feels, the third knows—intuition. "In our ordinary state we see through a glass darkly; in clairvoyance, we see

with more or less distinctness; in psychometry, we feel with greater or less intensity, and in intuition, we leap to results at a single bound. There are hundreds who imagine they possess one or all of these faculties or qualifications, and arrogate much importance, merely because the idea has made a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be, only in the wish. They need training. For clairvoyance is a thing of actual system, rule and law, and whoever would have it in its completeness or complexity must conform to the science thereof, if they expect good results to ensue.

"No two persons' clairvoyances are precisely alike. Each one has a personal idiosyncrasy that invariably determines his or her specialty, and, whatever that specialty may chance to be, should be encouraged, for in that he or she will excel, and in no other. The attempt to force nature will be so much lost time and wasted effort."

"I cannot leave this matter without the emphatic statement that the would-be hypnotist should be perfectly familiar with the theories and principles of the art before undertaking any experiment, even the simplest. And when thus familiar—and even after extended experience—every step in practical work in this line should be carefully considered and intelligently carried out. In fact, the more intelligent the operator and the greater the experience, the more detailed and perfect his plans, and the more carefully will he proceed at every step of his operations."

### THE VISIBLE SYMPTOMS IN PARTIAL AND PERFECT HYPNOSIS.

It is a fact that the subjects in the first degrees of the hypnosis are, in many directions, very sensitive, especially to a sudden noise or to a momentary strong light directed upon the pupils of the eyes. In many cases the pupils are more dilated than usual; in others more contracted. But even with those persons whose pupils are much dilated, it very often happens that we notice a slight constriction by approximation of a lighted candle. The pupils, however, are not in general so easily influenced as when the person is in the usual condition; and even these people whose retina can be easily affected by sudden, strong light, are, at the same time, in other directions, insensible to push, sting, pinch, etc. After being awakened they are often entirely without recollection of the experiments performed during the hypnotic condition. In the deepest hypnosis, when the pupil is almost insensible to the light, and when we are able to affect the pulse and temperature, the remembrance as to what was going on during the sleep has disappeared, but, as we know, the next hypnosis will produce the remembrance as to what occurred during the previous one; while the subject in the intermediate awake condition does not remember anything. In other cases, again, the hypnosis appears as if there was no unconsciousness whatever, and the subject seems to be in every particular like one in a normal condition.

CARL SEXTUS.

### Lookout Mountain Camp-Meeting.

Our camp-meeting is past, and many have returned home or gone to other camping grounds, satisfied to have spent their time to profit, philosophy and spirituality, and never will forget the precious hours we could listen to the unexcelled intelligences of Dr. Mary Gebauer, who held her audiences spellbound. Besides our public meetings, we held social gatherings where intimate friends were invited, and grand was the result accomplished by the unseen forces. Through the mediumship of Mother McClanney, and Mr. and Mrs. Haden, from Indianapolis, Ind., who were stopping at Chattanooga, on their tour, dispensing spiritual truth, and were invited by Mr. Robinson, the president, to remain on the camp-grounds to lend assistance to Mrs. Gebauer, we had spiritual feasts daily. Everybody was felt happy, and enjoyed the subjects discussed by the different spirit bands of the instruments, and the communications from our loved ones gone before us.

Sunday, July 21st, was our last day for public service, and Mrs. M. Gebauer's guides gave her farewell address, receiving her subject from the president, Mr. Jerry Robinson, before going to the pavilion. It was a masterpiece of work. Indeed, her guides presented before us, with a most powerful force, was the judgment from our intelligent old Spiritualists and others who have had opportunities to hear often from our best talent; nevertheless, with all that force, bringing a soothing influence over her audience, which caused some tears to drop from silver-white-haired gentlemen, leaving the impression among them that they had a treat they will not soon forget. Tests of remarkable accuracy were given after the lecture, and congratulations from all sides followed after the meeting was over. It was a success; and greater it shall be next year. Harmony is prevailing among all, and the board of directors received the power again to go ahead and build up this glorious place, after the meeting of the stockholders was held. So let us rejoice that the truth still will be proclaimed in the future, and that the angel band will bring the light, and will work for success. In their selection of Mr. Robinson for president they have a gentleman whose only aim is to make a glorious success of Lookout Mountain camp, and bring Spiritualism before the world as a blessing to humanity. Long may he live and prosper with his kind family. COR.

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## ORTHODOX TRACT ANSWERED

Who Tries the Spirits and Who Does Not?

TO THE EDITOR:—I have before me a copy of an orthodox tract upon and of course, against Spiritualism. It is printed by the "Bible Students' Library," Oakland, California, bearing date November, 1893. The copy at hand was sent by Rev. Dr. Driver, a Methodist Episcopal preacher at Marion, Ind., to a Spiritualist in Port Wayne, by the name of Carpenter, as a sort of missionary document, I presume.

I will not bore your readers with a reproduction of the argument (?) it contains against Spiritualism. Suffice it to say that it is the very same old argument, that has been unanswerably answered a thousand times, and is, therefore, perfectly familiar to your readers. The only thing that (to me) is new and somewhat refreshing in this tract, is the acknowledgment it contains of the widespread influence Spiritualism is already exerting over the masses.

I quote from pages 15 and 16 as follows:

"Those who believe in the immortality of the soul are becoming more and more drawn into the belief of spirit communication; and the nominal profession of Christianity is no protection against the delusion. An apt illustration of this fact is found in a sermon of Rev. Dr. Sutherland, of the Second Presbyterian church, Pittsburgh, Pa., an extract from which is as follows:

"I cannot believe that we are completely cut off from those whose memory we so fondly cherish. I cannot think that we have lost all touch with them, and that there is no point of contact between them and us. I do not believe that the species of human reasoning could make me believe, that my own sainted parents have entirely forgotten me, or lost all interest in my welfare. I do not believe, and cannot believe, that it would be impossible for them to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor of Scripture goes to show that the departed spirits of the redeemed are unbound and unfettered."

We know little of the possibilities of spirit free from the limitations of the flesh."

"Another instance of this logical conclusion is found in the opening address of John Henry Barrows, at the Parliament of Religions held in connection with the Chicago World's Fair. In the course of his remarks the speaker said:

"It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection, beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor and John Milton, and Roger Williams and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whitier and Phillips Brooks, who looked forward to this Parliament as the realization of a noble idea."

"That this spirit communication delusion is spreading among all classes of people who hold to the immortal soul theory, not only in America, but in other countries, the following, from a correspondent in Melbourne, Australia, is significant evidence:

"There are in the churches in Melbourne thousands who are seeking unto those who have 'familiar spirits,' and 'unto wizards that peep and that mutter, for the living to the dead.' Spiritualism and the doctrines that accompany it, is making rapid inroads in every phase of society here, and from personal converse with those initiated into its mysteries it would seem that it is putting on a bolder front, though decking itself in a more angelic robe than in America. The carriages of people in the upper classes stand for hours at the doors of mediums, clairvoyants, and magnetic healers."

"Deeming that sufficient evidence has been presented to prove that Spiritualism had its source in Satan himself, that its character is Satanic, and its foundation stone is the delusion that man has eternal life in himself, we ask the reader to heed the injunction of the Scripture: 'Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.' I John, 4. A spiritualist test, as to how they are to be tried is also pertinent: 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Isaiah 8: 20. An honest observance of this rule will be an effectual barrier to all deception."

I have thus given you, Mr. Editor, a faithful copy of the last page and a half of this orthodox tract. It seems to me that as a whole, if properly interpreted, it will serve the purpose of a Spiritualist rather than an orthodox tract, and thus prove a sort of boomerang to sectarianism.

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did respond according to the law and the testimony?" If they did "speak according to this word," and therefore proved the presence of the "light in them," such response would be rejected with contempt by Christians. Of what avail, then, would it be for Christians to "try the spirits?" They would be out of their element entirely, because they know nothing whatever about the subject.

No, the injunction is clearly addressed to Spiritualists, who are in accord with the spirit and genius of the great medium of Nazareth, who, through his Spiritualistic mediumship, brought life and immortality to light.

H. V. SWERINGEN.

## PHENOMENAL!

## Most Remarkable Manifestations.

TO THE EDITOR:—Knowing something of your desire for the promulgation of truth, new discoveries, and self-fulfillment, I take the liberty of communicating some facts as I saw them at a recent séance in this city, under the mediumship of Mr. James P. Cooper, before an audience of twenty-five investigators, mostly skeptics.

The room was about fifteen feet square, and across one corner was hung a black curtain, parting in the center, forming a three-cornered cabinet, covering triangular floor space, 3x3x3 feet. In this the medium took position, the audience encircling the cabinet in the shape of a horse-shoe. A dim, mellow light from back of the audience made all in the room visible, except the medium behind the curtains.

In less than a minute after completing arrangement of the circle the medium walked out of the cabinet, followed by a form; then came others, and for two hours or more "full human forms" appeared and disappeared in front of and mingling with the audience, while others talked in audible voice in the cabinet. They also sang, danced, and one of these forms, in full view of the audience, played upon the piano, and sang "Home, Sweet Home."

The materialized spirits that I remember, as claimed by themselves were—Blue Water, Rainbow, the two Fox sisters—Maggie and Kate—Master Fred Belle, who came to his mother in the audience; Pedro, a tall and apparently powerful Hindu, Hypatia of Alexandria, King Henry VIII., Queen Elizabeth, and Mary, Queen of Scots.

Rainbow was most vivacious and furnished much amusement with her wit, puns and poetry, which she apparently manufactured at the moment's occasion. The Fox sisters came together, and while one addressed the audience in plain words and good advice, the other extended personal greeting to many.

A Hebrew gentleman calling himself Abraham then advanced in full materialized form and delivered an address in Hebrew, and closed with a few words in English. Then came King Henry VIII., rather short in stature, with a brief address. Then Queen Elizabeth, tall and stately, passed before the audience with few remarks.

Mary, Queen of Scots, quickly followed, opening her address with—"I was not invited, but thought I would come." After using the Scotch dialect she spoke in French, and closed by singing the Scotch ballad—"Bonnie Doon," all of which was very interesting indeed.

While forms appeared in front, songs and words came from what claimed to be a typical Irish woman, behind the curtain. Fred, who came to his mother in the audience, gave passed among the audience, giving advice and magnetic treatment.

After an hour or more, the light was extinguished, leaving the room perfectly dark, in which the spirits, with self-supplied lights, or aura which made them clearly visible to all present, appeared in varied performances.

During the seance and at the close, the audience expressed their admiration and great wonderment. For myself I am free to say it was most marvelous.

Denver, Col. J. D. COPLIN.

## San Antonio, Texas.

TO THE EDITOR:—I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Southwest, will be welcomed by all earnest readers of your paper, and all who feel interested in the beautiful philosophy of Spiritualism.

In this city of fifty thousand souls there are, it is estimated, about three thousand who are Spiritualists, but of the number only about fifty are brave enough to assert their independence and openly declare themselves such. But in spite of all opposition from church and press, Spiritualism is rapidly gaining a foothold among those who are liberal in their views, and even among the church-going it is assuming quite significant recognition. A few years ago a spiritualist lecture would have been attended by adherents to its philosophy; now it is becoming popular to a surprising degree.

If we could have continually with us some orator who would teach the noble, soul-inspiring truths of this beautiful religion, the advancement of the cause would soon manifest itself.

We have lately been blessed, indeed, by having in our midst Dr. J. P. Thorne, of Boston, Mass., who has done an inestimable amount of good. He came to us with a soul full of "the milk and honey of human kindness;" he came to work, and work he did, and the seed sown by him will yet yield a great harvest. Such sincerity and pureness of purpose, such unselfishness, such unhesitatingness as he possesses, cannot be understood at first, nor by all who hear him: unless one has devoted years of patient and unbiased study to the principles he expounds, of the ideas he advances, they cannot grasp his meaning to its full extent.

Not alone is he a great philosopher, but a wonderful trance medium, as well; his readings are beyond anything the writer of this has ever before witnessed. Commencing on the surface of one's body, his powerful insight permeates every nerve, fibre and muscle, and reaches away down into the secret recesses of one's soul.

His lectures to women on those delicate points which should be better known, but which, alas, are so sadly lacking in our women, were both forcible and modest, and the lessons taught will surely be productive of good results.

Large crowds attended all of his lectures, and towards the close of his engagement with us the attendance was

very large, and his discourses highly appreciated. Socially speaking, he is all that the most refined could wish for; the house circle his presence diffuses a power of happiness that is seldom felt; upon the rostrum his pathos and eloquence holds you spellbound. As a physician he is in line with and far ahead of some things, the most eminent and scientific of his profession. In fact, our people here were charmed with him, and most heartily wish him success elsewhere.

Realizing as I do the importance of having with us more often first-class orators and test mediums, I cannot close without drawing the attention of those interested in this line of work to the fact that nowhere can be found a broader field for labor than in historical old San Antonio, a place endowed so wonderfully by nature in every respect for the happiness and comfort of her inhabitants.

JENNIE B. BURKE.

## "IT MIGHT HAVE BEEN."

## INSPIRATIONAL.

There's a dolorous cheat in the words so sweet,  
For their sadness is hardly real;  
Or the sadness they tell, as my heart knows well.

Is at most but a sad ideal.  
We picture the vanishing yesterday  
In the ravest tints or in sombre gray;

'Twas a glad, glad time, since it left us here,  
And never a cause for a sigh or a tear;  
But it might have been worse, and the good we sought

Might have been with the saddest of sorrows fraught.

When the poet had sung with his silver tongue;  
Of a fanciful sorrow fleeting;  
Had he never a line of the joys divine,  
That are ever our lives completing?

When we breathe of the shadows our shades have known,  
Should our breathings forever the shades bemoan?

Should we sigh as we think of the dim twilight?  
There might have been darkness of darkest night;  
And we might have been left in the gloom to grope,  
With never a gleam from the star of hope.

As we sail our bark o'er some stormy wave,  
Without finding the harbor our hearts most crave,  
And we think, had we sailed on another track,  
We might never have wished to be sailing back;

Let us think, though the waters are hardly fair,  
We might have found uttermost shipwreck there;  
For the current of pleasure more close-flowing

By the river of sorrow than human knows;  
And we never can tell, as we onward wend,  
Where the sweet with the bitter will interblend.

There are wonderful dreams, with their gladdening gleams,  
That are full of delight and beauty,  
And weary ways in our long to-days  
That are part of our path of duty;

And the way might have brightened with blossoms sweet,  
And there might have been roses beneath our feet—  
Ah, yes! but the way of the "might have been"

Might have led us, perchance, to the wilds of sin;  
While the path of the present, though rough indeed,  
To a beautiful country at last will lead.

MRS. BELLE McNAUGHTON.

## "SUNLIGHT."

A sweet little poem, written through Miss Mary Baird Finch, and dedicated to Mrs. Mary J. Russell, of Pueblo, Col. "Sunlight" is Mrs. Russell's Indian control.

I am "Sunlight," the sylph, in my little canoe,

As bright as the dew on the corn.

From the home of the stars in meadows of blue,

I am coming, sweet "Meda," coming to you,

Floating soft as the mists of the morn.

I beam on your spirit as none other can:

I twine your sad hours with song,

To bring joy to the hearts of woman and man.

Since this is the work the dear angels plan—  
Defeating dark errors and wrong.

In my little canoe I am happy and glad:

I laugh at the whispering trees:

I comfort the souls of the sick and the sad:

I sing a sweet message to men who are mad,

While my footsteps are light as the breeze.

Peacefully down in my little canoe

Thro' the fogs and the fens of the earth—

Twin spirit of you, "Meda," only of you—

To scatter the light of the truth ever true.

And to chase the gray clouds with my mirth.

Your "Sunlight" enfolds you, "Meda" of mine;

I listen with tears to your moan:

Your life shall be filled, as the autumn, with wine,

Your doorway rejoice in the flower and vine,

And your bread shall be never a stone.

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Peacefully down in my little canoe

Thro' the fogs and the fens of the earth—

Twin spirit of you, "Meda," only of you—

To scatter the light of the truth ever true.

And to chase the gray clouds with my mirth.

Your "Sunlight" enfolds you, "Meda" of mine;

I listen with tears to your moan:

Your life shall be filled, as the autumn, with wine,

Your doorway rejoice in the flower and vine,

And your bread shall be never a stone.

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Send age, name in full, leading symptom, with a two-cent stamp, and receipt will be mailed. He treats the poor—the really poor—FREE.

FREE DIAGNOSIS OF YOUR CASE.

Each patient will receive free, a





Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 12

CHICAGO, AUGUST 17, 1895.

NO. 299

## SOME THOUGHTS ON THE PRESENT ASPECT OF RELIGIOUS AFFAIRS.

A LECTURE  
Delivered Before the Occult Science Society, of Ft. Wayne, Indiana, by

H. V. SWERINGEN, A. M., M. D.

It is a significant fact that the reality of the phenomena of Spiritualism is proved by the Bible and without it; by sacred history and without it; by profane history and without it; by tradition, and without it but. Best of all, by the individual experience and investigation of the living present.

It is a significant fact that all classes of people are mediumistic, sensitive, impressionable by and from the invisible sources, and that some of the most remarkable evidences of the truth of clairvoyance and clairaudience come to us from little, innocent children.

### A SPIRIT MESSAGE.

Let me give you a little experience connected with the preparation of this address. From Monday until Thursday of last week, the propriety of the verses just read in your hearing, was with me a question. At times, for some reason or other, I was impressed to make use of them, either in the body of my lecture, in its beginning or at its close. At other times I thought I would make no use of them whatever. This was the decision arrived at on last Thursday morning. In the evening of that day, while descending the stairs from this hall, a clairvoyant and clairaudient member of this society, immediately behind me, addressed me as follows: "Doctor, some one says to me: 'Tell the Doctor not to forget to read those verses of poetry in connection with his address on next Sunday evening.' My audience can imagine my great surprise at this incontrovertible evidence of clairaudience when I assure it that no living human being or intelligence knew my thoughts or intentions in regard to those verses."

### WHAT THE SCIENTISTS EXPECTED.

It is a significant fact that nearly all of the scientists in the ranks of Spiritualism to-day, entered its investigation with the view of exposing it as a fraud. They found fraud, far too much of it, but they also found so much of the genuine, that, contrary to their predilections, they were forced to recognize and accept much of the phenomena as true. Many of them were materialists and agnostics, as, indeed, are the large majority of scientists.

It is a significant fact that some of these spiritualistic scientists have written books exposing the tricks of fraudulent mediums, in order to place the wary on their guard. It is also a significant fact, that one of these books, written by a confirmed, scientific Spiritualist, fell into the hands of one of our local celebrities who copied very largely from it in the preparation of a lecture against Spiritualism, which he delivered recently upon several occasions in the Masonic Temple, much to the delight of himself and his audiences, principally the former. The joke of the matter was, that after the book had served his purpose, it fell into the hands of his fellow would-be exposers, who, supposing it to be what it was represented by the lecturer to be, viz., a book exposing Spiritualism, loaned it to a prominent investigator, with the view of convincing him that Spiritualism was all a humbug. Said prominent investigator took the book home and read it through. When he returned it to the loaner, the following dialogue took place:

Loaner—"Well, what do you think of Spiritualism?"

Investigator—"I am more convinced of the truth of Spiritualism than ever."

L—"Why? Why? How do you make that out?"

L—"Did you read that book through?"

L—"No, I didn't read it through, but I read enough of the tricks of mediums to satisfy me that the whole thing is a fraud."

L—"Well, my dear sir, read it through and you will find in the last chapters that the author announces himself a confirmed Spiritualist, but that he considers himself in duty bound to give to Spiritualists and the world an exposure of the tricks of fraudulent mediums."

And so, my friends, after all the fuss and feathers, the trappings, the machinery, which said local celebrity says he discovered in Chicago, after all the local press notices of threatened exposure by his lectures of Spiritualism, it all dwindles down to the simple exposure of fraudulent mediums, furnished by a confirmed, scientific Spiritualist, in a book written for that exclusive purpose. "The best-laid schemes of mice and men gang aft aglee."

### THE OCCULT SCIENCE SOCIETY.

While the Occult Science Society feels free to consider any subject of public importance, bearing upon the general welfare of the brotherhood of man, it was organized more especially for the investigation of the phenomena of Spiritualism, and their bearing upon the religion of our fathers: for the acquisition of the truth of those phenomena, and for the study of that truth in its relation to our hitherto accepted views, whether

orthodox, materialistic or agnostic.

We are a society of freethinkers, bound by no creed or dogma, owing allegiance to no power but God and our country. We are by no means selfish or exclusive, because it is utterly impossible for true truth-seekers to be so. As a society we have a standing invitation for any person, of whatever profession or religion, to come before us and air his views, however antagonistic they may be to those of any or all of us. In the words of Thomas Paine: "The world is my country, to do good my religion." Were ever words spoken more grand, ennobling and elevating? We might add to them: Truth is our object, and reason and investigation our methods of obtaining it.

No intelligent thinker of the present day will deny that society, politically and religiously, is woefully out of joint. There is something radically wrong in politics and religion which operates against the welfare, the progress, the interests of the masses. The greatest number of American citizens are not receiving the greatest good either in a temporal or spiritual sense.

### SOME POTENT FACTS.

It is only when all things are equal that man, by his industry, "is the architect of his own fortune." "Virtue is ever its own reward;" "honesty is ever the best policy," and "knowledge is ever power," but industry, and virtue, and honesty, and knowledge can be so obstructed by their opposites as represented by the schemes of politics, national and ecclesiastical, as to call a very serious halt to our progress as a nation.

It is not my purpose upon the present occasion to enter into the political aspects of the thoughts before us, but rather to notice some of the obstacles which the church itself lays in the path of human progress. This will involve, however, the consideration of ecclesiastical politics; for notwithstanding any assertion to the contrary, the union of Church and State has virtually existed from the foundation of this government; it tacitly exists to-day, and, in my opinion, religion, Christianity, sectarianism or churchianity in national politics, was no insignificant factor in bringing about, directly and indirectly, the present status of our national affairs.

For the proper presentation of our views, a series of lectures would be necessary, beginning with the earliest history of the church in all countries, and tracing its relation to the State, down to the present.

Now, I do not wish to be represented to your friends when you leave this hall, as having made a bitter attack upon the church and Christianity, for that is not my purpose. We all have a warm side for the church because we were all raised in it; some of our members are yet within her pale. The church is yet, and ever will remain sacred to us from the tender associations and memories it calls up of devout fathers and mothers who have led us by the hand within its sacred precincts.

### A QUARREL IN A CHURCH.

Many of the pleasantest hours of my early life were enjoyed in the church, but since I have become acquainted with the phenomena of Spiritualism, I am constrained to believe that those happy hours were the result of my being "in the spirit on the Lord's day," of my being in rapport, in communication with angelic spirits, who inspired within me the hope only of a future existence, being ignorant at that time of the true significance of my inspiration. The first serious blow to my inspiration, however, was received soon after my connection with the church, within which I was incidentally a witness to a real nasty quarrel between my pastor and one of the old trustees and pillars, a class leader, exhorter and Sunday-school superintendent. This unseemly quarrel dampened my ardor at once and I have often thought, since being interested in our phenomena and their study, that the charge of the church that the Devil was in Spiritualism could be made with equal force against Christianity.

### WHAT A PHYSICIAN KNOWS OF CHRISTIANITY.

But the dampening effect of this quarrel was simply a drop as compared with our whole reservoir of water which has since deluged me from Zion's hill. It was not long until I discovered that few physicians were Christians, and quite a large proportion of those few were such for revenue only. It is well for the church that the physician's lips are sealed; that he dare not divulge; for he could be a tale unfold that would play sad havoc with its apparent respectability. Protestant pastors have very little idea of what their flocks are doing, save those who are likewise doing. What a shaking up of the old dry bones of orthodoxy would there be, if all the physicians of this country would tell their Christian experience, but their experience with Christians. I do not by any means refer to all Christians, for there are many who are honest, sincere, good and true, but to that class a representative of which (Col. Breckinridge) has been on trial at Washington, D. C. The pulpit should go a little less in charging Spiritualists as being a class of free-lovers, degraded and wanting in respectability. From what I know of them they will compare very favorably with Christians. A "Christian Endeavor"

does not necessarily imply endeavoring to be a Christian.

And so, with the profession generally, I drifted off to the desolate shores of materialism and agnosticism, but, fortunately, to be reclaimed not to the hope but to the knowledge of a future life by the demonstrated scientific facts of Spiritualism. "Truth is mighty and will prevail." There is certainly, in the realm of religion, nothing that will compare with demonstrated fact.

### THE CHURCH MUST CHANGE.

The church cannot hope to come longer to rest upon the dry husks of faith and hope, when science, reason and progressive thought are making such wonderful strides all around and within her pale. If the church is shrewd—if the church is politic, smart—it will incorporate within itself as rapidly as possible the demonstrated facts of Spiritualism and the glorious lessons they teach. It will throw wide open its doors every hour in the day and night, to such angelic mediums as Mrs. Anna Orvis, Mrs. Cora Richmond, Mrs. Jennie Hagan-Jackson, Mrs. Lillie, Mrs. Lake, Mr. Emerson and scores of others I might mention, to hold seances with the Spirit-world. What a glorious flood of "peace on earth and good will to man," what a grand chorus of "glory to God in the highest" would then echo and re-echo through the church and back to the angelic hosts, thus lifting the veil and bringing into direct contact the two worlds leveling all distinctions, annihilating all man-made creeds and dogmas, settling all our vexed questions of church and State, taking away from us all fear and dread of death and rendering of this earth, even, a perfect heaven, preparatory to the greater glories that await us. "In my father's house are many mansions," says the great medium of Nazareth.

It is plain, however, that the church will stubbornly refuse to accept Spiritualism as long as it can hold out without it. It is satisfied that it is losing its hold on the masses, and is making every effort to keep up appearances by stereotyped lectures, sacred concerts, boys' brigades, Epworth Leaguers, Christian Endeavorers, sermonettes, Y. M. C. A.'s, socials, grab-bags, sham post-offices, lotteries, neck-tie parties, etc., etc., but, notwithstanding all these accessories, Zion languishes and the church mourns. The pulpits attribute this lamentable condition to the lack of spirituality now so general in the church, and we, as Spiritualists, think they have struck the key-note of the cause, only they are a little off in their orthography; they have not spelled it quite right; it should be Spiritualism instead of spirituality, although with us they both mean about the same thing.

### THE CHURCH NEEDS SPIRITUALISM.

What the church needs is just enough Spiritualism within it to displace hope and faith in, with an absolute knowledge of a future existence; a knowledge which would exert a billion times more influence for good among the laity and the masses, than has ever been exerted by the church.

Let the laity once become convinced by absolute knowledge of a future life, and there will be something to hold it with hooks of steel to the church; there will be no disposition to backslide; no need of running after the lost sheep of Israel. As it now is, the most of the time of our orthodox shepherds is employed in keeping their flocks together, so great is the disposition to scatter. They are continually racking their brains to adopt something on the "rattle-box" order, that will amuse and satisfy their children and keep them at home.

Yes, the preachers are beginning to know what the matter is, only they call it a "lack of spirituality," while we call it and know it to be a lack of Spiritualism, and a lack that is just as noticeable in the pulpit as it is in the pew, and, indeed, much more so, for thousands of Spiritualists are now found among the laity, but without the freedom of their convictions, and hence, they are of no service to the church in the way of promoting its progress. When they are invited to let their light shine as Spiritualists, when Spiritualism becomes popular in the church, what a glorious boom it will enjoy!

### NEED OF A CYCLONE.

That the church, both Catholic and Protestant, keenly feels the need of a cyclone of some character to awaken it from its lethargy and to infuse new life into it, may be learned from the following quotations:

Cardinal Newman said: "Unless the progress of infidelity is speedily arrested, Christianity cannot survive the nineteenth century."

Cardinal Manning said: "There has never been a time when the nations of the world were so widely estranged from the unity of the Catholic Church."

Archbishop Ryan said: "The time has come when all believers in Christianity ought to stand together, as far as possible, for their common faith against their common foes. Therefore, they should leave untouched, as far as possible, those points on which they disagree."

### GOOD NEWS FROM ITALY.

A cable dispatch says that "the laws of Italy for the suppression of religious guilds and fraternities which have existed for centuries, and for the abolition

of chaplains in hospitals, asylums and prisons began to go into effect in February.

The result is extraordinary. Until a few Sundays ago there were 5,300 masses celebrated in Rome every Sunday. The number is now reduced to 800. One hundred and fifty-two churches are to be closed at once, and their altars demolished. The pictures and statues, except such as the State thinks proper to reserve for public galleries, are to be sold at public auction. All sacred names are being erased from the school-books and sacred emblems removed from the school-rooms."

### LAMENTATIONS, DEEP AND WIDE.

The Roman Catholic Bishop Gilmour poured forth the following lamentation: "Religion is fast passing away; forms and faith are losing their hold on the hearts of the people; Protestantism has run its course and is now living on the past; it has no future; it is like the stately tree that has reached its end, it is dying at the top and splitting into fragments; and it no longer controls the masses. The crowds that hasten to listen to a Beecher preaching a religion without Christ, and applaud an Ingersoll preaching bold and open infidelity, tell in words that find no contradiction, whither we are drifting."

And what does the Rev. Dr. Talmage say? Listen to his lamentation: "We must admit the simple fact that the churches of Jesus Christ in this day do not reach the great masses. There are fifty thousand people in Edinburgh who never hear the gospel. There are one million people in London who never hear the gospel. There are, at least, three hundred thousand souls in the city of Brooklyn who come not under the immediate ministrations of Christ's truth; and the church of God in this day, instead of being a place full of loving disciples, read and known of all men, is more like a 'dead letter' postoffice. 'But, say the people, 'the world is going to be converted; you must be patient; the kingdoms of this world are to become the kingdoms of Christ.' Never, unless the Church of Jesus Christ puts on more speed and energy. Instead of the church converting the world, the world is converting the church."

The Rev. Dr. Bray, L.L.D., laments as follows: "The men are everywhere drifting away from the old beliefs which have not been questioned. The power of the church of the past will continue a little longer to govern the opinions of women, but over the minds of men she has lost all influence. Of course, there are not a few simple-minded men who are still awed by her threats and established by her promises; but the intellect of the world has undoubtedly lost all faith in the church of the past. The whole independent and scholarly world rejects nearly all the dogmas of the church of the past, and nine out of ten male church-members are more or less full of distressing doubt. My experience is that I scarcely ever find a man who believes unqualifiedly the doctrines of the pulpit; and the pulpits are full of men who doubt the truth of what they themselves preach."

### CHURCH SHOULD TAKE AN INVENTORY.

But why proceed further with such ministerial lamentations? I could add them almost infinitum. What is their cause? I will tell you. It is because that just in the ratio that knowledge increases, faith diminishes. The pulpit should take an inventory of its stock and throw out all worthless goods. It should make a clean sweep of everything stale and musty. It should take a retrospective glance of itself and compare its preaching of twenty-five, thirty and forty years ago, with its preaching of the present day. The masses have taken note of the vast difference in the preaching of the two periods. They no longer hear any sermons on an eternal brimstone hell, on infant damnation, predestination, total depravity, the whole swallowing Jonah, the snake enticing Eve, the flood, the standing still of the sun for the accommodation of Joshua, and the creation of the world in six days, and have concluded that if the pulpit did not know what it was talking about then, it may not now, and that they can exercise their faith and hope just as well outside of the church as in it, and at much less expense. They discover also that the church is exerting very little influence upon crime and the various evils of the day. The masses also find that the church has failed in great measure to unite men into a common brotherhood, but has served, on the contrary, to divide them and been the cause of hatred, wars, persecution and bloodshed. Its mission has been to teach mankind how to suffer, rather than how to remove the causes of suffering and the evils of society generally. It does not reach those who are in poverty and affliction, whose daily lives are daily hard struggles for existence, and who are in greatest need of the consolations of the gospel. Nor has its attitude toward the various reforms of the age ever been of positive crystallization. Slavery was proclaimed by the pulpit as a divine institution, authorized and sanctioned by the inspired word of God, and reformers were denounced as heretics. Nor will its voice be heard in certain sound upon the present great question of capital and labor, until victory is about to perch upon the banner of truth and justice in the final solution of it.

### THE LAITY HAVE ALSO DISCOVERED THAT THE CHURCH IS GROWING TO BE

### A MOST EXPENSIVE LUXURY

far too expensive for one or two sermons a week on faith or hope, and an occasional wedding and burial ceremonial. According to Thomas Watson, we are now constructing the most expensive churches that the world has known since the Pagan religion was superseded by that of the meek and lowly Jesus."

They are now building one in New York City which is to cost ten millions of dollars. Suppose, says this writer, that Christ should come again, and should wear what he wore before—a linen gown, a pair of wooden sandals on his feet, no socks and no hat—do you suppose the preacher in that ten-million-dollar church would be glad to see Jesus come in? Would the usher show him a seat? If so, it would be off in the pauper's corner, if, indeed, such a church would make any provision for even the accommodation of paupers. We opine that the preacher and the usher would be about as happy to see Jesus come in as the money-changers were in the temple.

Did you ever notice, this writer continues, that the finer our churches are, the bigger Mr. Krupp makes his cannon? This may seem queer to you, but it is so. The ball is almost as heavy as a park of artillery used to be. Wherever it hits there is trouble. We are strange Christians. We constantly build more churches, and we constantly want more guns. The more we embrace the doctrine that we must love our neighbor as ourselves, the more thoroughly we prepare to bore a hole through them with a Winchester. The more we theorize on returning good for evil, the more we practice trying to get the drop on the other fellow.

My friends, Christianity and the church must be reconstructed. It is being reconstructed, and Spiritualism is playing an important part in its reconstruction. It is at work upon the very foundation of the Christian system of theology—the Bible.

### HOW TO ESTIMATE THE BIBLE.

Spiritualism teaches that "the Bible is not to be read as though it were the infallible utterance of God. It is not of equal worth in all its parts. In places it rises almost to the very soul of deity and truth in the sublimity and purity of its teachings—in others it is an eloquent reminder of how men's passions can traduce even divine truth." (Vide a sermon, the name of the author not given, but reported by Mr. Asahel Abbott, of Palmer, Mass., and published in a recent issue of the Banner of Light.) This estimating the Bible as all divine, all of God, equally binding in all its parts, has done more to inspire infidelity, and drive sensible, reasonable men from the church, than any other cause you can assign. Men and women with taste have recoiled from a representation of God which makes him less just in many of his characterizations than an earthly tyrant of human passions, in other characterizations less just than they see men and women all about them.

### TRANSCENDING GOD.

We have traduced the character of God in making the Bible a faithful likeness of his nature. It is not infallible. It has countless mistakes and errors, contradictions and misrepresentations. It is a record of the struggles of human nature to conceive the divine nature, and it has all of the errors and contradictions with which human nature is filled. When we come more fully to realize this great fact, we shall study the Bible more intelligently, and shall not be confused and bewildered by these awful representations of our God.

Right will always be right, and wrong will always be wrong, and God planted deep in the breast of every man when he made him in his image, a principle which discovers right and wrong; and, moreover, right always has been right, and wrong always has been wrong, as well in the days of Moses as to-day.

It was wrong for Jehu, by God's command, at Elishah's suggestion, to kill King Joram, and then order the assassination of King Ahaziah, and then craftily obtain the heads of seventy of Ahab's children, and send them packed in baskets to Jezreel—all this, as it is written, under the command of God. God never commanded this. Neither you nor I believe this, no matter how many Bibles tell it to us. It would shatter the very basis of all morals, did we believe this; our tongues would become palsied as we prayed to such a God; our very hearts be frozen in despair as we thought of such a being as the ruler of our destinies. We know the writer was mistaken. He saw God as truly and clearly as his civilization and religious culture would allow him; but we cannot permit him to be the revealer of God to us to-day.

From the earliest accounts of recorded history down to the present moment there has been a continuous progress in man's conception of God. Pope said: "An honest man is the noblest work of God," and Ingersoll has given a reversal of the sentiment as grand a significance when he said: "An honest God is the noblest work of man."

### THE GOD OF THE BIBLE AND THE GOD OF TO-DAY.

The God who dominates civilization to-day is far different in character from the God of the Old Testament. The God of the Old Testament is not the God we worship to-day—we could not possibly adore such a God, we could not love him, we could not respect him. According to Dr. Sunderland: "He is represented as walking, talking, having bodily form, wrestling with one patriarch, eating veal and cakes with another, contending, and for awhile in vain, with the magic of other gods, getting angry, being jealous, repenting, sanctioning fraud, commanding cruelty, and exhibiting almost every passion and imperfection of man." Now these are not theories of what the Old Testament teaches about God; but actual facts, descriptive of God in his dealings with men. Now it troubles, pains many good people to hear these things said of the

Bible; it seems to them sacrilegious to say such things about it. They feel these things themselves, they are pained and puzzled every time they come across them as they read their Bibles; but they cry "hush" to their doubting hearts, telling themselves it is wicked to doubt, and counseling themselves that these are the mysterious things of God which the audacity of feeble man should not inquire into. Why are they there at all, then? What business have they in a book which purports to be God's revelation to man?

SOMETHING ABOUT REVELATION. Martin Luther and his followers made of their Bible their Pope, and Protestantism has elevated it upon a pedestal of awful reverence, and made it more mysterious and sacred than the Sphinx itself. What right or reason has a revelation to man to be mysterious? What kind of a revelation is that which is impossible to understand? This adoration of the Bible is pagan in character, and has, for these many years, palsied reason as it stood timorously wondering at those strange anomalies of religious utterance. But, fortunately, by such societies as our own, a strong tendency is at work counteracting this disposition. By their aid and investigation the masses are beginning to open their eyes and ears, and to subscribe to the reasonable ideas and facts that this dogma of inerrancy and infallibility of the Bible is false; that certain parts of it are more inspired than the writings of Plato, Dante, or Shakespeare, nor so much inspired as many of the speakers upon the spiritualistic platform of the present day; that ecclesiastical politics decided what should constitute our Bible; that councils of men with like passions as ourselves met to determine which of many books and writings should go into the Bible and which should be banished; that bitter passions, intimidation and crafty intrigue carried the vote for some and denied sanction to others because of their doctrinal import, the majority voting for the books which agreed with their theories.

I do not hesitate to say that this society could to-day make a far better selection of the books which should constitute the Bible than was made at that council.

Our Bible is a natural growth. It grew out of the people's hearts and minds, as has every institution of man. God did not say, "Now I have placed man on earth, he will need a Bible to guide him in his life, and so I will inspire Moses and David, Isaiah and John to write one. I shall dominate their minds; they shall have no will but to write my thought, and all they write shall be as though I myself had written from the very secrets of eternal truth itself."

No, God did not make machines of men to write infallible truth. The Bible tells us that "no man has seen God at any time." In view of the great importance which the Rev. Dr. Moffat, of the First Presbyterian church, attaches to the sense of vision in the investigation of spiritualistic phenomena, it is a matter of no little surprise that he can accept the Biblical records of human and divine communication upon the only possible hypothesis of spiritualistic clairvoyance, clairaudience and inspiration.

We do not believe that every utterance in the Bible was inspired of God. We cannot harmonize our ideas of God's love and tender mercy with David's hot utterance of vengeance, nor with Moses' conception of an avenging God, nor his sanctioning of slavery when he tells the children of God that they shall buy bondmen and bondwomen of the heathen round about them; nor when his superstition said: "Thou shalt not suffer a witch to live;" nor when he commanded that unrepentant and disobedient children should be stoned to death. These are not the thoughts of God, even though they are prefaced with "Thus saith the Lord." This is the religious legislation of a man far above the common run of men, but a man limited by finite human weakness, and the crudity of his intellectual and spiritual environment. He put the human and not the divine into his laws.

### INSPIRATION DEFINED.

We must read the Bible discriminatively, or we read it to our harm, and to mental and moral confusion. It is inspired; of course it is inspired; every human utterance is inspired; it is of God, or from God, as all things are from God, and parts of the Bible, as parts of all nature, and epochs in human experience, speak with a telling force on life, while other parts are indifferent, or improperly read, positively harmful. Here and there, as in the psalms, the prophets, the gospels and the epistles, it reaches the very heights of inspiration, and man seems almost to hear the breathings of the eternal one; while in other parts it seems but mental raving, religious ecstasy uncontrolled, or dull, empty commonplace, with not one tithe of God's mind that there is in Mrs. Anna Orvis, Mrs. Richmond, Mrs. Jennie B. Hagan-Jackson, Mr. Emerson, Mr. Tuttle, or Mr. Edgerly.

What is inspiration? Something we know nothing of now? Up to 1890 years ago did God come into human lives in some strange, mysterious way we know not of to-day? Did he then act on human minds by some occult law which now has gone out of operation? Is not God the life of all that lives? Is not the motion of all that moves? Is not every good and holy thought, every noble deed, every high endeavor, every pure aspiration, by and through so much of God as works through humanity?

### INSPIRATION IS SOMETHING NATURAL TO THE HUMAN SOUL—IS JUST THE SAME TO-DAY

as it was on the morning of creation in principle, and its degree is determined in individuals by character and capacity. An inspiration as true, as real and as certain as that which ever prophet or apostle reached, runs through and breathes from the poetry of William Cullen Bryant and Longfellow, and is yours if you will but invite it.

### THE SPIRITUALISTS' KEY.

There are in the Bible loftier, truer, grander utterances than elsewhere in recorded speech; but God still speaks to men in the same old way, and has never yet left his truth without a witness on the earth. The truth is none the less true because mingled with error—this only the more clearly cuts its outline, the foil of error makes truth the more clearly manifest. Gold is gold, whether shining as bright dollars in the mint, or mixed with baser materials in the soil. Read the Bible in the light of these facts, and many others you may discover by study, and it becomes, indeed, a source of light and strength and comfort—an aid to man's progress, and not a stumbling-block.

There never was a book like it; never a book with so much of truth and beauty between its lids. The best minds of all literatures have acknowledged this. It contains the wisdom of ages, expressed in the richest, strongest language in our literature, and with the Spiritualists' key of rational interpretation, becomes the richest source of spiritual life open to humanity.

The whole of Christendom to-day sings Cardinal Newman's beautiful, though plaintive hymn:

"Lead, kindly light, amidst the en-

circling gloom,

Lead thou me on!

The light is dark, and I am far from home,

Lead thou me on."

Spiritualism is that "kindly light," whose rays are penetrating the "encircling gloom" of materialism and agnosticism. Spiritualism is the "kindly light" whose rays are illuminating the "dark night" of ignorance, superstition and bigotry, and bringing us to glorious realization of the comforting fact that instead of being "far from home," we are ever at home, and can respond to the calls of our departed loved ones, as well as those of the great medium, who ever "stands at the door and knocks."

Spiritualism is the "kindly light," which lightens up with dazzling brightness the gloom of the tomb, and hushes with the most entrancing melody the old orthodox "doleful sound" therefrom. Spiritualism is the "kindly light" to which Jesus of Nazareth brought life and immortality.

### A SPLENDID GIFT.

Valuable Addition to the Library of the National Spiritualists' Association.

TO THE EDITOR:—The following letter from Geo. Bacon, Esq., formerly editor of the Ohio Spiritualist, Eastern Department, also an earnest advocate of organization, in years past Secretary of Massachusetts State Association, etc., explains itself:

WASHINGTON, D. C., July 30, 1895.

FRANCIS B. WOODBURY, Esq., Secretary of National Spiritualists' Association:

Dear Friend and Brother: I send you in the way of a donation to the N. S. A. library—12 bound volumes of Banner of Light; 5 bound volumes of American Spiritualist; 2 bound volumes of Spiritual Republic; 46 numbers North American Review; 25 numbers Facts magazine; 10 numbers Arena, also various numbers of the Century, Harpers, Contemporary Review, Scribners, and Psychic Studies; together with hundreds of odd copies of the Banner, running back to 1866; also all the issues of the Two Worlds, and many odd copies of the Spiritual Offering, Better Way, Light for Thinkers, and THE PROGRESSIVE THINKER. These may serve as a nucleus for a library. If other friends will contribute in this direction according to their means, it might not be long before our National Association would possess a choice gathering of valuable books for ready reference, etc. Wishing you every success, I am, fraternally yours,

GEO. A. BACON.

Mrs. Virginia Barrett has contributed recently twelve bound volumes of Shakespeare's works: Augustus Day, Detroit, Mich., about ten years' issues of the Banner of Light. Gifts of books have also been received from Harrison Barrett, Capt. Gould, W. H. Bach, F. B. Woodbury, Dr. H. F. Richardson, M. E. Cadwallader, G. H. Walser, Moses Hull, Mattie Hull, J. H. Francis, Giles Stebbins, Cora L. V. Richmond, H. V. Sweringen, E. B. Westbrook, R. M. Orme, Mrs. Dr. Matteson, T. K. Moore, Mrs. Riegel, Capt. Walrond, Mr. Montgomery, and others. In behalf of the Board of Trustees of the N. S. A., I desire to return to all their sincere thanks.

The library the past season has done a good work for Spiritualism in Washington and is consulted every day by persons investigating this great subject. Spiritualists, if you have books that you wish to do good for humanity, send them to the N. S. A.

My last caller was a young man who was looking for points to answer a Catholic priest's argument against Spiritualism. Should it not be with pleasure that we answer such calls?

Mr. Editor, we trust we shall have the pleasure of welcoming your family at headquarters during their trip East, and you, too, soon. Fraternally yours,

FRANCIS B. WOODBURY.

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## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

TO THE EDITOR:—The June number of the Arena contains an article that should be read and inwardly digested by every man and woman who would keep abreast of the times, or rather, I should say, keep ahead of the times. It is by the editor, Hon. B. O. Flower, and treats on that much-abused subject of "Prostitution Within the Marriage Bond." It is a fearless and scathing arraignment, yet in legal parlance, an indictment against the "sacred" laws and usages of conventionalism. It truthfully proclaims that: "For generations the church and society have tacitly sanctioned prostitution when vetted by the respectability accorded by the marriage ceremony, until we have fallen so low that men have come to imagine they can indulge in licentiousness and debauchery from which the instincts of the lower animals recoil, and at the same time, or later, bring children into the world who will not be cursed with that which is worse than leprosy or cancer." It is impossible to give any adequate idea of the priceless value of the article in a brief quotation. It should be read in its entirety, and my only regret is that it cannot be read by millions instead of only by thousands. The editor is doing a grand work, and should be awarded the moral as well as the financial support of the virtuous and the good everywhere. It is, however, in tone with much that graces the pages of this stalwart publication, The Arena.

## THE PRIEST AND THE CRIMINAL.

John Molnar, who was found guilty of murdering August Ghorng, with the aid of two accomplices, was hanged on the 25th of June. He could not understand English, yet a minister was on hand to "save his soul alive." It is said that his crime was a brutal one, and carried out with consummate skill and cunning. A Hungarian priest was usually called in to pray for the poor wretch, who was to be strangled to death in the Ohio penitentiary. The condemned man knelt and kissed the hand of the priest and no doubt felt relieved, as the account says he did not weaken and died without a struggle. If these brutal hangings were done in public, the revolting spectacle would become so abhorrent that public opinion would speedily do away with the death penalty, a consummation most devoutly to be wished.

## LIGHTNING STRUCK THE WRONG TENT.

At Muskegon, Mich., on June 12th, lightning struck one of the tents of the Methodist camp-meeting, killing Mrs. Burleson, of Wayland. Her sister, Mrs. Hilliard, was terribly shocked and was not expected to recover. Her little son was also stricken and terribly burned, but may get well. Sixteen persons in the tent were knocked down and more or less injured. The tent was torn to shreds. Had this occurred at Cassadaga or Lake Brady, we should have heard a terrible outcry from the Christian clergy about the displeasure of God, visited upon the wicked Spiritualists.

## THE MERCHANTS AND SUNDAY.

At Akron, Ohio, June 22, Nicholas Laskaris, Lazarus Sterns and Nicholas Chamberlain, three local merchants, were arrested for keeping their stores open on Sunday. They are members of the Merchants' Protective Association, which has guaranteed to stand the costs in the case.

At Cincinnati, the Municipal Reform League intends to capture the Legislature and have a law passed restricting Sunday amusements and the saloons; and that Sunday theaters shall close their doors. As this is the class of goody-goody people who persecute Spiritualists and mediums, and enact doctors' plot laws, and fine people who do not keep the Christian Sabbath, they will not get much sympathy from the liberal element. If they ex or they fall into the pit on the Sabbath, go straight and pull him out.

## A NEW SECT IN GERMANY.

In Lichtenfeld, a suburb of Berlin, in Germany, a new sect has been formed, under the leadership of Princess von Blucher and other high-born Berlin ladies. The new sect is Spiritualistic: it rejects the clergy as being unconverted and pretends to believe in visions and ecstatic prophecy. The regular clergy demand the suppression of the new sect. The latest decision of the Reichsgericht, the highest imperial court, declares boycotting to be illegal and disorderly conduct. So it is, and I am glad to know that the courts will protect these Spiritualists in the enjoyment of their religious rights under the government.

## VIOLATING THE SUNDAY LAW.

I read with indignation that J. Q. Allison, of Douglasville, Ga., is working as a condemned criminal "for violating the Sunday law of Georgia, and having refused to pay his fine." A penalty of \$1,000 or imprisonment for six months at hard labor, may be visited upon the luckless wight who violates the law. The Banner of Light, deprecating these outrages, says: "If Mr. Allison refuses to work in the chain-gang on the day he considers to be the Sabbath, since he holds that the law of God outranks the law of Georgia, his refusal can be made an insurrection under the law, and punishable with death." Is it possible that our boasted freedom, achieved by our Revolutionary fathers, can be ignored thus by puny man—

## CLOTHED WITH A LITTLE BRIEF AUTHORITY.

Plays such fantastic tricks before High heaven as make e'en the angels weep!"

## TALMAGE AND SUNDAY.

Rev. T. DeWitt Talmage, who spoke July 12, at Bear Den Park, on the C., L. & W. Railway, on which Sunday trains convey the crowds, has been denounced by the Methodists for desecrating the Sabbath for a money consideration. What does Talmage or any orthodox howler care for Sunday, so that it puts money in his purse? Humbug!

## RELIGION AND FORGERY.

Henry J. Aldrich, president of the Colorado Securities Company, a church member, and a pillar of St. John's Cathedral, has become a defaulter, it is alleged, and has used moneys which came into his hands, belonging to others, for his own purposes. Now 800 or 400 ranches have clouded titles, and \$400,000 is involved in his crookedness. The loss falls upon people who can ill afford to lose.

ford to lose; and one case is a woman in Bloomington, Ill., who trusted this pious individual and lost nearly all she had. It is expected that large forgeries will be discovered. He was always mentioned as a pious man, sans reproach; but there are many such in Christ's church. He has been missing from Denver for five weeks, and is supposed to be in Australia.

## DOES NOT APPROVE OF FOREIGN MISSIONS.

The New York Sun, a newspaper that "shines for all," doesn't approve of foreign missions. It says: "Many people of narrow means deposit their small contributions in the missionary boxes for the sake of the poor heathen, and not a dollar of these contributions should ever be wasted or unwisely used."

The Detroit Tribune says: "No wonder China is grateful to the United States. If it were not for American missionaries the Chinese would have no body to murder."

The United States is China's best customer. What with the money squandered by the missionaries, and the immense sums worse than uselessly spent for fire-crackers, etc., the Celestials ought to be having a heaven on earth.

The foreign missions business has proved such a gigantic fraud and failure that a native East Indian, Punhsotam Rao Telang, declares in an article in the Forum that it is a sheer "waste of money." To India, he says, "send machinery instead of missionaries. Send good school-masters, mechanics and scientists, and teach your practical arts to our people. This will cost you less than the missionaries. . . . If your religion is the best, keep it to yourselves. It is best suited to the Western nations. . . . Christ taught beautiful things, and if all his teachings were strictly followed, the whole world would be a paradise."

This is a stinging rebuke to the arrogant Talmages and Tyngs, &c., who are mainly responsible for the missionary fraud that filch money from the already impoverished people. Shame on such blatant hypocrites!

## TO GO TO PARADISE.

One of the most fiendish cases of wife murder occurred at Kenton, Hardin county, Ohio, September 8, 1894, when Michael McDonough laid in wait for his wife and stabbed her in the back, from which she died in forty-eight hours. On the 27th of June, 1895, he suffered the extreme penalty of the law by hanging. It is said to be the hanging of one of the most horrible deaths upon the scaffold ever recorded. The body shot down seven feet, and the blood spouted over those people near by. The body hung by a strip of flesh about two inches thick. Revs. Father O'Leary and Devivas were in attendance to prepare the murderer for heaven. He ate a hearty meal and smoked a cigar, and to use the reporter's words, "he died game." Certainly, why not? He had the assurances of the Christian religion that he should be in "paradise" that day. What a farce!

IN A FIT OF RELIGIOUS FERVOR. Chas. Frew, the comedian, in a fit of religious fervor, has abandoned the stage and will hereafter devote his time to church work. Once upon a time his wife was an actress, but she "got religion" and abandoned the profession. Now she has "converted" her husband. It will be a surprise to his Cleveland and New York friends. Who says, after this, that "marriage is a failure?"

A SWINDLING CHURCH MEMBER. On the 14th of June, 1895, in the wicked city of New York, Albert S. Moore combined the superintendency of the treasury of a silk company in Wall street, and speculated with such unfortunate results that he is now a swindler in the Tombs, on the charge of swindling several banks out of almost \$150,000 by forgery. "He is a neatly-dressed, thoughtful-looking man of 35, and had no vices, except, as it turns out, that of forgery." "There is a future left for all who have the virtue to repent and the energy to atone." So says Bulwer, in his "Lady of Lyons." Hark! from the Tombs!

## A REFORM IS NEEDED.

The inefficiency of the Christian religion is freely acknowledged by some of the clergy. Rev. James Brand, for over twenty years pastor of the First Congregational church at Oberlin, Ohio, on the 27th of June, while "denying that the church is an obstacle in the way to social progress," admits, however, that "a reform is needed; that the church has departed to some extent from the spirit and methods of our Lord. The peril of the church lies in its courting the wealthy and avoiding the poor. . . . The spirit of the church must be crucified and the spirit of the cross put in its place. . . . The church must have done with capital treating labor as pig-iron. . . . Culture must take off its gloves and come down among the poor." That is what the writer has been telling the clergy for many years past. Inefficient is the word. Bishop Foster, one of the shining lights in the orthodox church, and more honest than many of his brothers, says: "However it may awaken surprise, truth demands that we should make the confession that we do not yet know that death does not end all."

## KEEP AWAY FROM CHINA.

At the missions established at Cheng-Tu, China, fifteen years ago, great troubles and outrages against the missionaries are reported. The Protestant and Catholic mission property has been destroyed. The English, French and Canadian missions have also suffered. The retiring clergy gets the blame. If these meddlesome missionaries would only keep away from China, and let them enjoy their own religion, I think it would be better for all concerned.

## C. H. MATHEWS.

New Philadelphia, O.

The annual session of the American Institute of Phenology will begin on Tuesday, September 3, 1895. Those who expect to attend, or who are in any way interested, should write at once for particulars to the publishers of the Phenological Journal, 27 East Twenty-first street, New York. From present indications this will be the most successful session of the Institute ever held.

## CHURCH OF ROME.

## It Is Against Spiritualism.

I notice in your issue of the 27th of July a copy of an article on Spiritualism (against it, of course) from the pen of an eminent (?) professor of theology in Montreal, Canada.

As to the literary merit of this dogmatic effusion, I have nothing to say, except that the whole array of argument used against Spiritualism is but the opinion of this one man, whose mind has been so warped by early training, and prejudiced by the superstitious influence of the Vatican, that no other kind of view could possibly be given by him. But what does it amount to, after all? Why, nothing of any consequence to Spiritualists, beyond the fact that Spiritualism is finding a foothold in the Catholic ranks, and the consequent weakening of the influence of priestcraft. This is the sole reason why this eminent professor wastes so much valuable time in his vain endeavor to prove that the manifest truths of God (spiritual research) are evil, and the papal dogmas and doctrines (which are right). The great ocean of truth is not disturbed by such theological jugglers and bigoted thimble-riggers. My experience as a public worker, and one interested in the teachings of Spiritualism, tells me that even these articles, essays and sermons against Spiritualism are productive of good good to our cause. There are hundreds and thousands of church-going people who only hear of the subject through this channel of opposition; which (though the method may be most unworthy) has a fascination for most liberal-minded, thinking men and women, and there are many such even in the Roman Catholic church. In Montreal and other Canadian cities I know of many circles being held in Catholic families, and as the truths of Spiritualism become more and more unfolded, so will the cause grow in both Catholic and Protestant homes.

The readers of your worthy paper need not be alarmed for fear the cause will suffer in Canada because of an eminent theological professor donning the war garments of a Goliath to do battle against us. We have a number of Davids on our side, who, armed with only the little sling and stones of truth, are able to stand up boldly and valiantly and courageously and do battle victoriously with these trained serpents of superstition, and haters of progression and truth. The cause has every reason to be proud of one of the noblest champions in Montreal, Mr. George Dawson, who, though always commercially and actively employed, finds time, after working hours, to contribute weekly articles to the press, and publicly and privately in a variety of ways to disseminate the teachings of Spiritualism. To be a Spiritualist means to be a fighter, a warrior against the bloodhounds of Rome and other Christian sects, who would imprison those who dare differ from them in matters of religion.

I had those rights towards to contend with for the past twelve years, and I am proud to say I have been able to hold my own as a citizen in a commercial sphere, and as a speaker on the Spiritualistic rostrum. There is nothing to fear, but in the defense of the truth, everything to gain. It is, indeed, a proud and gratifying record that in almost every city and town there is certain to be one or more able and willing to champion the cause of Spiritualism at all hazards. Where there are no public workers, I invariably find THE PROGRESSIVE THINKER acting as missionary and teacher, expounding the truths of the Spirit-world, and crushing out, slowly but surely, the viperous growth of centuries of ecclesiastical and Popish errors. May the spiritualistic wheels of progress continue to roll until envy, hatred and uncharitableness have been crushed out of every eminent lecturer and divine in Christendom. The dawn has come; it is only a question of time and evolution. GEO. W. WALBORN, Lecturer and clairvoyant, Hamilton, Canada.

## The Invisible are Real.

The worldly-minded are prone to think only of the visible—the material side of life. The old standards and traditional beliefs are external models that the human mind are enthralled by and hold to in fixed lines of thought in spite of the inner promptings of a higher ideal. The things which are seen, says Paul, are temporal; but the things which are not seen are eternal. The physical man is built up by the invisible forces of the spirit, and for purposes not understood by him only as man reasons from his higher questionings and rises to lofty heights of subjective contemplation. It would prove blessing to humanity if untold value to recognize the fact that all primary causation is spiritual and based on the fundamental principles in nature. What is called Christianity is based on materialism, and its dogmas have subtly enveloped philosophy, science, ethics and religion. Its sordid dream is the hypnotic spell which holds reason and common sense in the thrall of cold materialism and fosters pride and selfishness. Its great currents of avarice and greed breed the seeds of hate and disease, and fill our prison houses with diseased minds and bodies, the helpless victims of its delusory and false teachings; its conventionalisms sweep the multitude along by a momentum irresistible. The sensuous world is a covering to hide the beautiful ideal, to veil the unseen reality. The visible is the shadow, or painted landscape; but the invisible is the living scenery itself. Our gold and silver are standards of wealth and the medium of exchange, but the intrinsic value is not in the metal alone, but what standards we set up in ourselves as wealth. They are nothing until acted upon by the unseen—the spirit in man. Our thoughts are subtle forces, and by their power can dissolve nations and enslave the soul is a universe in itself, a world in a world. Man is a microcosm. He is both objective and subjective, and cognizes nothing objective that its counterpart and exact correspondence is not found within him. The new era dawns. Spiritualism is a beacon-light on the apex of ages, the newly-discovered star of the nineteenth century, the hope and crowning glory of the age.

## BISHOP A. BEALS.

Employment, which Galen calls nature's physician, is so essential to human happiness, that indolence is justly considered the mother of misery.—Burton.

Heroism—the divine relation which, in all times, unites a great man to other men.—Carlyle.

## CHEMISTRY.

## As Viewed from a Spiritual Standpoint.

TO THE EDITOR:—As I am constantly in receipt of scientific messages from the other side of life, I deem it proper to submit some of them to you. They may be beneficial to others as well as myself, should they find a place in your columns. I do not urge these upon you; they may be of less value than I place upon them. I have never given myself credit of having a scientific turn of mind; but still messages come, and the study of them keeps me busy and interested. As before, they are through the mediumship of C. A. Sill, of this place. This message was promised previously to its coming. It was at a dark circle, and on tablet sheets. The writing seems to be done by a single hand. There are three other messages for others: three pages for this message. The others were less somewhat, but still the pages were closely written. The time for the six messages did not exceed five minutes, when the tablet was thrown upon the floor. There were none in the circle equal to the task of writing the following essay in any length of time:

"Chemistry, by the theory of equivalents, is tending to unity. Few intelligent chemists now regard the elements, ranked as simple, as being simple, any further than the present imperfection of their instruments compels them to class them as such. The employment of the balance has demonstrated that in the chemical transformation of bodies, nothing is created, nothing lost. The sum of the material elements is constant, and as it is impossible to conceive a limit to the universe, this sum is infinite; and thus the aspect so various with matter present, consists only in forms it successively takes on according to the combination of its chemical elements. But the substance of things evades all chemical testing; and so the simple bodies of chemistry are themselves only forms more or less elementary; the agglomeration of which produces compounds. Only by the theory of equivalents can these forms be reduced to a unity; and the substantial unity of the universe, of spirit and matter, proven. Neither the primitive cell, regarded as an elementary form of life, nor any principle known to science, suffices to explain life itself, or that power of action which is in the living being at all the epochs of its existence, and consequently in the cell in addition. Therefore, to the material and sensible elements, there is in it a principle inaccessible to physical chemistry; and it is this principle which is the agent of life; the impelling cause of the vital motion and of all differentiations. But the reduction of all living forms to unity, that is, to the cell, is evidence that the vital agent is itself a form of the one primitive force. The unity of the principle of life and thought is another conclusion with which physical science must come. "Every primary germ owes its evolution to the spirit or idea involved. The cell is the most elementary form of the living being; the principle of life which it encloses cannot be developed except in so far as the form at which it ought to arrive resides in it already, in the state of idea. This idea expands with the life—ramifies with it; accommodates itself to the means and conditions which the general order of the universe imposes; and thus the study of the physical nature of man points also in the direction of unity. "Spiritualism teaches the science of unity in all this multiplicity of forms manifested in nature. "Dissolution, disintegration and change are not death; the immortal principles survive all changes in nature. TRUTH.

Warren, Pa., July 23, 1895.

## THE BOYS' BRIGADE.

[From "Our Dumb Animals," for the consideration of lots of our so-called Christian churches.]

I want to be a soldier  
And with the soldiers stand,  
A cap upon my forehead,  
A rifle in my hand.  
I want to drill for service,  
With military skill,  
And master modern tactics—  
The most approved to kill.

I want to face a battle  
Where bristling bayonets gleam,  
And hear the worded shrieking,  
And see the life-blood stream,  
I want to wear a starry coat,  
And ride a prancing steed,  
And write my name in history  
By some heroic deed.

We're drilling now in church and school,  
The loyal Boys' Brigade;  
We represent the highest type  
Of soldiers ever made.  
That error, "Love your enemies,"  
That has so long been taught,  
Would wreck the state, and surely bring  
This government to naught.

And that stale nonsense—beaten spears  
Made into "pruning hooks,"  
And "words to plowshares,"—silly stuff,  
How weak and tame it looks!  
Peace conferences must be set back;  
The Sermon on the Mount,  
For special drill of Boys' Brigades,  
Most surely will not count.

We'll help the Church to march in line  
With this progressive age;  
Ring out the old, ring in the new,  
With fighting on the stage.  
Rule out the patient Nazarene;  
Rule out the Golden Rule;  
And base our creeds and catechisms  
On the military school.

We'll file around the pulpit steps,  
With spear, and sword, and gun,  
And sing and shout in Sunday School,  
"Fight on! fight on! fight on!"

M. E. BECK.

Be careful to make friendship the child, and not the father, of virtue.—Sir P. Sidney.

## CONSUMPTION.

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have been afflicted with it, and send me their express and post office address. T. A. SLOCUM, M. O., 183 Pearl St., New York.

## A LITTLE GIRL'S FLIGHT.

## To the Climes Elysian.

SHE SAID IT DIDN'T HURT A BIT TO DIE—SHE WAS THE CALMEST ONE IN THE HOUSE AND DIDN'T FEAR THE FINAL CHANGE.

Passed to Spirit-land, July 13, 1895, Myra McHenry, aged 6 years, 11 months and 13 days.

The subject of this sketch was born in Howard, Kansas, on the 30th day of July, 1889, and spent all her short life in this city with the exception of a few weeks this summer, when she was at Eureka Springs, Ark. She was the youngest daughter of Mr. and Mrs. Jas. A. McHenry and one of the brightest and most beautiful children we have ever known. The writer herself was a member of her father's family at the time she was born, and remained a member of that family till after she was four years old. She was always a bright, winsome child, with ideas and manner of expression far beyond her age. For two years she has been battling with a disease which, finally overmastered her small strength and deprived us of her presence. I have no room in the space allowed me to say all that I would like to say, but some things she said upon her death-bed I consider it profitable to set forth here. She had been gradually and rapidly losing strength for the last week, and on Saturday, the day of her death, had to be constantly fanned, as she suffered great pain and very nearly suffocated unless someone was fanning her. At a little after six o'clock in the evening she requested her mother to remove her from the floor where she had been resting, and placed her upon the corner of the lounge, where she might recline in a sitting position. Her request was granted, and when she was placed in the position she desired, she said, "Mamma, take me up again." Her mother did so. She put both arms around her mother's neck and said, "Mamma, I am dying; kiss me." Her sister Josie heard her, and came and sat by her mother. She released one arm from her mother and placed it around her sister, and said, "Josie, I am dying." Her sister began to weep, and she told her to stop, she did not want her to cry. She would first kiss her mother and then her sister, at the same time stating that she was dying. She said that the other members of the family be brought in, and that her father be sent for as he was down town, and before they came she repeated the statement that she was dying, and told them to send for her coffin, but "don't close it until the people have passed around and looked at me." She was by far the calmest one in the house, and when her father asked, "Why do you think you are dying, dear?" she replied, "Because my hands and feet are growing cold." Upon any expression of grief of any one of the family, she would request that they do not cry. She said to her sister, "Why, Josie, it is not hard to die; it don't hurt a bit. She will not lose her property to the different members of the family, giving her prettiest doll to the little daughter of the writer herself. About a quarter to seven she said, "I want you to send for Cousin Walter," meaning the writer of this article, "but tell the one you send to whisper to him what I want. Cousin Hattie must not hear it; she is not well and it might do her harm." When I reached her bedside she could not speak at first, but put up her little mouth to be kissed. Presently her voice returned and she asked, "Where is Harriet?" meaning my little baby. I replied, "At home." She then asked, "Can she understand words?" I told her that she could. Her next question was, "Can she understand that I am dying?" I replied, "She cannot, but I will tell her all about you when she grows older." Then she said, "I want to see her, but I have not time now." The Rev. McDole came in and she said to him, "I am going to die; I want you to say words to me just like I was a member of the church. I have never been baptized, but that does not make any difference; I want you to talk to me just like I had been." When the Rev. McDole quoted the passage, "Suffer little children to come unto me, for of such is the Kingdom of Heaven," she said, "Yes, I have read that." Then she asked him to pray, and she responded to his prayer with "Amen." She then requested the writer to pray, and after listening she said, "That is enough." She then said to her mother, "I want you to put my prettiest red dress on me, and put me in my coffin, but do not shut it up till all the people see me." She talked just as if she was getting ready to go to another town for a visit where she expected great pleasure. Before she died she said to her mother: "I will not be lonesome in heaven. I have a little sister in heaven, and I want to be buried by her side in the graveyard. I have seen her grave." She asked Miss Sarah Price if she thought God could find the way, and being assured that He could and would take care of her till she was safe in heaven, she expressed satisfaction and was willing to trust Him. She asked for Dr. Olney, her faithful physician, and when he came to her bedside, she said, "Dr. Olney, you made me well years ago, and that is why I am here now. I am going to die," and she put out her hand and told him good-bye. She now suffered no pain, and remained conscious up to the very time of her death. Just a short time before she passed away from us, she turned her face toward the west, and looking out of the door noticed Venus in all her splendor lighting up the western sky, and in a glad voice, though weak, said: "See that beautiful star; that is the angel that will take me up to heaven!" Resting a moment, she said, "I want to sit on the corner of the lounge." She had been reclining in her little wagon, resting on the corner of the lounge, and leaning against the arm and she said: "I want to lie on the floor in the parlor; put two pillows down there, one on top of the other, and my mamma must put me there." When Rev. McDole and his wife told her good-bye and turned away from the bedside, she said, "There go two Christians," and sent her love to both, their youngest daughter. Her mother took her in her arms and carried her into the parlor, and as she came near the place where the pillows lay, she motioned to it with her little hands, and said: "That is where I will die." She rested upon the pillows for a few moments and then asked to be taken up and carried around the room. Her mother asked, "Shall I carry you, or do you wish your Cousin Walter to?" She replied, "Cousin Walter," and reached her little arms up and placed them around my neck, and I started to walk with her, she said "is enough."

lay me down." I placed her back upon the pillows. She rested a moment and then said, "Josie, play 'Over the Waves.'" Her sister sat down to the piano and played the piece so, and presently she said, "That will do." When the playing ceased, she asked that we make the crickets stop, and when informed that they would not mind; she said, "God, make the crickets stop." Resting quietly for a few moments, she asked her sister another question, and receiving an answer, lay her head upon the pillows, and without a sigh or a moan, her little spirit passed back to God who gave it.

The earth is brighter because she lived in it, and heaven is richer because she is there now. Dear little Josie! No; not transplanted from the coarse soil of earth to the garden of the Lord, and who can doubt for a moment that she will be there to welcome us when we reach the other side? Thus passed away little Myra, whose life was the brightness of the home in which she dwelt, and whose conversation at death inspired those who heard it and will not be forgotten by them until the sound has gone out of the ear and the light has departed from the eye.

We laid her to rest by the side of her little sister, clothed in the dress as requested by her. God, looking down from heaven, saw our beautiful little one, and recognizing that she was better fitted for heaven than earth, He has taken our little one from the sorrows, pain and suffering of this life to dwell in that country where sorrows, separation and pain are unknown, and there we will find her when we go.

W. A. McCARTLAND.

## What You Need

When you are weary and worn, without an appetite, have no ambition, sleepless, nervous and irritable, is purified, enriched and vitalized blood; and remember

## Hood's Sarsaparilla

Is the only true blood purifier prominently in the public eye. \$1; six for \$5.

Hood's Pills cure all liver bills, nervousness, headaches, etc.

## CLEANINGS

## FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is substance and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Barr, now passing Spirit-life. Hood's Sarsaparilla, of Berlin, Ohio, gives an interesting sketch of the author's life.

## Dedication. CONTENTS:

Sketch of the Life of A. B. French.  
William Denton.  
Legends of the Buddha.  
Mohammed, or the Faith and Wars of Islam.  
Joseph Smith and the Book of Mormon.  
Conflicts of Life.  
The Power and Permanency of Ideas.  
The Unknown.  
Probability of a Future Life.  
Anniversary Address.  
The Egotism of Our Age.  
What Is Truth?  
Dedication Address.

PRICE, \$1.00, POSTPAID.

## AN INVALUABLE WORK.

"IMMORTALITY, OR FUTURE HOMES" and dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world—is the constant appeal of thoughtful minds. Death is approaching. What shall I write? Shall I know my friends beyond the tomb? Will they come? What is their present condition, and what their condition in the future? Shall I write? Shall I write? They may be allowed to speak for themselves. No man can say of their dwelling places, "Give us details—details and accurate delineations of life in the Spirit-world—is the constant appeal of thoughtful minds. Death is approaching. What shall I write? Shall I know my friends beyond the tomb? Will they come? What is their present condition, and what their condition in the future? Shall I write? Shall I write? They may be allowed to speak for themselves. 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## LILLY DALE CAMP.

## O. L. Concanon Holds an Interesting Seance.

TO THE EDITOR:—Thursday evening, August 1st, in company with sixteen well-known ladies and gentlemen, I attended a seance held in the parlors of Mr. and Mrs. Concanon. The cabinet consisted of a frame of two top pieces, supported by attachment to the wall of the room; from this depended two curtains that were thrown up over the support at the top, the corner of the room, over which was tacked a short curtain. We all examined the room, assuring ourselves that all was as represented. Then Mr. Concanon asked three men from among the sitters to go with him to an upper room, where they examined his clothing, reporting that he had on only pants, coat and vest, with only a colored dicky about the neck.

All seated, singing was joined in by the circle. In a bright light, seated on a chair in the corner, Mr. Concanon became entranced in full view of the sitters. We forgot to say that members of the circles, assisted by Mrs. Concanon, sewed his coat sleeves to his pants' legs, sewed his coat together at the throat, then sewed the coat skirts to the chair rounds, placing the medium's bare feet in a tin of flour, and filling his hands with rice.

All being completed, Mrs. Concanon offered a beautiful and uplifting invocation. I will state that Mr. and Mrs. Concanon are ordained to this ministry, the same as orthodox ministers are ordained to preach the gospel of the Christ.

The bright light was then extinguished, the room being dimly lighted by a subdued light which was often changed in its intensity, but never extinguished. Singing again having taken place, the materialized forms, robed in pure white, parted the curtains and gave their names, calling the names of the friends to whom they had come.

The first form to materialize was Queen Louise, who was Queen of Vallier. She is a historical character. She presides over the circle, putting in an appearance when, from over-anxiety on the part of the sitters, a negative condition is likely to obtain. She is the most beautiful and graceful spirit ever looked upon. She walked out into the room, robed in pure white, the arms beautifully outlined, over which was a veil of the most attenuated substance. On a former occasion she left pieces of the flimsy texture, still intact.

Full thirty spirit forms came to members of the circle; it being very harmonious, the manifestations were accordingly satisfactory.

A sister came to Mr. R. S. Little as distinct as when in earth-life. He said she had never appeared so natural.

Mrs. L. F. Hurty's sister, Malvina, came, alike distinctly, giving her a loving message of hope and encouragement.

Not one of the sixteen sitters but received a message from some arisen friends.

Six forms came to me individually. The loving ones kissed me, clasped me about the neck and shoulders, expressed joy at the meeting, placing or leaning their faces against mine, and expressing such real joy at being thus privileged. Aside from those bound by former earth-ties came "Madeline," who was an inhabitant of the lost continent, Atlantis. She said distinctly: "I am one of your guides; am with you when you write." She gave me messages, and was waving a gauzy veil, gestured, obeying which I knelt down. Whereupon she waved her fleecy veil over my head and face, which seemed fleecy as a floating cloud.

Then came one of dark color, features distinct. She came twice, bringing a message which thrilled me with untold joy.

An Indian chief—Wahoo, by name—of the Pawnee tribe, came to a friend. He stood over six feet, finely proportioned. He talked distinctly, giving name and tribe, and after having walked out near the center of the circle, he started to return to the cabinet, but materialized about two feet from the cabinet in full view of all present. The disappearance or dematerialization, was almost instantaneous. He was in full view and at the same time he was not.

For the benefit of those not knowing, I would say that all materializations are not from those who have passed the change called death. When a heart or soul sympathy exists between those separated by distance, aided by the chemical manipulators from the other side of life, the still embodied ones may be clothed upon, becoming visible to the same as do the denizens of the Spirit-world. On several occasions one still embodied has come to me, materialized, has given messages through the platform test medium, come through the entranced medium, thus proving that mortals need not shuffle off the external body in order to come into blessed, sweet communion with those to whom they are bound by soul ties.

At the close of the seance Mr. Concanon sat sewed fast to the chair, his arms pinned to his limbs, the feet still in the flour, the hands full of rice, being just as we had left him, and as he was seen by all members of the circle before the manifestations narrated above occurred.

GRACE L. PARKHURST.

Lilly Dale, N. Y.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that he who runs may read." Cloth, \$1.25, postpaid. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concurrence of the Principal Passages of the Old and New Testament Scriptures which pertain to Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

## MT. PLEASANT PARK.

## A Favorite Resort at Clinton, Iowa.

TO THE EDITOR:—I will drop a line from camp. Everything is moving along very nicely. Harmony to a great degree seems to prevail. One noticeable feature of camp is this: Everyone agrees there never was better mediumship represented than the present year; among them I will mention Mrs. DeWolf, Dr. Rothermel, Mrs. Bordwell, Mrs. Gill, Dr. Tuckett, Dr. Temple, and several others. C. L. Winans is having marked success in his materializing seances. The following communication was written in the cabinet and given to Dr. J. C. Phillips, the name signifying being his mother's, no person on the ground (except one, and that one not present) knowing his mother's name. He considered it a fine test.

THE COMMUNICATION.

MY DEAR SON:—Mother comes this evening with love and cheer, bringing to you that mother's influence, I tell you, dear son, to be cheerful and happy, for there is so much good in store for you—brighter days and a happier home.

Many dear ones are here who send words of cheer, and say: "Go on in the grand work that is laid out before you, and the dear wife who is so good and kind, and who has such a beautiful gift, will in time be developed to be the instrument in the hands of the angel world for the advancement of much good. So, children, be happy and ever remember, Mother Phillips is often by you. Greetings of love."

LOVINA PHILLIPS.

Chicago is well represented here among the mediums as well as campers. I should think the camp, financially and otherwise, a grand success. Last Sunday was a marked day, as you will see by the clipping inclosed, from a leading Clinton paper. Many are the compliments paid Mrs. Gladding. Mrs. Cadwallader is here in the interest of the National Association. Many are looking forward to the coming of J. Frank Baxter, expecting to hear fine lectures and tests. The Bangs Sisters are doing well, I understand. The Clinton Herald says:

On Sunday Mt. Pleasant Park Camp grounds were thronged with people. The number was estimated by one to be between 2,000 and 3,000. They all seemed to be Spiritualists or investigators, as the best of order and attention prevailed throughout the day. The forenoon address was delivered by Mrs. Adeline M. Gladding of Doylestown, Pa., who took for her subject, "Stumbling Blocks." She, or the spirit controlling her, for the speaker claimed to be one that had lived here on the earth-plane and had passed on to the spirit realms, held the vast audience in rapt attention. After her lecture Mrs. Gladding described the spirit friends to a large number in the audience, almost all of whom were recognized.

"The afternoon address was delivered by Dr. Charles Wesley Peters, of London, England. Dr. Fisk introduced the speaker."

"Mr. Peters proceeded to prove that the prophecies of olden times were nothing but mediums."

"Following Dr. Peters' address a mediums' meeting was held in the pavilion, which was crowded to its full capacity. Mrs. Gill was the first medium to take part. She was controlled by Little Nana, who sang gave tests and described spirit relatives and friends to a number in the audience. Mrs. Gill stated she was a perfect stranger here and was not acquainted with scarcely anyone in the large audience. Mrs. Gill only talks one language when in her normal condition, but when controlled by a German spirit she talks fluent German, and when influenced by French or Dane she talks their language."

"Following Mrs. Gill came the celebrated Bangs Sisters, who gave independent slate-writing. A gentleman arose in the audience with a number of slates and asked the purchased test at a bookstand, and the Bangs Sisters had never seen or handled the slates. He passed them through the audience for inspection. Two of the slates were tied together with a handkerchief and hung on a cane. One end of the cane was held by a man named Hodge and the other end by a stranger. They stood in front of the platform. One of these slates had a beautiful message on it, with flowers which seemed to be painted in oil."

"A number of other communications were received on the slates which were recognized by persons in the audience. The mediums did not touch the slates on the cane."

The various Spiritualist papers are represented here, but I believe THE PROGRESSIVE THINKER, represented by Dr. Phillips, is considered the leading Spiritualist paper on the grounds."

Today is Memorial Day, and fine speeches will be the order.

More anon. JULIUS.

## The Devil's Lake Camp, Michigan.

TO THE EDITOR:—The camp at Devil's Lake is moving on with fair prosperity. Drs. Farlen and Andrews are doing a grand work with their soul-inspired utterances from our platform. Dr. Andrews is a great test medium and has become a great favorite at the camp. He is one of our best workers and fills every place most acceptably. We have a Lyceum established and moving nicely. Mrs. Wood, a platform test medium of South Haven, Mich., works with Dr. Andrews in giving public tests after each lecture, which are mostly all recognized.

Mrs. Stephens, of Hillsdale, gave a fine address under control of her guides. Mrs. Parmer, a trance speaker of Deerfield, Mich., is doing much to promote the interest of the camp by her lectures and tests.

We are to have Hon. L. V. Moulton here for next Sunday. Dr. Andrews leaves us for Maumee camp to give lectures and tests there; our good wishes go with him, and we know that our friends there will have a rich feast.

Preparations are being made for next year, and we look forward to a grand time and know that this will be in time one of the grandest camps in Michigan. Mrs. C. S. SMITH.

## A SOUTHERN TRIP.

## The Cause of Spiritualism in Various Parts.

TO THE EDITOR:—Home again, after a three months' trip through the sunny South, where we went in the hope of finding health for the "better half." We left home the last of April, and spent six weeks in Nashville, Tenn., where we filled a six weeks' engagement with "The First Bible Spiritualist Society," and also gave three discourses before the "First Spiritual Church" on Sunday afternoons. Here, as in almost every other place, division is to be found in the ranks—some placing their all upon phenomena—others waiting only the philosophy, apparently believing all phenomenal media fakes and frauds—yet the great majority of them steer between these two extremes, willing to carefully consider both phenomena and philosophy, and if possible separate the true from the false in each department, and thus come into the clearer light through every avenue that may present itself for their consideration.

From Nashville we went to Chattanooga, a beautiful city, and a most delightful climate, whose population, including its suburbs, amounts to about fifty thousand. Although there are eighty-three churches in the place, we found quite a number of broad-minded, liberal-thinking men and women here. The Spiritualists claim about five hundred representatives; many of the most wealthy and prominent people are outspoken in their views, and will organize and open regular services in the near future.

We attended the Lookout Mountain Camp the last week of the meeting, and by invitation of Brother Jerry Robinson, its worthy president, our guides delivered the closing discourse on Sunday afternoon of July 21st, at the close of which Mrs. Haydon's controls gave twenty-three public tests, every one of which was fully recognized, and acknowledged as correct. Though the meeting was not very liberally patronized by the outside world, yet every one present felt the sweet harmony and pure spiritual condition that pervades the very elements there, and all rejoiced that they were present. With a little more and combined effort Lookout Mountain Camp might become one of the brightest stars in the galaxy of spiritual camps.

We were warmly urged to remain permanently among them, and take charge of their city meetings, but the object of our trip having been attained—the recovery of Mrs. H.'s health—we turned our faces homeward, where we arrived Friday, July 27th. After a few days' straightening up, we will be ready to answer calls for fall and winter work on reasonable terms. We are enjoying the best of health, and spirits, and feel that the time has come when we can do a good work through our organism, if the friends will give them an opportunity. We can be addressed for engagements at 141 Hosbrook St., Indianapolis, Ind. BEN. F. HAYDEN.

## Lake Brady Camp, Ohio.

TO THE EDITOR:—By invitation of friends I visited Lake Brady for a few days of needed rest. I found one of the pleasantest camping-grounds I have ever seen. About fifty cottages have been erected, a large hotel, a pavilion, and several other large and commodious buildings—one in which the fair is held, the proceeds to go for the benefit of the association. The ladies were as busy as bees in preparing fancy and useful articles for sale. In our parlors are specimens of their work, showing great taste and skill in their construction, and with such indefatigable worker I feel certain Lake Brady must prove a successful and remunerative camp association.

I also had the pleasure of listening to Prof. Lockwood's lecture, which was complete with much thought, and strictly scientific, but a vein of spiritual truth running all through them made them scintillate and sparkle like the purest diamonds. I believe he is considered one of the finest scholars and one of the best lecturers upon the American rostrum.

Sisters Gladding and Twing, also Brother Dell Herrick, were at their best and gave much food for the spiritual; but we think Brother Herrick was by far the happiest man upon the grounds when he received a telegram announcing the fact that his dear father and twin boys, and he left the camp with the congratulations and good wishes of his many friends.

The philosophy was ably represented and the inspiration grand and uplifting; but we must not forget the phenomenal mediums—among the number H. Pettibone and wife, whose seances were thronged with investigators seeking light and knowledge of a future life; their guides manifested the greatest intelligence, many spirit-hands were thrust out of the cabinet, independent slate-writing, etc. At a private sitting with him, I received between closed slates three communications in crayon in seven different colors, and a bunch of phlox. My slates were clean and bound together, and in daylight the unseen forces demonstrated their wonderful power.

Many other mediums of note were present, among them Mr. Chase, photographer, who it was said, gave good satisfaction. Charlie Barnes, Herrick, Foster, Cole, and several others were holding seances with good results. Among the materializing mediums upon the grounds were Mrs. Archer and Mrs. Ulrich; their seances were well attended. Mrs. Ulrich gave a seance under strictly test conditions, and although she was ill, having hemorrhages, the demonstrations were of a very convincing character. A nun materialized and called Miss Maggie Gaulle to the cabinet, and seemed well pleased to greet her. Two other forms appeared, but so ethereal we could almost look through them. Beautiful white roses were brought into the cabinet by spirit power, while a voice sang through the trumpet so as to be plainly heard by those who were called to look into it and listen to the voice. With many sweet remembrances of Lake Brady Camp, we wish them the best possible success.

NELLIE S. BAIDE.

Love yourself, and in that love not unconsidered leave your honor.—Shakespeare.

All governing overmuch kills the self and energy of the governed.—Wendell Phillips.

There are persons who regard their friends as victims devoted to their reputation.—St. Erremond.

## AMONG THE CAMPS.

## B. B. Hill of Philadelphia Taking Observations.

TO THE EDITOR:—In the latter part of July I made a short visit to Onset, that desirable and very pleasant camping-ground. From my experience and observation while there, I became convinced that the Spiritualists of the old Bay State are becoming more and more aroused on the subject of organization, which means practical co-operative effort among Spiritualists as a body. That veteran Spiritualist, Dr. Storer, and many others that might be named, I find are deeply interested in the question of organization in its fullest and most perfect form.

From Onset I moved on west and stopped at a fair camp at Chester, Camp, Ind., where I found Mrs. A. H. Luther, of Muncie, Ind.; Prof. Lockwood, of Chicago; and Mr. Colby, of Columbus, Ohio, speaking to large and appreciative audiences, upon topics pertaining to the scientific as well as the practical issues of Spiritualism. I found a broad and liberal spirit among the people of Indiana. They also manifested a deep interest in the N. S. A. During my stay at this camp the Board of Trustees of the Indiana State Association held their annual meeting, at which they voted unanimously to join the N. S. A., and take out a charter. A liberal collection was taken up on August 4th, and a considerable number of private donations given for the support of the National Association.

Thus the good work goes on. It may be interesting to your readers to learn that the State of Indiana has thus taken her place in line with other Spiritualist State organizations, to co-operate with the N. S. A. In its efforts to complete the organization of the entire body of Spiritualists in the United States; first, by organizing local societies, then State organizations, and finally, the National, which is the basis upon which the United States is founded.

I look forward to the time when all Spiritualists in the various States of the Union will see the importance of following the worthy example of the State of Indiana.

We will then move forward in a National body, to defend our rights as Spiritualists, and be able to properly defend our mediums, as well as the faithful workers in the cause of Spiritualism.

We shall then become a power to liberate mankind from the slavery of the materialistic teachings, which now hold humanity in bondage, and a greater factor than at present in disseminating the light of Spiritualism broadcast over the world. B. B. HILL.

## MRS. EMMA F. JAY BULLENE.

HER ORDINATION BY THE SOCIETY AT DENVER, COLO.

Before taking her departure for Los Angeles, Cal., Mrs. Emma F. Jay Bullene, the well-known and highly-gifted Spiritualist lecturer who for the last six months past was the regularly installed lecturer of the Colorado State Spiritualist Association in Denver, became the subject of an unique ceremony.

Mrs. Bullene, although for many years before the public as a lecturer and expounder of the spiritual philosophy, had never gone through the ceremony of ordination.

The Council of the Colorado State Spiritualist Association, thinking it high time for such official recognition, chose Monday evening, the 22d ult., for such purpose, the occasion being the eve of her intended departure, as above stated. The Association met in the rooms of Mrs. M. A. Sleight, corner of Champa and 18th streets, at 8:30 P. M.

After a musical recital, Mr. B. M. Cason, president of the association, performed the ceremony of ordination. In response Mrs. Bullene gave a very touching and eloquent address, followed by appropriate remarks from Mrs. Edith E. Nickel Music.

A song entitled "We Shall Never Say Good-bye," was rendered by Mrs. Helen F. Foster, after which the Council of the Association, in a body, came forward and wished the departing lecturer God-speed, as also did each person present. This closed the proceedings.

Refreshments were then served, and a social evening was enjoyed until the wee, small hours.

We, as an Association, fully endorse Mrs. E. F. Jay Bullene as a lady and one who is a rare gem to our cause and a medium of rare ability. The Colorado State Spiritualist Association, in testimony of its esteem, has resolved to send from its labors until the middle of September; then it will be in full trim for the next twelve months. B. M. CASON.

## CLINTON CAMP.

It is in a Flourishing Condition.

HON. L. V. MOULTON AND OTHERS HAVE WON GOLDEN OPINIONS.

The first week of Clinton Camp has passed pleasantly and all too quickly.

The weather has been superb and the attendance up to the average of opening week. Hon. L. V. Moulton, principal speaker, has won golden opinions and has left for Camp Brady, bearing with him the best wishes of the entire camp. Mrs. Adeline M. Gladding succeeds him as principal speaker for the second week. Among the new arrivals are the Bangs Sisters, who are pleasantly located and ready to meet their friends.

F. N. Foster is taking spirit photographs with success, and it is conceded by those who are best able to judge that he is doing genuine work.

Mrs. L. A. Roberts has been compelled by sickness to return to Chicago. This lady gave a remarkable seance on Monday evening, without a cabinet, many spirit forms appearing, and it was the opinion of every member of the circle that in her peculiar phase of mediumship she is unmistakably genuine. We regret the fact of her departure as she absolutely demonstrates that genuine materializations can and do occur under the strictest test conditions.

Never has there been a finer array of mediums upon the grounds of Mount Pleasant Park. All phases are well represented, affording the investigator unusual opportunity to test the fact of continued life beyond the change called death. WILL C. HODGE.

## LAKE BRADY CAMP.

## Incidents, Tests and Lectures at the Ohio Resort.

Our people here had not recovered from the shock caused by the drowning of poor young Nedley in the lake, when we were paralyzed by another terrible accident. Walter Bloss, a beautiful boy of four years, mounted the car at the switch back for a ride, sitting gaily between his fond father and mother. The little fellow's hat blew off, and he became frightened and sprang from his mother's arms and was crushed beneath the wheels. The poor mother in her frenzy had to be held in the car till it stopped, to keep her from flinging herself after her darling. The child was killed instantly. The little face was uninjured, and while they were sewing up the following wounds, a sweet smile appeared on the perfect lips, and the child seemed actually alive, enjoying the novelty of his strange position. Why not? The transit of that innocent spirit was so sudden it must have known no pain. Robbed of life's experiences by a passing impulse! But for the knowledge of its continuity, if life—real life—depended upon such uncertainties, who would take its chances?

In the absence of Rabbi Weil, who had been advertised, Dr. Martin gave one of his peculiar inspirational talks, followed by Prof. Kenyon in a similar strain. Both of these gentlemen incline toward the transcendental, metaphysical realm. To the occult there is a labyrinth which they traverse; but common, everyday people are apt to get tangled in the meshes.

Mrs. Sarah Underwood, of the Philosophical Journal, gave her experiences in investigating Spiritualism. Her three lectures here were a series of well prepared essays, read from manuscript. Her last one, Sunday, taking for her theme "Mrs. Elizabeth Browning's Explanations of Spirit-phenomena and Philosophy," introduced many famous people as witnesses—people whose testimony would naturally have considerable weight with the masses.

Mrs. Cella M. Nickerson gave the afternoon address Sunday. Her spirited, off-hand oratory was a change from the cultured, studied effort of Mrs. Underwood; in fact the two ladies were exact complements to each other. We shall report Mrs. Nickerson's further.

Last, but by no means least, on the list of speakers since our last report, is Hon. L. V. Moulton. His brilliant oratory turned like a galling gun upon the weak points in Christianity. He bitterly denounced the government that passed laws to make it a crime to do as Christ did—help the sick by the laying on of hands. Said he: "Christianity is anti-Christ. The real Christians, those who follow closest in his footsteps, are ostracized by the church militant. Spiritualism is denounced by it, because founded upon facts—evidence; not dreams—legends of Pagan idolatry."

Maggie Gaulle has recovered from her injury and returned to the rostrum. Of her many beautiful tests we select the following, given to a sensitive young man who asked us not to print his name, as he is only three weeks old in the belief of Spiritualism.

"I see a coffin and mourners gathered around. It is out of doors, placed between two trees. A beautiful white dove flutters down, as though coming directly from heaven, and alights upon the coffin. It stays there plumping its wings, settling its feathers, and making itself at home. I get with it the name of Pearl or Pearlita. It seems to be that of a sister." The young man said: "The coffin contained the body of my father. The dove came just as described. I had a baby sister who died without a name, but mother always called her Pearlita. We kept the dove three weeks after father's death; then shut it, one day, in a closed room, and it disappeared."

Mrs. Mott Knight, and Mrs. M. Schofield, independent slate-writers, and Mr. F. St. Clair Berger, materializing medium, are here. Mr. Moulton will fill the rostrum the next two days, and Maggie Gaulle gives tests. Frank T. Ripley's engagement as test medium begins next week.

The mediums on the grounds all joined, last night, in a benefit seance for T. T. who has been quite ill. Prof. J. W. Kenyon made the opening remarks. "Beulah Land" was then sung in chorus. Mrs. Cella Nickerson also made a few appropriate remarks.

Mrs. Harry Archer, a materializing medium, who has a rich soprano voice, and Mr. T. Davis, sang a beautiful duet. Frank T. Ripley and Miss Maggie Gaulle gave tests. Miss Gaulle described vividly a little child. She said: "He gives the name of Willie Alexander. His face is discolored and covered with scratches. Ah, I see! He was drowned in the Ohio river, and his body was not found for several days after as it lodged in some bushes which scratched his face." The father of the child, much overcome, admitted the correctness of her statement.

Mr. Ripley, among other tests, gave the following: "I get the name of Spoonover," indicating an old gentleman who acknowledged the name. "A man by the name of John Thompson says: 'Do you remember the time we traded horses?' 'Yes,' said Spoonover. 'Well, he says you got the better of him in that horse trade.' Mr. Stanley also gave several tests. One lady was moved to tears by receiving a message from her dead husband. 'Big Wolf want no leathers,' said the medium.

Mrs. Howard, Mrs. Cooper, Mrs. Caird, Mrs. Barnes, all mediums, were called upon, but excused themselves, as the programme was getting too long.

W. E. Cole gave an exhibition of spirit-telegraphy. The battery sounder and keyboard (which is inclosed in a box), all resting on the table independent of any wires, and ticking out messages from deceased persons to their friends in the audience.

The last exhibition was given by Hatfield Pettibone, called "materialization like the light." A framework, something like a clothes-rack, with muslin soaked over it, was placed at one end of the room; the medium and his battery, as he called them, Mr. Charles Barnes, of Lake Brady, and Mrs. Ida Lewis, of Cleveland, sitting on each side of him, holding his hands. Mr. Stanley sat in front with his hands placed on theirs. A curtain was then dropped in front of them, and one behind them, leaving their heads exposed. While in this position, hands protruded through the curtain, sometimes five and six at a time, keeping time in their movements to the playing of a violin and guitar. White lace enveloped the wrists of some

elbow. They patted the medium's head, pulled his hair, once jerking his head back by the forehead, while he was receiving a drink of water, causing it to spill. They even twisted his nose. On receiving a tambourine, knife, fork and spoon, they played a lively tune, the knife and fork jangling together in full view. Mr. Pettibone was visibly exhausted when the seance closed. His hands were so tightly locked in those of the persons on each side of him, they had to be separated by force.

At one of Mr. Pettibone's seances recently witnessed by your correspondent, the arrangements were much the same. The hands appearing were not wax, as some suggested, but thrilling with life and magnetism. The closest inspection was permitted in full lamp light. Many messages were written on slates held on the medium's head, the hand in full view; by manipulating the slates the spirits materialized a pencil, and then by reversing the motions dematerialized it, when the work was done. The seance was pronounced a genuine success.

Mrs. Mott Knight and Mrs. M. Schofield, independent slate-writers, and St. Clair Berger, materializing mediums, are now on the grounds, in addition to those already mentioned.

MRS. MCCASLIN.

**AYER'S Hair Vigor**

Prevents **BALDNESS** AND **Restores Color** to **Faded and Gray HAIR**—THE **Best Dressing**

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL 12 CHICAGO, AUGUST 24, 1895. NO. 300

# IN THE REALM OF MUSIC

The Nature of Music Is Divine.  
Hence in the Domain of the Spiritual.

In this age of spasmodic attempt to revolutionize music, and to induce the public to admit that melody (the very soul of all music) should be dropped from musical compositions and performances, the impressive old appellation, "vox populi, vox Dei," would seem to have lost its truthfulness. In all civilized communities there is a sort of musical "400," who take it upon themselves to dictate what shall be called good music. These people usually take their cue from some foreign importation or conglomeration of scientific musical idiosyncrasies of which they know but little, and care still less, for with the majority of these would-be musical reformers, the perpetuation of a fashionable fad appears to be the real goal of their ambition. Frequent contact with such people has established the fact that their theories as to what constitutes real music are for the most part groundless, and with due humiliation as to my own musical acquirements, I regret being obliged to state that the majority of those persons with whom I have conversed in relation to what they term "classical music," fail to show me a single pedestal upon which they endeavor so strenuously to build what they ingeniously call "The new school of music," and I have yet to find a single individual among these enthusiasts who could scientifically draw a line of demarcation between musical music and the music which they endeavor so learnedly to advocate.

While writing the above exordium, by a somewhat singular coincidence, a letter was handed me from the Hon. James D. Reymert, a very dear old friend of mine, now residing in California, and formerly the legal adviser of the famous violinist, Ole Bull, inclosing a clipping from a California paper, which contains many of the ideas of which I was about to write, that I will quote from them. The Rev. Robert Hammond Cotton, a Protestant clergyman of the Church of St. Paul, Los Angeles, preaching in his church the Sunday before last, the fourth of July, took for his subject the

NEED OF A NATIONAL ANTHEM, remarking that, with the exception of the "Star Spangled Banner," we have no distinctive American hymn. But the reverend gentleman is evidently not up in the musical lore of our country, for in reality we have more distinctive national hymns than any other country on earth. Besides the one above alluded to, we have "The Red, White and Blue," with its immortal melody and noble words. We have "Bail Columbia," the words and music of which are strikingly beautiful and original; Harrison Milard's charming creation of "Vive L'America," and several other national characteristic musical compositions, of which we, as a nation, may well be proud. To be sure, we have appropriated what has long been supposed to be an old English melody, entitled "God Save the Queen," which has been wedded to the Rev. Mr. Smith's immortal poem, entitled, "My Country, 'Tis of Thee." The origin of this melody, however, has never been successfully traced. Like many other popular tunes, it is a wail which has been floating around the world for centuries, and no one knows who really did compose it. Speaking of the "Star Spangled Banner," the Rev. Mr. Cotton says:

"While beautifully expressive of the true feeling of the American heart, it seems too elaborate, or not sufficiently 'catchy' for the popular ear," and he adds: "We want something

## BRISKER AND MORE DASHING."

Mr. Cotton then continues his remarks as follows: "To borrow the melody of another country, and to adapt words to that melody, which, however beautiful, have no specific national application whatever, except in a single line, and that so obscure that a large proportion of our foreign population must fail to recognize the allusion, must be acknowledged as a confession of failure, and an evidence that the thing wanted is still to seek." Mr. Cotton, in the course of his remarks, told a story of the impression "America" made on him when he heard it on his return from England. He says:

"I shall never forget the emotion experienced some five years ago, soon after I landed from England when I heard, one night in the city of Boston, played by some friends beneath my window, what I, in my innocence, took to be the strains of 'God Save the Queen,' discoursed, as I fondly imagined, in honor of myself and my native country. Judge of my astonishment on being told next morning, when I came down to breakfast, that that tune was called 'America,' and that it was the national anthem of the United States! A piece that had been the national anthem of Great Britain years before the United States was ever thought of Americans themselves tacitly acknowledged that it is a failure. They can never be persuaded to rise to the occasion when this hymn is started. It never provokes enthusiasm. The people, as a matter of fact, instinctively know and feel that it is not, and that it cannot be their real national anthem. The response is always half-hearted and unsuccessful. All feel that the hymn is an exotic, a for-

eigner, a stranger, not born in the land."

While the main part of what the reverend gentleman says here is true, his remark that the tune, when it is called "America," does not provoke the same enthusiasm that it does when it is called "God Save the Queen," is a great mistake. To be sure, the old melody has long been a favorite in all English speaking countries, and in fact, in countries where other languages than English is spoken, and it has been adapted to many and various poetical effusions of a national nature. In reality, it is the great paucity of real original English melodies, especially melodies which

## STRIKE THE HUMAN HEART,

and reach its inmost recesses, that makes this very old tune so popular in England. Vioiti, the great Italian violinist, settled in London many years ago, with the view of practising music there as a profession, but, to quote his own words, he says: "I soon found that the English loved wine and ale so much better than music that at the first favorable opportunity, I opened a store for the sale of these liquors, and I succeeded financially in this business in London, as I never could have done there in music." The fact is, with the English the tune of "God Save the King" (or "Queen," according to the reigning monarch at the time on the throne), is about the only melody that a genuine Englishman seems to have thoroughly learned; and while the English as a nation assume to be great patrons of the "Art Divine," their patronage rarely passes beyond its commercial value.

With the Germans, the Italians, the Scotch, the Irish, and even the volatillo French, their music is thoroughly emblematic and characteristic of their own nationality. Even the cold-blooded Scandinavians have their "Folk Songs," which are often full of weird and touching melody; in fact, some of the Norwegian music is grand, noble, and often tender in the extreme. Many of my favorite violin solos are founded upon musical themes which I obtained in Norway during my two visits to that country as guest of the great Norwegian violinist, Ole Bull, and this music often creates more real enthusiasm than any other upon my programmes. We Americans have such a large number of stirring patriotic melodies, composed by American artists, and therefore, naturally, in their peculiar characteristics, that we scarcely know which melody to choose from during our national festivities. Other countries, old as they are, really have few

## DISTINCTLY NATIONAL SONGS

or melodies to draw upon. The Germans have Haydn's grand old hymn, "God Save the Emperor," and the "Wacht am Rhein." The Russians have but one really grand national hymn, the French have their "Marseillaise," while the Italians, with their great wealth of charming melodies, have scarcely one well-defined hymn of the people, and the Scotch and Irish are almost equally at sea when a national melody (per se) is in question. These truths are subject, I know, to criticism, but more than half a century's experience in dealing with music and its multifarious permeations, has convinced me that these deductions are at least approximately correct. Still I am ready to admit that no one would be more happy than myself to greet a striking original melody to such words as the following grand national anthem just composed and forwarded to me by the Hon. James D. Reymert, of Los Angeles, Cal. While this gentleman was born in Norway, his early lot was cast in our "Land of the Free and Home of the Brave." His wonderful Western experience, both as a pioneer and lawyer, of rare attainments, has made him for many years a power in the land of his adoption.

## NEW NATIONAL ANTHEM.

God, who shields our happy land,  
Spread o'er our summit, vale and strand,  
Holy hope, give peace to all;  
Hear our prayer, inspire the soul!  
May our faith be pure and true  
As the heavens' spotless blue,  
And may charity abound  
Everywhere, the earth around.  
Let the nations all be free,  
Glorious in Liberty.  
Home of freedom, our own land,  
God preserve thee ever grand.  
Through the struggling, bloody past,  
Liberty grew strong at last;  
Thy protecting hand, O God,  
Bore it through the surging flood.  
Planted on our virgin soil,  
Nursed by patriotic toil,  
It brought forth its precious fruit:  
Virtue, charity, and truth,  
Knowledge, science and free speech;  
All do thy glories teach.  
Gracious God! from Thine own hand,  
Sprung the greatness of our land.  
Angels, help us to rejoice  
As we lift a nation's voice,  
So the welkin dome shall ring  
With our prayers, as we sing.  
Join us, hosts of freedom's sons,  
Join the salvos from our guns,  
Salvos sent from freedom's home  
Up to heaven's stately dome.  
Let our hearts with gladness thrill  
For the days of Bunker Hill,  
For our flag that floats above,  
Emblem of our pride and love.  
JAMES D. REYMERT,  
Los Angeles, Cal., 4th July, 1895.  
George F. Root's  
"BATTLE CRY OF FREEDOM,"  
and his famous "Tramp, Tramp, Tramp, the Boys Are Marching," did more for the glorious cause of liberty during the late rebellion than the imagination can well compute, and John Brown's "Glory

Hallelujah," we might add, did equally good work. Melodies like these remind one of Ralph Waldo Emerson's homily on tact:

"They clinch the bargain,  
Sail out of the bay,  
Get the votes in the Senate,  
Spite of Webster or Clay."

The facts about good music are simply these: The immortal melodies which have become so through the hearts of the people, like the colors of the American flag, are born in heaven. They are few and far between, and the paternity of a majority of them is simply enigmatical or obscure. Take the melody, for instance, of "The Last Rose of Summer." To be sure the Irish poet Tom Moore has wedded this beautiful melody

## TO WORDS THAT WILL NEVER DIE;

but the origin of the melody is one of those questions which has never been definitely settled, and probably never will be. It has been used for many long years, in both song and story, and is one of the principal musical gems in Flotow's charming opera of "Martha." The melody of "Home, Sweet Home," is still more closely imbedded in the tomb of secrecy. John Howard Payne adapted it to very ordinary words, and it is the simple sentiment of "Home, Sweet Home," when linked with the lovely melody, that has carried it to the remotest ends of the earth. "This melody is probably of Italian origin, and, like the "Last Rose of Summer," it has been deftly interwoven by Donizetti in his well-known opera of "Anna Bolena." In fact, many of our operas depend largely for their success upon some popular melody.

It is very easy to write that we need a "new and striking melody" that will appeal to sixty odd millions of true American hearts; but in this, as in many other things, such a wish can hardly be consummated to order. How often do we hear the (would-be-thought) connoisseur of classical music? whistling or humming some popular melody which he has just taken unconsciously from the back of some street-organ. He would hold up his hands in holy horror at being caught in the act, but with all of his musical erudition he cannot suppress the laws of old "Mother Nature," which laws eventually decide what is "true music," as well as all other things. "Wagnerphobia," which culminated some time ago, and is now being gradually relegated to the rear, came about in a manner strangely in keeping with the same seemingly occult forces which so often regulate human endeavor. Wagner had been floating around the circle in various parts of Europe for many years. His operas of "Tannhauser," "Lohengrin" had attracted some attention, and some praise, but more of censure, and for years they lay comparatively dormant. The audacity of melody in these works had consigned them to the fate of most modern operas foisted upon the good-natured public, but with little to recommend them excepting noise, accompanied by plenty of the "blood and thunder" element. The crazy young Bavarian, King Ludwig, happened one day to cross the path of the so-called "musician of the future," and as

## "BIRDS OF A FEATHER FLOCK TOGETHER."

these two perturbed spirits (to use a Western phrase) "hitched horses," and with more than two hundred thousand dollars in cash, which young Ludwig placed at Wagner's disposal, the composer called around him other kindred spirits, and proceeded to make things lively at Bayreuth, as the world knows the result. Take an audience of one thousand persons, who have just heard Wagner musical composition (if we except a couple of far-fetched melodies in the above operas), ask them to favor you with a few measures of their favorite composer, and you will not be surprised at the tune which our New York lionsaires have been singing ever since they were called upon to assist at the Metropolitan Opera House in paying the expenses of a lot of foreign "printer's ink-puffed artists" to the march of "We are coming, gentle brother dudes, With four hundred thousand (\$!) more." It is here that the old proverb which we mentioned in the early part of this article, "The voice of the people is the voice of God," comes to the front, and it taught the New York public a lesson, by reaching their pockets, which they will soon forget.

## Music without melody! Is it not

"Strange such a difference there should be  
"Twixt Tweedledum and Tweedledee?"

In other words, teaching the difference between noisy musical vagaries and true musical music, for no music can be truly musical without striking musical melody. Music, without melody, is like the play of Hamlet with the ghost omitted.

If our readers have any doubts as to the general correctness of the statements above, let them drop into any large music store and examine the pile of trash, called music, reveling in dust; and I had almost said in the ashes of long ago. Get into the confidential atmosphere of the publisher, and he will quickly relate to you his "tale of woe," and his sad experience in listening to the seductive voice of some freshly imported "musical monster." He will quietly tell you how he was induced to take part in the classical music craze, and in a still lower tone of voice he will inform you of his readiness to dispose of his classical stock at your own price; then, like a hungry tramp, "To whom a single coin  
"Would be a glimpse of heaven," he will sigh a long and sepulchral sigh, and inform you how happy he would be if some charmer in the shape of the

"Frog's Moonlight Serenade" or "Sweet Marie" would come to the rescue of his somewhat depleted treasury. He may tell you (sotto voce) that he loves, venerates, adores, and deeply appreciates classical music; at the same time, with striking mental reservation, he longs for a new "Suwanee River," "Sweet By-and-By," or "Ta-ra-ra Boom-de-a," the copyright of any one of such popular pieces he knows would replenish his exchequer, and realize the dream "We may be happy yet." The immortal composer, the late

## WILLIAM VINCENT WALLACE,

whose son was formerly a violin pupil of mine, once gave me some very interesting reminiscences of his early struggles as a musical composer. "He had already written many of his underlying melodies," he was obliged to wander rootless and weary through the great city of London, with not where to lay his head, and the where-withal to purchase a meal. He was proud-spirited and would not beg. He took a copy of one of his most charming songs to several publishers, who would scarcely listen to it. Despairing of obtaining even the paltry sum needed for the moment, he was about leaving one of the great music publishers' establishments, when one of the clerks, a young man whom he slightly knew, slipped a half-crown into his hand, at the same time whispering,

## "GET A BITE TO EAT,"

and drop in again some time during the day." Wallace, who was of a most sensitive, noble nature; could only express his gratitude by a warm grasp of his hand. He did call again the same day, and the clerk again bridged him over for a supper and night's lodging. Wallace, who was a remarkable performer upon several instruments, soon found employment, and in years afterward he kindly remembered the warm-hearted music clerk. When his reputation in London was at its zenith, and that beautiful melody from "Le Reve," "Sleeping I Dreamed Love," had become the rage throughout England, and in fact throughout the civilized world, and publishers were offering up gold spurs for its control, Wallace one morning called upon the young clerk, and handing him the manuscript of the beautiful musical gem, remarked: "I think you will find no difficulty in disposing of this song now." It was the same Wallace had offered for nothing years before. The young clerk, instead of selling the song outright, took advice from a leading attorney of London and secured the copyright in his own name, from which he realized within twelve months several thousand pounds, and the clerk eventually became one of the richest of London's rich music publishers.

It is not generally known that this same William Vincent Wallace, the immortal composer of the operas "Maritana," "Lurline," "The Amber Witch," and a host of other musical works that can never die, was a full-blooded "Scotch-Irishman." He was also one of the most remarkable performers upon the piano, the violin and the clarinet the world knew. Aside from all these accomplishments, he was thoroughly conversant with every instrument of the orchestra, not merely theoretically but practically; and was always ready to demonstrate his great knowledge by illustrations executed with his own hands. It is of such stupendous musical geniuses that the poet Dryden so tersely tells us

"Are born, they never can be taught,"  
Wallace was also a great lover of hunting, and often placed himself in most dangerous positions in the jungles of Africa. He died comparatively young, but he left behind him imperishable fruits of his God-given genius. He married a most estimable lady, and Madame Wallace, his widow, whom I well knew, was for many years a prominent and much-honored and beloved teacher of music in New York City. Her son, William Vincent Wallace, Jr. (my pupil above alluded to), did not seem to possess extraordinary musical ability, for he soon went into mercantile pursuits. I have not seen or heard of him for many years. Many of Wallace's piano compositions are still much admired and performed, and his charming operas hold their own upon the stage both in Europe and America.

## J. JAY WATSON.

284 Clifton Place, Brooklyn, N. Y.

Whatever enlarges hope will also exalt courage.—Johnson.

Peace rules the day, where reason rules the mind.—Collins.

Slight small injuries, and they will become none at all.—Fulmer.

Neither great poverty nor great riches will bear reason.—Fielding.

The greatest braggarts are generally the merest cowards.—Rousseau.

Jarring interests of themselves create the according music of a well-mixed State.—Pope.

Ten thousand harms more than the ill we know, our idleness doth hatch.—Shakespeare.

Feeling hearts, touch them rightly, pour a thousand melodies unheard before.—Rogers.

Some grief shows much of love; but most of grief shows still some want of wit.—Shakespeare.

Melancholy sees the worst of things—things as they might be and not as they are.—Bovee.

Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.

Man is beyond dispute the most excellent of created beings, but the sages agree that a grateful god is better than an ungrateful man.—Saadi.

# AN EARNEST APPEAL.

It Is Made to Spiritualists Generally.

SUGGESTIONS FOR ORGANIZED ACTION AND THE ESTABLISHMENT OF A SPIRITUALISTIC TRAINING COLLEGE FOR MEDIUMS, BY EMMA HARDINGE BRITTON, IN LIGHT, LONDON.

I am quite aware that in the very first words of the above heading I shall array about ninety per cent of the working Spiritualists of the age against the paper I am about to offer on the subjects named, and that these persons (without pausing candidly to consider the views I desire to present) will meet me on the threshold of my propositions with the question of—Would you attempt even the hopeless task of persuading those who have broken away from the tyrannical bondage of the past eighteen centuries of priestly domination, to put themselves once more under the yoke of any organization bearing the semblance of religious authority? On this point the inspirers who dictate this, and it may be one or two more succeeding papers, require me to offer a few preliminary remarks. The origin of all the past religious systems recorded in history, as well as of those prevailing today, may be traced to the teachings of certain human beings who—whether inspired or not—have enunciated their own special ideas concerning the mysteries of man's origin and destiny, and then, by their peculiar psychological powers, have influenced disciples to accordance in their views, and induced them to promulgate the same, until the said beliefs became concretized into sects, ultimately shaped and ruled over by an interested line of priests and their descendants.

Now I desire a priori to remind every intelligent and thoughtful reader that no such origin or results can by any possibility attach to the new, and in some respects unprecedented, influences characteristic of modern Spiritualism.

Always excepting such fraud or imposture on the human side as can be readily detected and dealt with, we find in Spiritualism no mortal contrivance or origin for its supermundane manifestations, and no individuals capable of promulgating the views of life hereafter which spirits have given, and by world-wide concurrences have tangit.

Even the devotees of modern Theosophy, with all the aid of their invisible "Mahatmas," cannot succeed in proselytizing truly reasoning thinkers to their standards of faith, however harmless those may be, in the absence of direct authoritative proof for their assertions. In this, as in all sectarian systems of religion, those who pin their faith upon human opinions and teachings only, are no more certain of the ground on which that faith rests than those who assemble so solemnly and trustingly every Sunday to hear the reputed records of long centuries ago, manipulated as they avowedly have been by unscrupulous human authorities to suit the purposes of prevailing systems of priestcraft. Such perversions of religious truth and solemn spiritual interests are, however, impossible with pure and unadulterated Spiritualism. This great movement, as manifested during the past forty-seven years, rests for its basis on a series of present-day facts, as susceptible of being investigated to-morrow as it was a day, week, or month ago; and these facts do not come from the contrivance of any human being, however wise or inspired, but proceed from the action of millions of beings from another world, beings whose very existence testifies to the three grand, if not the sole, articles of faith which all religious systems have been established to prove, namely—first, that spirit is the real man, hence, also, the Grand Man—the Alpha and Omega of being; next, that mortal death has no power over spirit, thus inferentially teaching that spirit is immortal; next, and above all, spiritual revelations the wide world over demonstrate that every action done on earth, good or evil, results in the soul's happiness or misery hereafter, whilst they finally open up a new and glorious proof of the fact of eternal progress for every soul willing to attain it by treading the upward path through good works and unceasing personal effort.

Once more I insist that these teachings are not, as in all former sectarian beliefs, dependent for proof upon the mere unsupported testimony of human beings, who know no more of what they teach than do their listeners; but they come from those who do know; who are living in the experience of what they teach, and whose words are corroborated by millions of similar revelations given through totally unconnected sources, and under circumstances which render human collusion or design impossible. Is it not, then, reasonable to ask, why is not this salutary and reformatory religion gladly received, and universally taught all over the earth?

My own wide experience and observations, conducted in many lands, lead me to believe that there are two main difficulties in the path of spiritual propaganda, the nature of which may be considered in the heading of this paper. The first obstacle to the due recognition of the priceless value that might result from the universal prevalence of Spiritualism is to be found in the total want of unity amongst its believers; the absence of any well-defined principles, either of teaching, conducting public meetings, finding suitable places of gathering, and methods of service; whether for the purposes of evoking the invaluable phenomenal proofs of spirit presence in well-organized circles, or of discussing

the noble philosophy of the movement in public gatherings. On these and many other no less vital points of spiritual growth and progress, the one word "organization" covers the whole ground on which spiritual growth and progress can ever be successfully attained. The second, and no less important, factor in putting the mighty outpouring of spirits in good working order for the benefit of humanity, is to train and educate mediumistic persons to a high appreciation of their gifts, and their best and most orderly methods of using those gifts in practice. When we remember that there is no religion on the face of the earth that can bring the same present-day proofs of all the teachings above claimed for it, it is surely not too much to ask that circles shall be held under the best possible known conditions for the benefit of inquirers, and that the grand religion and philosophy of the movement shall be given in respectable public places of gathering, and that spiritual inspiration on such occasions shall be presented through well-cultured and duly-qualified instruments. To effect all this would be impossible for the two or three who may, perhaps, be ill-prepared and ill-provided persons, however earnest and faithful in their intentions. Not so for the two or three hundreds, or as many thousands, always provided they come together to discuss the best and most natural means of carrying their wisest purposes into effect.

At present, however, I feel I have occupied an amount of space which the good and courteous editor to whom I am sending my paper might perhaps employ for more interesting matter. I shall reserve, then, the views I am asked to give—both by spirits in and out of the mortal form—on the subject of a training college for spiritual mediums and speakers, to another issue. I will for the present conclude by reminding my readers of the almost unparalleled work which the Spirit-world has done in this century and for this generation. What, I ask, have we done for that Spirit-world to which every foot amongst us is drifting?

Believing that a true, practical, every-day and well-proven religion is the very cornerstone—or might become so—of a good life here and happiness hereafter, I believe it also to be the mightiest, reformatory influence of the age over criminal tendencies and human selfishness. I would implore, could I do so effectively, the most civilized people of this earth to combine in a steadfast, self-sacrificing and firm organization for the promulgation of a world-wide teaching of this noble faith, and the training of its servants and workers, so that the kingdom of heaven may be established on earth in the universal and well-proven intercourse between the spirits of mortals and immortals—here and hereafter.

## LOVEST THOU ME?

Thy proselytes, O Nazarene, adore thee  
And call thee "Lord."  
They mind when they shall come before thee  
For their reward.

Remove that bribe, let be that thou art human,  
Of mortal clay.

And from thee every son of woman  
Will fall away.

They will denounce thee madman and impostor  
As suits their ends.

And never one would join the roster  
Of thy true friends.

Thy friends are they whom neither threat nor promise  
Brings to thy side.

Who stand, like unbelieving Thomas, Unsatisfied.

Such souls and thou wilt not be disappointed  
In one another.

They love thee not as the anointed,  
But as a brother.

They love thee not for any expectation  
Of heavenly gain.

But for thy deep consideration  
For her of Nain.

They love thee, not for anything thou art  
Above the rest.

But that thy work was wholly for the part  
Of the oppressed.

Yet some believe, with sycophantic spirits  
Heaven will be crammed;

While he who loves too well to fear it's  
Sure to be damned.

—MENANDER DAWSON in Truth Seeker.

## Telephones in Spam Clairvoyance.

M. Trouve, the well-known electrician of Paris, has brought out a tiny telephone no larger than a franc piece, and, in conjunction with Rostoff, the "wizard," has applied it to clairvoyance. The telephones attached to the ears of the blindfolded performer are hidden by a wig and connected by fine wires, also invisible, to a transmitter behind a screen. A confederate behind the screen, who can see and hear all that passes, prompts him by means of the telephone.

## Going for Them.

A second warrant has been issued for the arrest of caterer W. E. Wood, on complaint of the Spiritualists' Association, at Lake Pleasant, Mass., on the charge of maintaining a booth and conducting business without license from the Spiritualists. Mr. Wood was fined fifteen dollars Wednesday and appealed. This is carrying out the promise of President Daily that arrests would be made every day.

# DECLARATION OF WAR.

A Fund to Retaliate Upon Ministers.

TO THE EDITOR:—I see by a late number of THE PROGRESSIVE THINKER that war has commenced upon mediums in Philadelphia, and I enclose one dollar to help carry the war into the enemy's camp, prosecute the clergymen and bring them before the bar of justice, and give them a dose of the same medicine they have prepared for others. The time has arrived when Spiritualists must do one of two things: Keep calm and patient, be persecuted and persecuted, crushed and imprisoned, be meek and humble and put up with it; or defend ourselves, and strike blow for blow, and retaliate upon our persecutors. For one, I will do what I can, to do unto ministers as they do (or cause to be done) unto others.

I see by Mrs. Cadwallader's letter that the laws of Pennsylvania in substance prohibit any person from "fortune telling," or telling the future destiny of persons, or future events," etc., for "lure or gain," or "pretend to effect any purpose by spells, charms, necromancy, or incantations," and shall be guilty of a misdemeanor, punishable by fine and imprisonment.

I never heard a sermon from any minister but that in that sermon he pretended to tell the future destiny of the people: they claim a heaven and a hell for the future, and set themselves up as judges, and tell who will go to heaven or hell, and use "incantations" and spells to influence the people, for "lure or gain" to the tune of \$2,000, \$5,000 or \$10,000 per year.

The ministers and priests pretend there is a God somewhere, and they are his agents to look after and care for the souls of the people. Now, if there is a greater set of frauds or swindlers on earth than the whole set of priestcraft, I never have found it.

The Catholics pretend they have an influence with their God, and He will either bless or curse the people that the priests ask him to, and they take "lure or gain" for their services, from the people.

Every time a "minister of the gospel," orthodox or any other sect, raises his hand and points toward the ceiling of the church and asks Almighty God to bless and have mercy on the people, it is a fraud and swindle on the people, and is a fraud and swindle on the people, and is a fraud and swindle on the people.

Every time a minister prays for others, or asks God to bless them, he, in the act, pretends that he, as a minister, has some kind of an influence with a God, and said God will do as the minister asks him to do—to bless or curse the people—and he uses "incantations" to effect his object, for when he raises his hand and points upward or downward, it is to produce a "spell" or influence the minds of the people. Now, as the ministers are the main cause of the persecution and prosecution of mediums, let the Spiritualists have as many of the prominent ministers of different denominations arrested and brought to the "bar of justice," and give them a dose of the same kind of medicine they have prepared for others: let them prove that they have an influence over God, and that He will answer their prayers, and if they fail to prove their claims that they are the agents of God, and that they have an influence over God in behalf of the people, they are liable under the law; for they do it for "lure or gain" at the rate of \$5,000 to \$10,000 per year, and every time they say that such and such people will go to heaven or hell, they are telling the "fortunes" or "destiny" of the people. Let there be no class legislation—all should have equal rights under the laws.

I took a hand in the war between the North and South that resulted in striking the shackles from 4,000,000 human beings that professed Christians held in bondage (because their God had made their skin black instead of white), and they have equal rights under the laws, and I will do what little I can to liberate the people from ignorance, superstition and the clutch of the priestcraft. I am willing to pay one dollar per month to be used to prosecute ministers and priests for "fortune-telling" or the "future destiny" of the people, wherever mediums or clairvoyants are persecuted by religious influence.

I enclose one dollar towards creating a fund of \$1,000 to commence with. Where are the other 999 Spiritualists that will contribute \$1 down, and \$1 per month to push the war into the enemy's camp. Do unto the ministers as they do unto the mediums; and commence without delay.

WINONA SEER.

Justice delayed is justice denied.—Gladstone.

Grunblers are commonly an idle set.—Anon.

The future is purchased by the present.—Johnson.

Life is the childhood of our immortality.—Goethe.

Irresolution James a thousand horrors.—J. Martineau.

Light has spread, and even bayonets think.—Kossuth.



## MAPLE DELL CAMP, OHIO.

## Items of Interest from This Camp.

TO THE EDITOR:—Maple Dell Camp has now passed three weeks of its season, and it has been three weeks of success. The Hon. A. B. French has closed his engagement, and Prof. D. M. King filled in the time until the arrival of Anna L. Robinson, who is at present with us. She is one of the best speakers in our ranks, and will stay with us until the end of the camp season.

The Thursday dances are very popular with our young people. Next Thursday evening the dance will be open to old and young, and a good time is expected. The Saturday night entertainments are well patronized by the people of Mantua as well as by our campers. On Sunday last the camp was overflowing with people from Cleveland and the surrounding country. Mrs. Robinson and Prof. King lectured at 10:30 a. m., 2 p. m. and 7:30 p. m., to good audiences, an auditorium full.

The weather is quite warm for even Middle Ohio, but we have no sickness to amount to anything. Mrs. Mary Crall, of Philadelphia, is at present with us as a test medium and speaker. She is a nice little woman that everyone likes, and her addresses are quite up to the standard; her tests are good and true. Societies would do well to engage her for hall work, as she and her husband can handle a society without other help.

Mrs. Augusta Armstrong, M. D., of Buffalo, N. Y., appeared at the camp Sunday. She is on her way to Clinton Camp, where she will have charge of a day or two of "woman's days"; she also has control of a three days' session of woman's days at Brady Camp, August 27th, 28th and 29th. Mrs. Armstrong is making these woman's days a specialty, and as she is a good Spiritualist she can do her woman's equality work in harmony with all that she comes in contact with, as she is a lady of culture and refinement, as well as a good manager of Woman's Equality Club affairs.

Woman's day at Maple Dell Camp will be under the auspices of Mrs. Anna L. Robinson and our good sister Mrs. Jennie B. H. Jackson; we know that we will have a right good day of it. Mrs. Jackson will be with us next Sunday, and both she and Mrs. Robinson will stay with us until the end of the camp season.

Our officers are well pleased with the state of financial affairs, and the prospect for the National Association of Ohio is bright and prosperous-looking, and Maple Dell in particular is booming. Prof. King will return to Woolley's Summerland Beach this fall, again to hold a two-weeks' meeting. This looks well for this camp, for when the camp was opened in June there was not a Spiritualist within thirty miles of the ground. Now the people are flocking in, put up tents, and do all the work we will return and hold more meetings this fall and next summer.

Ashley opens her camp August 18th and closes September 8th. And so the good work goes on—more camps, more Spiritualists, more freedom of thought, more progress, more light, more intelligence, more brighter days for mankind, more hope for the future. All of this comes with our Spiritualism. The world is advancing, and Spiritualism is the great power that aids man in all that is good for him on earth, as well as in the home of the soul over in the realm of the great hereafter. J. W. DENNIS.

Brother Grumblin speaks for us again on Tuesday, and on Wednesday we shall have the versatile medium, J. Frank Baxter, of Chelsea, Mass.

Prof. Lockwood's many friends are anticipating the arrival of himself and Mrs. Lockwood, while many are anxiously awaiting the advent of the only Edgar W. Emerson.

Every train brings new arrivals, and people who miss the closing weeks at Clinton Camp will miss a rare opportunity. WILL C. HODGE.

## Clinton Camp Notes.

TO THE EDITOR:—We have had about two weeks' camp life, and we now have a full camp and more coming. A few have left us, but they did not come to stay any longer. Complete harmony reigns so far. The meetings are well attended, both in the morning conference and the lecture in the afternoon.

Mrs. Gladding is our principal speaker for this week. She has made a very favorable impression upon the people here, this being her first season with us. Mrs. Cadwallader is here at the present time, as bright and cheery as ever. She has said but little as yet for the public, but we hope to hear more before she leaves us. She is here in the interest of the National Association.

Mrs. Roberts, the materializing medium, was taken sick and had to go home. She gave one of the best readings ever given by all who were there.

Some of the mediums are doing very well, but there are many that are disappointed in not having much to do. Money seems to be very scarce with some of the campers, and they cannot patronize the mediums as they would like to. There is no camp that has any better or more noted mediums than we have.

The weather is hot, and yet, situated as we are upon the hills west of the grand old Mississippi, we get a cool breeze, if there is any. New-comers are arriving in all the time, and we expect that the camp will grow more entertaining all the time. I would mention that I have a large class in physical and social culture, and give a lesson every morning from half-past eight to half-past nine o'clock. The camp dances are well patronized, and each is made a social time that is very enjoyable, even with those who do not dance. They enjoy the music and see the merry dances.

PROF. A. B. FRENCH.

## Grand Ledge Camp, Mich.

TO THE EDITOR:—I am paying a flying visit to this camp (Grand Ledge) and find it all it has been represented. The friends here are proud of their success, and rightfully. The wooded glens surrounding the camp are attractive beyond description. The solid ledges of rock, fringed with delicate fernery, make two extremes rarely seen together. Petrified moss is also found here.

The lectures are well attended, and all points toward growth and progress. En route for this point I stopped at Lansing for a short time. A goodly number of delegates were present at the State Society in annual meeting. The president was not present, being detained by illness in Ohio. EFFIE F. JOSSELYN.

## Island Lake Camp, Mich.

TO THE EDITOR:—Being present at this camp on August 1st, when Miss Marguerite St. Omer (of whom I have heard and read so much) lectured, I deem it a duty to the readers of your valuable paper to give a few words of commendation. Her lecture on "Individuality," from a social and spiritual standpoint, was treated in a very scholarly manner by her controlling influence, and if those present would only put into practice the ennobling lesson drawn, we would have fewer fakes and imitations in our ranks than we have at the present time. I am sure societies and camp-meetings would do well in securing her services. At the close of her lecture she gave one of the grandest scenes of psychometry and tests I ever witnessed, and I have heard those who are called our best test mediums. All who heard the lecture and the scene afterwards say that her star shines the brightest as a lecturer and test medium. The day following she offered her serv-

## AMONG THE CAMPERS.

## Lilly Dale Camp, or Cassadaga Lake Free Association.

On Monday afternoon, the 5th inst., was discussed at conference the question of national organization, and the best methods to be adopted to defend the attacks upon mediums occurring all over the United States. The discussion assumed practical form in deciding to have in the treasury of the National organization a sufficient fund to meet any arising emergency.

On Tuesday morning the subject discussed at conference was "The Mission of Cassadaga to the World." It was conceded that at Cassadaga camp the claims of the spiritual philosophy are demonstrated to be true. Many able remarks were made by professionals and the laity.

The question was considered of founding a college, wherein, by able instructors, such as Sir Alfred Wallace, Prof. Crookes, and the like, the spiritual philosophy, as well as the higher truths cognized, shall be taught. The association is to grant a fine site for the college buildings. Dr. W. W. Hicks, of New York City, affirmed that there is now on the grounds an amount of \$50,000, only awaiting the asking to be donated to the college, soon to be founded.

Dr. Sommers offered to be one of one hundred who should give \$10 each, to be presented at the laying of the cornerstone.

The reading of this prospective college is taking shape on old Cassadaga, and cannot afford to be without suitable buildings wherein can be taught the philosophy, the wisdom and the truths peculiarly its own, as well as, the sciences and literature which are taught in all like institutions of the land. We say, all hail to Cassadaga College!

On Tuesday afternoon, Mrs. H. S. Lake, pastor of the Spiritual Alliance of Cleveland, Ohio, gave a masterly discourse on "Life." She speaks with energy and force, possesses a pleasing presence, and is an honor to any cause she may endorse. She has won the title of being one of the ablest woman orators of America.

In this lecture on "Life," among other things she said: "Life is the expression of energy. It clothes itself with form, varying to suit the ego, embodied within. The lower orders of life do their work, throw off their atmosphere, and are replaced by more complex organisms. This is the history of the growth of the planet and the evolution of the race, the latent expression of which is found in the psychical phenomena, which to-day is interesting the leading minds of the world. We have been taught by decadent intelligences, that life is a mere dream, a mere illusion, an effort along these lines of life is unproductive, if we would attain growth, as in the realms of mental and physical being, that to live is one thing; to live well, another. In ages preceding this, man has acquired that which answered his needs by the expenditure of mind-force or muscle-force; but the life that is yet to be evolved upon this planet will acquire by the expression of spiritual energy under the operation of the law but dimly perceived by the most advanced minds of the race, an unfoldment of spirit birth."

On Tuesday, the 6th, Mrs. H. S. Lake spoke on "Methode," claiming that the best method of spirit unfoldment was to first make proper environments for bodily growth and bodily health; give it proper and sufficient food, shelter and clothing; that these are the first essentials whereby spiritual unfoldment is possible. Want of space forbids more than a brief mention of this grand, instructive lecture.

On Thursday, she again spoke on "Birth and Death; or the Cradle and the Grave." She opened the lecture by reading passages from a work by T. L. Harris, followed by a poem by Miss Alice Cary, beginning:

"There is nothing so kindly as kindness, There is nothing so royal as truth."

To appreciate this far out-reaching and intuitional lecture, one must catch the words as they fall from her inspired lips. She said:

"Method is a mode of procedure; birth, the expression of new forms; death, the release of that energy into a new country. Birth and death are employed in human language to define certain sensations. We have to look and see the conditions in which man was ushered in. We are bound to the earth, form by magnetic and electric lines. We are born into the earth's atmosphere for a purpose, having or holding in convolution or involution all that will be evolved in eternity. The coming expression of an energy is called a birth. There are strange experiences of the mother-spirit during pregnancy. The period of gestation is one of wonderful spirit energy. Death is only another birth—the release of the energy which for a time seeks to express itself on this earth. Death is the bringing forth of an energy of another part of God. Along the lines of spiritual birth, the pains of pain the same as travail pains."

Mrs. Suydam Greene, of Chicago, on the public rostrum, gave a fine test, showing she was for the time being rendered impervious to the natural burning effects of fire. Not expecting to give this test, lamps were not at hand, but were soon furnished. She had not performed the fire test in ten years. A lamp with an electric burner, also one with a common burner, were provided. The flame being turned on to intensity, the chimney was nearly red-hot, whereupon Mrs. Greene bared her arms to the show, took the chimney from the burner, fondled it in her hands, pressed it against her face, talked to it as to a fascinating object. She held it out to one of the physicians who were on the platform; it was then "sizzling hot" to the applied moistened finger of the doctor. Mrs. Greene held her bared arms in the flames until they were blackened by smoke from finger-tips to the elbows. Then she did likewise with the smaller lamp, allowing the flame to rise against the face and into the mouth. After the

test had been passed through, the two physicians examined the arms, hands and face, declaring that no traces of the effects of fire or flame were visible upon the same.

Although the reader may be skeptical as to this fire test, he may read unquestioned the casting into the fiery furnace of Shadrach, Meshach and Abednego, of Bible mention. We are often reminded of the fact that "distance in time lends enchantment."

On Wednesday, the 7th, Hon. J. C. Sibley, of Franklin, Pa., gave a political lecture on "The Rights of Labor." His opening sentence was "Move." His thought is the demand of the present hour. He spoke at length on the silver question, claiming that bi-metalism contains the key to the prosperity of the nation. He referred to the monopolies, the trusts, the syndicates and the shysters; that they are the enemies of the American producing community. He prophesied that John Sherman and Grover Cleveland would vote the same political ticket in 1896. He said all reforms start from the honest hearts of the people; not from politicians. He spoke with marked enthusiasm for over two hours.

Camp has now been in session four weeks. We are now having the cream of the platform talent.

GRACE L. PARKHURST.

Lilly Dale, N. Y.

## Island Lake Camp, Mich.

There is one great trouble, in my opinion, with camps: Too much to do, too many meetings and good times, to waste our workers as they deserve. Our programme was filled since last writing by G. F. Perkins in place of Detroit auxiliary. Mrs. Lilly in the most gratifying manner captivated all of us over again as we heard that clear voice and still clearer logic and philosophy, leaving the skeptic in a hard position to dodge the facts presented. Mrs. Nellie S. Padghem and D. P. Dewey divided the work of the week, except Saturday, occupied by Mrs. Eva Payne Hopkins taking the subject given: "The Greatest Need of the World To-day." She claimed the need to be education, and questioned the methods adopted and used in our public school system. The subject was well handled.

Mr. Dewey brought a great deal of brightness into camp by his cheerful manner and enthusiastic lectures. Mrs. Padghem's lectures were good, showing a flow of spiritual thought; she excelled in public readings, being correct in all she gave.

Lyman C. Howe entertained the audience on the 11th. Listening to such forcible efforts, one can hardly realize the feebleness of the speaker, yet he has never fully recovered from his recent illness. His work is profound, and seemed to increase as the years speed away.

Mr. Mitchell has done exceedingly well with his phase of mediumship—full forms. Mrs. Ferris' circles are giving the greatest satisfaction. Lee Vere Johnson has just commenced work, giving one very large scene, mostly composed of the boys in blue, who are here in full force. Mrs. Kate Cleveland and the Doctor are with us. Many are coming and going, with the usual amount of pleasure expressed at the situation.

Mr. Pitman, of the Banner of Light, paid us a charming visit, telling us much to encourage us. Mr. S. H. Fyall and wife are now campers here for the balance of the season. We find a goodly representation from all parts of the State. Haslett Park campers came down to see us on the 11th. I call attention to the annual meeting of the Mediums' Protective Union, at Haslett Park, August 20th, at 2 p. m.

EFFIE F. JOSSELYN.

## New Era Camp, Oregon.

TO THE EDITOR:—The First Religious Spiritual Association of Clackamas County, Oregon, held their annual camp-meeting at New Era, Oregon, commencing July 3d and ending July 21st. The camping-ground is a pretty and picturesque spot, having a large hotel, a few cottages, and quite a few tents, all adding to its beauty and comfort.

Mr. G. C. Love, the president for the past two years, has been instrumental in making it a success, and his friends appreciate him very highly, both as a worker for the cause and as a medium. Now that he has resigned, may his successor don the executive robe and give us a good camp-meeting in 1896.

There was a pleasant time, and good-will reigned supreme, their talent being all of the feminine gender, Mrs. Georgia Cooley, Mrs. Loe F. Prior and Mrs. A. E. Barker lecturing and giving tests, while there were a great many private mediums doing good work. The meetings were well attended; conference in the morning, lecture in the afternoon, lecture and tests in the evening. On Thursday the grounds were well covered, and there were special attractions, holding as many as four services. They also held a woman's day, children's day, and Indians' day, with marked features, also memorial day, the services of which were presided over by Sister Cooley, the rostrum being artistically decorated with wild flowers and chairs arranged for Sister A. V. Bruce and James Cooley.

The heart felt and most sympathizing resolutions were read and accepted for Mrs. A. V. Bruce, Cooley's renowned sister-writer; James Cooley, a pioneer Spiritualist and hard worker, having many phases of mediumship; also J. N. Peters, who was a pioneer worker, carrying many of the burdens of modern Spiritualism. That they have gone to higher realms of bliss goes without contradiction.

The society held its annual business meeting on the 20th and elected the following officers for one year: President, O. W. Quint; vice-president, O. R. Ballou; secretary, W. E. Jones; treasurer, F. E. Everett; corresponding secretary, E. A. Marshall. The retiring officers received many thanks for their good work while in office.

The services closed with a farwell meeting on the evening of the 21st, in which many warm hearts expressed themselves. A vote of thanks was also given to the association for their good work of promulgating the phenomena and philosophy of Spiritualism. The place is now vacated, but the board intend to have a spiritual feast for the campers next year.

Speakers and mediums desirous of visiting Portland or the New Era Camp, address: the headquarters, 281 Alder street, Portland, Oregon.

E. A. MARSHALL, Cor. Sec.

All love has something of blindness in it, but the love of money especially.

South.

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## CLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound, and is a delight and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French, now residing in Springfield, Hudson Twp., Berlin Heights, Ohio, gives an interesting sketch of the author's life.

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Dedication.

Sketch of the Life of A. B. French.

William Denton.

Legends of the Buddha.

Mohammed, or the Faith and Wars of Islam.

Joseph Smith and the Book of Mormon.

Conflicts of Life.

The Power and Permanency of Ideas.

The Unknown.

Probability of a Future Life.

Anniversary Address.

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IMMORTALITY, OR FUTURE HOMES.

L. and dwelling places. By Dr. J. M. Peebles. This

work contains what a hundred spiritualists could not say in a lifetime. It is a work of great value, and one that every one should read. It is a work of great value, and one that every one should read. It is a work of great value, and one that every one should read.

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## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. M. E. Collins writes: "I attended the new camp at Grand Lodge, Mich., last week. All is naturally beautiful there. Fine speakers engaged and all harmonious as any spirits, either within or without the material body, could desire."

The address of Mrs. Ada Turk Knapp is 1151 West Monroe street, Chicago.

Wm. Arnold desires to have it known that he is just plain Wm. Arnold—without "Rev.," "Dr.," or "Prof."

E. J. Bowtell would be pleased to correspond with societies desiring his services in fall and winter months. Present address 583 De Kalb avenue, Brooklyn, N. Y.

Dr. Willis Edwards has just returned from the Cassadaga Camp, and is now located at No. 18 Maple street, corner of La Salle avenue. The Church of the Spirit, 615 North Clark street, under his ministrations, opens September 1st. Services at 11 a. m. and 7:45 p. m. The Doctor has built up a fine society at that place.

Margaret St. Omer writes: "Having just returned from my camp engagements in Michigan, I wish to say to your readers that I was pleased in meeting Mr. and Mrs. Perkins, who are stopping at present at Island Lake Camp, and I found in them stanch and true Spiritualists, and hope wherever he is called to speak he will be requested to deliver the lecture on 'Theosophical Training of Children,' which is one of the best lectures I ever heard, and wish it could be delivered in every city in America and its lessons taught and learned by both parents and children; we would then look forward to a generation of thinking young men and women, without any dross in the hive. I can but wish them the protection of the angel world, in their good work of spreading our glorious truths, and striving to make a heaven on earth for all."

Prof. Lockwood passed through the city last week on his way to Clinton Camp. He wins golden opinions wherever he speaks.

Mrs. Isa W. Kayner writes that she is doing well and having good audiences at St. Ansgar, Iowa.

Mrs. M. Miller writes from Onset, Mass.: "Onset is a beautiful place and I can enjoy myself here in the pleasure of enjoying anything on this earth. There are some grand, good mediums here, doing excellent work on the platform of the association, giving direct messages and names in full, with relationship and place of abode and name of town and State. Such facts touch the public and cause them to think. I will name a few of those who have occupied the platform this season: Mrs. May Pepper, J. Frank Baxter, J. D. Stiles, Edgar W. Emerson, and Mrs. J. J. Whitney, of San Francisco. All are doing good work, each in his or her phase of mediumship, as speaker or testifying, as the case may be. There are many good test mediums here on the grounds doing grand work for the people who come from all parts of the United States. Each one is reeded and could not be spared. All honor and praise to each and all, a band of co-workers in our great and glorious cause. It all helps to uphold the cause and spread our facts, and it takes such facts to convert the intelligent minds to our philosophy. Your humble writer is doing her part in her own peculiar, enthusiastic Methodist way. We need revivals, and it takes inspiration of the right kind to cause people to invest it."

Dr. Barrington lectured at Harvard, Ill., at 2:30 p. m.; also at 7:30 p. m. An invitation was extended him to lecture again on the 18th. Mrs. Barrington always assists him by original poems, etc.

H. C. E. writes from Sandusky, Ohio: "Speaker T. A. Thompson was speaking last night with us, and I think in consequence, the foundation of a Spiritualist society has been laid."

Geo. F. Perkins, platform test medium and lecturer, is still at Island Lake Camp-meeting, Mich.

Mrs. Gladding and Mrs. Cadwallader passed through this city last week on their way from the Clinton Camp-meeting. Both seemed to have made a favorable impression while there.

H. Pettibone writes from Lake Brady (Ohio) camp: "We are giving grand sojourns and everyone is delighted. Mrs. Archer is doing nicely, also Charles Barnes, the foremost medium of the Camp, the independent state-writer and spirit photographer, is a wonderful medium; also Mrs. Donovan. Will Cole, the medium for telegraphy, is doing a good business; in fact, all the mediums are

first-class. We have perfect harmony existing here."

W. N. Jackson writes: "While in Unionville, Mo., I enjoyed a pleasant visit in a circle with Mr. J. J. Hopkins, a blindfold typewriter and clairvoyant. I received a letter from my spirit friends, Mr. Hopkins being under very good test conditions; also many other wonderful tests and clairvoyant descriptions."

Mrs. M. E. Collins, president, and Mrs. E. E. Berry, vice-president, write: "Not seeing anything from Grant's Pass, Oregon, and having an organization here, we are requested to give through the columns of THE PROGRESSIVE THINKER a synopsis of the work going on here since we organized a society, which took place March 10th. Dr. Andrews, once State lecturer of Iowa, came into our midst and organized the society with twenty-two members, five members joining since, and the prospect of many more in the near future. The Doctor gave four scientific lectures, which were well-attended and appreciated. He has been a faithful worker for the cause. He will soon leave for Ashland. The well-known inspirational and test medium, Mrs. C. Cornelius, came to our city May 19th, and has done a noble work. She has lectured every Saturday evening to large and attentive audiences. At the close of each lecture she has given wonderful and convincing tests. She is one of the best test mediums on the Coast. Her work has created quite an excitement among the churches, the Presbyterian minister preaching quite a lengthy sermon from the following text: 'Suffer not a witch to live.' He said that ancient witchcraft and modern Spiritualism were identical, and should not be allowed to exist; also that any person who would go to listen to such a person as a medium was insane. We have in our society 'A. S. Miller,' known to us as 'Father Miller,' who has been a true Spiritualist for forty-six years; also a faithful worker for the cause of Truth and always willing to lend a helping hand to assist others to the higher life. We have also a number of mediums developing, of whom we will speak later on."

A. Pagan of Kansas City, Mo., aged 14, writes: "The man that lives against his principles, not only demoralizes himself, but is constantly deceiving others. That is precisely what the majority of the preachers in this country are doing to-day. They may appear earnest and sincere, but in their souls (if I may term them such) is a secret sense of immortality, smoothed over by the love of social honors, and their earthly God—the almighty dollar."

Alfred C. Barnard writes from Colorado: "In my trip from Michigan to California, I find in many places an unusual waking up in Spiritualism. I feel that many Spiritualists in South Michigan and Northern Indiana will be rejoiced, and faith-strengthened, when I tell them of the happy meeting I had, while stopping over a few days at Pueblo, Colorado, with two dear old tried and true veterans of our cause, Mr. and Mrs. A. F. Talmage, formerly of Westville, La Porte county, Indiana. They still keep open doors to let the good angels come in, bringing joy to many a weary soul. It was my pleasure to listen to one of the finest of lectures through Mrs. Talmage, and I received very correct life-reading through Mrs. Talmage—several very pointed tests. There is quite a waking up all over the city through different avenues, which must certainly result in good organization in time. I find your excellent papers having many readers."

Farmer J. W. Riley will be at Haslett Park camp-meeting from August 24th to September 1st, to give materializing séances.

G. G. W. Van Horn, the magnetist, arrived here August 16th, from Jackson, Michigan. He departed in the evening for Denver, Colorado, to attend the funeral of his elder brother, M. D. Van Horn, ex-mayor of that city, who met with a sad accident on the 14th inst., by falling out of a three-story window of the Grand Central hotel in that city (Denver), of which he was proprietor, a full account of which appeared in the Chicago Evening News of the 14th inst. Prof. Van Horn will remain a short time in Denver.

"Temple Talks," by one of the Magi, Vol. I, are a series of lectures, delivered through him by an ancient Egyptian Master of Wisdom, who is a member of the Hermetic Brotherhood. They are most able and earnest presentation of the higher spiritual philosophy on such topics as "Power of the Will," "Meditation," "How to Gain Power," "What Man Thinks He Is," "What Man Really Is," etc. The book is really a text-book for suggestion, meditation and spiritual growth. Price in stiff cover \$1.25. For sale at this office.

A new edition of "Three Sevens," by the Phelons's, is just issued. The May Arena says: "The gist of such books as Dr. Phelons's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been so openly and plainly told as the 'who runs may read.' Cloth, \$1.25. Postpaid. For sale at this office."

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists will love deep, clear thought, reverent truth alone, will be pleased with it, and will read it with interest. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

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## THE NORTHWESTERN CAMP.

## A Plea for Unity of Action.

TO THE EDITOR:—The Northwestern Camp-meeting, just closed, was one of the most successful in its history. It was our privilege to be present at the first meeting, on the 30th of June, on which occasion we met those indefatigable workers, Dr. and Mrs. Aspinwall, Mr. and Mrs. H. E. Lepper, Allan P. Brown, Mr. Underhill, Mr. and Mrs. Bach, and many other eminent Spiritualists in the Northwest.

A large crowd was in attendance on that occasion and a most pleasant time enjoyed by us all. The prospects seemed bright for a very successful meeting, and it is with pleasure that we learn that those prospects were fulfilled to the letter during the season just closed.

Every speaker and worker employed by the association was paid in full; the running expenses of the camp were met day by day, and a surplus left in the association treasury at the close. This speaks well for the efficiency of the hard-working management, and shows that they were alive to the importance of the work in which they were engaged.

That visit was one of the most pleasant we have ever made, for it was like going back home, as it was in the North Star State that we first pitched our tent after leaving the pine trees of old Maine, some fifteen years ago.

Each worker there seemed to have his or her niche to fill, and was bent upon filling it to the best of their several abilities. This engendered the right spirit of co-operation, and the camp harmonious and enthused the people with the feeling that the camp was theirs in every respect.

We congratulate our Northwestern friends on the splendid results they have obtained. We found every worker at that camp, and every attendant with whom we had the pleasure of talking, loyal supporters of the N. S. A. This shows that the idea of organic effort among us as Spiritualists has taken a firm hold, is deeply rooted in our affections, and has a permanent place in the practical expression of our thought.

There must always be a factor before philosophy, and the linking together of facts develops scientific thought from which the higher truths of philosophy are deduced.

By centralizing these thoughts and efforts at a certain point, we create a power against which every form of opposition can make no impression, because of these armaments of might, whose casques are made of love. Beneath such helmets are stored the thoughts of the N. S. A. It has not come to destroy, nor to curtail nor to bring the rights of any class of people; it has come to serve them all, and to build for coming ages such a temple of wisdom in the religious world as will make the children of that far-off time to rejoice in the achievements of the present century.

The age of creed, dogma and superstition has passed. The age of activity has come; business principles co-operating with the principles of justice, honesty and integrity of purpose, mentally and morally speaking, must take the lead. This they will do if the N. S. A. is properly sustained.

The example of Brother Stanley, in Michigan, should be followed. His ten thousand dollars alone cannot compass the mighty work for humanity that Spiritualism is here to do. Let one hundred Brother Stanleys come forward in the present crisis to place in the N. S. A. treasury a sum sufficient to insure the defense of our mediums, their better equipment, and protection under the law, the sending out missionaries of the new light, the aiding of struggling societies, the erection of suitable places in which to hold Spiritualist meetings, to secure the better distribution of our literature, and to extend the circulation of the Spiritualist papers, by means of which the light of Spiritualism can be everywhere disseminated. Certainly these objects ought to appeal to every philanthropist in the United States. Who will be the next to follow Brother Stanley's example? Now is the accepted time, and the day when men and women are asked to practice what they preach. This Brother Stanley has done, and we trust there will be at least one hundred others who will go and do likewise. Let us rally to carry forward the good work that Spiritualism has been sent to perform, by aiding the institutions whose mission it is to actualize each of these ideals above enumerated. Let us work with a will to sustain the N. S. A.

H. D. BARRITT.

## NORTHWESTERN CAMP.

Dr. Aspinwall's Creditable Work.

The Northwestern Spiritualist Camp-meeting has closed a most successful season, and thinking your readers would be interested in knowing something in regard to the work, and how it was done, and by whom, I thought I would write you a short account of it.

As you know, the old Northwestern Association became hopelessly involved, having accumulated a debt of nearly fifteen hundred dollars, and was forced to assign. After repeated refusals, on account of ill health, Dr. S. N. Aspinwall was induced to accept the position of assignee. He called two meetings of the creditors, who were nearly all Spiritualists, and tried to have them raise the money and pay off a few of the pressing claims, and go on with the camp-meeting themselves this year, but very few attended the meeting—not over a half-dozen—and none would take hold of the matter. The Doctor said to me and others, "This property will bring nothing except for old lumber, as it is only useful for camp-meeting purposes." He therefore organized a stock company, and after carrying it through and getting it in shape for the election of officers, at the meeting called for that purpose, he said:

"Friends, everything has progressed satisfactorily, and you are now called together to elect officers; and I want to say to you that I am not a candidate for any office—in fact, I cannot be, as in my condition of health I am unable to attend to the duties which would devolve upon me."

Many of the friends got up and commenced putting on their wraps, saying, "If you don't lead us, we will drop it." Mr. C. D. Pruden said: "Dr. Aspinwall is the only man connected with this movement that can make a success of it."

"Friends, if you will all take hold and work, and relieve me of as much of the

burden as possible, I will lead you, and we will try and make a success of it."

All the officers elected were chosen by him, and have assisted in bringing about the desired results. Nearly all the stock sold has been through his efforts. He insisted that all the privileges should be run by the association, and we have to thank Mrs. Bessie Aspinwall, treasurer of the Ladies' Auxiliary, and who had charge of the lunch counter, ice cream and lemonade stand, for two hundred and seventy-five dollars turned in to the association—where they last year received eighteen dollars. The association also received fifty dollars from the most reputable grocery firm in both cities for the privilege of furnishing the camp; nothing was received from that source last year. The camp heretofore has always rented the tents, paying some two hundred and fifty dollars for their use for the month. The Doctor said: "No, we will own our tents, and we do own them, and have a receipted bill for fifty tents, including the large pavilion, which seats six hundred people."

These few instances go to show you the business ability of the man. He and his wife gave their own work up (or nearly so) at our camp, and entirely at Clinton), not being able, from physical exhaustion, to fill their engagement there, for the good of the cause and the success of our camp. I as one of the stockholders and having a knowledge of these facts, feel it my duty to publicly acknowledge them and, with many others, thank the Doctor and his good wife for their labor of love. They have now gone East for a much-needed rest, and we hope they may return to us fully restored. Their many friends will be glad to welcome them back.

O. J. JOHNSON.

Minneapolis, Minn.

## WEDDING ANNIVERSARY.

Surprise to Mr. and Mrs. E. W. Sprague at Vicksburg Camp, Mich.

August 13th, the campers with one accord met and decorated the hall with flowers and a motto: "May this day of return to bless the friends in this visible."

It was pointed by Mr. George Parker, and beautifully framed with the wild grapevine, pond lilies and golden rod. While the strains of Mendelssohn's Wedding March filled the auditorium, rendered by Mrs. Lora Holton, Mr. and Mrs. Sprague entered. The services were opened by Mrs. E. C. Woodruff with a few eloquent and fitting remarks. Mrs. Maria O'Dell read the following original poem:

WE ARE GLAD, kind friends, to meet you,  
As you journey on your way;  
Glad to be here to greet you  
On this your wedding-day.

For eight and twenty years you've trod  
Life's pathway here together,  
Through all the clouds and sunshine,  
Through bright and stormy weather.

Your life has had less thorns than flowers,  
More bright than cloudy weather;  
But still there have been clouds that lowered  
As you journeyed on together.

Sometimes the road looked dark and drear,  
And long, long seemed the day,  
But friends have ever led you on,  
And pointed out the way.

You have been where duty called you,  
And have not faltered on the way;  
You have brought the truth to many,  
And have shown them a brighter day.

Bright milestones on the way of life  
Are these anniversary days to you;  
Milestones that bring pleasant memories  
Of friends that are kind and true.

How much we have lived we cannot express,  
In the few fleeting days we with you have passed;  
The time is not recorded by years, but by thoughts  
That will live on forever and much good have brought.

And now as you journey onward  
In this work so grand and true,  
May the presence of loving angels  
Ever bless, guide and direct you.

May your pathway be strewn with roses,  
Ever have friends, kind, loyal and true;  
May you labor for truth, freedom and justice,  
Is the wish of our hearts, dear friends, for you.

Miss Cora Fuller recited "The Story of Some Bells" so perfectly that it called forth an encore, to which she responded with "Our Railroads." Mrs. Lora Holton rendered the lovely song:

"One heart's enough for me,  
O, who could wish for more?"

Mrs. Sprague responded in a touching and impressive manner, giving some of her life experiences; followed by her husband, whose expressions were in full accord with hers. Then we were favored with an improvised musical piece entitled "Life's Journey," by Spirit Vedro Banastrad, through Mrs. Lora Holton, which was fine and duly appreciated. Grandma Jacobs, under a powerful control, spoke in a quaint and original manner which pleased all. A few added remarks by Mrs. Woodruff were followed by a suggestion from one of the oldest pioneers in Spiritualism, Wm. Williams, that the bride and groom should receive congratulations, after which all adjourned to the dining-hall, where a sumptuous repast had been prepared.

August 14th a lyceum was organized by Mrs. Sprague and Mrs. Holton and officers elected and books ordered. All are delighted with the Spiritual feast spread before them.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

## NOTES FROM MATTIE HULL.

From Maple Dell Camp, Ohio, to Indian Mound Park, Mo.

TO THE EDITOR:—My last communication to your journal was penciled under the shade of Maple Dell. Since then I have seen various communications in the Spiritual papers from that beautiful camping-ground. Too much cannot be said of the place, or the work of the association which has accomplished so much within a few years. I presume the readers of the various camp-meeting reports understand that the same association that has conducted so successfully the camp at Maple Dell, is the same association that has established so fine a camp at Woodley Park (Ashley, O.), and during the month inaugurated a new camp near Columbus, O., known as "The Summerland Camp." The success of each of these camps has been phenomenal. The magnificent auditorium at Maple Dell, erected since last summer, is the wonder and admiration of all who visit that place.

The work of the camps, held under the auspices of the "National Spiritual and Religious Camp Association," (its headquarters are at Mantua Station,) is of an educational nature. In all lines of the general work of the camp, who is on the physical, psychological or spiritual line of study. The meetings are interesting; they are diversified with music, lectures, test and experience meetings, question meetings, psychic lessons and general conferences. Entertainments are furnished at intervals for recreation and relaxation from the solid work of the camp. There is no lack of social enjoyment, but the camp-meetings at these respective points are run in the interest of Spiritualism, and supported without revenues from promiscuous gatherings, in the way of large picnics and enterprises that have no interest in the general work of the camp. We are united with the association when in Ashley last season, and have identified ourselves with the headquarters of the central department. Ere this is printed, I shall be harnessed into the work in the Ashley meeting, where I trust I may meet many (including the little ones) with whom I labored last season.

From Ohio to Missouri we took quite a jump, and yet, en route we had the pleasure of a little visit at home. It is indeed, a blessed privilege, in these days of work and constant travel to sleep now and then under our own roof, and break bread at our own table. Especially was our recent home-going a pleasant one, as we were welcomed by our dear friend, Mrs. Anderson, whose services we have secured to superintend our business and home affairs for some time to come. Mr. Anderson is not only an advanced Spiritualist, but is a fine impressionable medium, and, in a quiet way, has helped many a weary traveler to find his way in this life. She has been, on former occasions, the presiding genius in our home when we have taken extended tours. We consider that we are blessed in having such a friend and helper.

Early in the season Mr. E. A. Bangs, of Chatsworth, wrote us that he wanted to make engagements with us for a series of four lectures at our earliest opportunity. The only dates we could make for the friends at that place were July 27 and 28. We held a meeting Saturday night and three on Sunday. We were informed before we left that the lectures had awakened a great interest, and in all probability the friends would effect an organization at an early day. We had been to Chatsworth on similar errands on numerous occasions before, and always found, as on our last visit, Brother and Sister Bangs and a few others very much interested in the cause. We have always been royally entertained by the Bangs, and have through these good people live in a town where the church element is very strong, the few adherents to Spiritualism have stood firmly in defense of their ideas. I shall be disappointed if I do not hear a report of good work yet done in Chatsworth on behalf of our cause.

The meeting at Indian Mound Park opened the 2nd inst. and closed the 11th. We have truly had an interesting time and met with many good friends. The enterprise was undertaken by one man, an ardent Spiritualist and a leading physician. I speak of his profession because many, who might otherwise do the work for the cause, have not the courage to take a position in the ranks and be known as Spiritualists. Doctor Vernette, the party to whom I refer, has an immense practice, in fact, is driven with business all the time and, for many years, has stood before the world as an active Spiritualist. He concluded, early in the season, to inaugurate a series of meetings at Indian Mound Park, and wrote to Mr. Hull, so-fitting advice in regard to the matter. The Doctor had engaged us on former occasions when he was a resident of Montgomery City, this State, and knew some things of our work. He was anxious to secure Mr. Hull as the first introduction of camp-meeting work in this vicinity, he wanted Biblical arguments in connection with other things that might be given on behalf of Spiritualism. Accordingly the arrangements were made, and I am rejoiced to state that the enterprise has been more of a success than the most sanguine hopes of the Doctor cherished in connection with the meetings.

The immense pavilion, under which the meetings were held, was purchased and made to order by the Doctor. It is a beautiful tent, 60 x 80 feet square, and has a seating capacity of upwards of 2,000. It was well filled on several occasions, and we never addressed a better behaved audience than those that met us at Indian Mound Park. I have heard it asserted many times that no adverse criticisms had been made by those who attended the meetings. If the car service (the park is reached by an electric line of street cars) had been better, the crowd would have been larger by hundreds. There were not half cars enough for the people and, as no teams were allowed to enter the grounds, hundreds of people who desired to attend were compelled to remain at home.

Indian Mound Park is one of the most attractive places in this portion of the State. It is so called, probably, because of the numerous Indian mounds that are a prominent feature in the park. The woods are mostly walnut, and the large trees form one of the most beautiful shades in the world.

Spiritualism is not a new thing in Hannibal. Miss Cora Carpenter, of whom your readers have heard and read, conducted meetings in this city for some

time. I hear good reports of her work. Many persons have been introduced to me as being Miss Carpenter's converts. She attended some of the meetings and, though she took no active part, she seemed glad that so much could be accomplished during the first camp-meeting held in or near Hannibal. Miss Carpenter has made her home with relatives in the country for some time, and has not lately been engaged in active work. She tells us that her throat has become seriously affected, consequently she is not lecturing, but that she has some new phases of mediumship. Undoubtedly the world will hear from her after a while, in her new lines of work.

Among the mediums and co-workers that were with us at the park were Mrs. Smucker, a test medium from St. Louis; Mrs. La Moss, formerly of Boston, a test and business medium; Mr. Wheeler, a power and psychometrist, and Mrs. Powell, a seer, a trumpet medium. Mrs. Gaines, a seer and teacher along the line of spiritual thought, from Galveston, Texas, was in attendance during the meeting. Mrs. Swearingen, of Montgomery City, was among the co-workers. Mr. Hull and I were so occupied that we had no time to become practically acquainted with the work of the mediums, but we heard good report of their work.

Many towns were represented at the camp, and without an exception every one went home determined to attend the camp-meeting next year (Dr. Vernette says there will surely be one), and expressing their gratitude to the Doctor and his friends for the privileges enjoyed.

At present writing our trunks are packed ready for Chicago, and we expect to dine at our own table to-morrow. Mr. Hull has been urged to remain and deliver a speech on the financial question, so we cannot leave until the midnight train.

I have visited so many places within a month, it seems in my memory like a dream instead of a reality. It matters not where I go, I find the work the same, the opposition the same. One remarkable feature of the opposition in this city is, it is said, those who do not attend the meeting; and those who do, the least about Spiritualism, are the ones who have said aught against the meeting, and warned the people not to go. Is it not generally the case?

The work never was pressed forward more gloriously than now. I meet people everywhere who are able to converse on Spiritualism intelligently, with very little experience in the way of phenomena. Such have read and thought on the subject, and are much better prepared to make proper conditions for mediums than those who have never striven to get at its truth, and simply want to see and hear something of a marvelous nature. I find that the phase known as psychometry is coming to be much better understood than our readers in that line are able to be much more accurate, and those who receive the readings, appreciate them fully as much as anything among the physical manifestations.

In conclusion, I must say that Doctor Vernette, and I would include his estimable wife, had done a grand thing for our cause in this portion of the State. Notwithstanding the Doctor was in the midst of a business, and is rushed with business (he has a sanitarium in connection with his practice), he was on the ground every day, looking after the interest of the meeting, and the comfort of those who were in attendance. Mrs. Vernette is a remarkably fine clairvoyant, and a great help in her husband's work. They have a lovely home, with every facility for caring for patients, and in their united work, in Spiritualism and out of it, they are doing good, and furnishing conditions by which the Spirit-world can bless mortals.

Brother Francis, I hear good words of your paper everywhere, and that I am not able to send you a long list of subscribers is not my fault. There is a general feeling that times are hard, and many to whom I am applying for a subscription, said "I am waiting to see how the crops turn out, if all is favorable, I will take the paper later." Others say, "I don't need to subscribe, I take my friend's paper," and I dare say that some of these borrowers are better able to pay for the paper than are those of whom they borrow.

When people profess to be so much interested in the cause, and become so enthusiastic, and drop one little penny in the hat, as I have seen some do recently, and refuse to subscribe to a paper they can borrow, I always feel

















MRS. MAGGIE WAITE.

## History of a Remarkable Medium.

HOW SHE EMERGED FROM THE CHURCH—THE CATHOLIC PRIEST ADMITS SPIRITUALISM TO BE TRUE—AN INTERVIEW WITH HER BY THE CHAUNTAQUA PILOT AT LILY DALE.

The life of Mrs. Maggie Waite, of San Francisco, reads like a novel, especially those chapters that have been written during the past twelve years. She is a platform test medium of ability that is unexcelled. She was born of Roman Catholic parents, christened in the Church of Rome, and for many years attended mass and visited the confessional in that church. Her conversion to Spiritualism caused her to be disinherited by her mother, who sold out and went to Australia and since has never been heard from.

Seated in the palatial parlors of this gifted medium, she was asked to tell the story of her life, and especially that portion of it that covered her investigation of Spiritualism. In a quick, magnetic manner she began:

"From my childhood," said she, "I could see strange things that looked like people. My father died when I was a baby. When a little girl I could, at times, see a man standing in the room. I would describe him to mother, and she would remark, 'Why that answers the description of your father.' Of course I knew nothing about Spiritualism, and it was the same with mother, only she hated it from what little she knew about it. An old servant once took me to a circle in San Francisco. Great was the surprise of the sitters and my terror to feel my chair and myself rise up and up until it reached the ceiling, then it gradually descended to the floor. Goodness! You can imagine my fright. I screamed, I can assure you. The nurse and I told mother of the circumstance. She and I went together to the medium. Mother called the whole thing the work of the devil, and would neither go, listen, nor have anything. In any way, to do with the phenomena in the future. I kept on attending church, but all along I could see forms."

"How came you to get started into Spiritualism?" asked the reporter. "It came about," she replied, "like this. I was walking along the streets of San Francisco, one evening, and in front of the Metropolitan Tabernacle I saw a sign reading: 'John Slater, test medium; seance to-night; admission ten cents.' I went in, and there was quite a crowd in the hall, too. This was five years ago. I sat there and heard Slater give tests. I thought that he hired people in the audience to recognize the descriptions and names given. I laughed and made fun of the whole thing."

"I went the next night and secured no results. In the morning, after the seance, I was talking to my husband about some money I had to pay on a mortgage. I was short of money and asked him what I should do. He replied: 'Maggie, I can't help you. If you keep so many irons in the fire all the while you never can make anything.' My two children were seated at the table in their night-clothes. I went to the seance again that night. Great was my astonishment to hear Mr. Slater begin to describe my kitchen. He told of the two children in their night-clothes. He then described my husband, and then said, 'Maggie, and that he came to me, continuing by saying, 'I cannot help you. If you keep so many irons in the fire all the while you never can make anything.' 'That,' continued Mrs. Waite, "was the test that convinced me that there was something in this thing called Spiritualism that I did not know about. I began now to attend circles, and also had circles at my home. The test was convincing, because I knew the medium had no means of knowing the incident that took place in my kitchen. I had good results at my home circles."

"I forgot one thing," said Mrs. Waite. "Mr. Slater in the test told me that I would be engaged in the same work that he was in less than a year. I did not believe it then but, sure enough, it came true. I gave platform tests myself in nine months after that."

"What did the church do to you when you became a Spiritualist?" "I went to my priest," answered the psychic, "and told him what I had experienced and knew. My priest was that eloquent orator, the Rev. Father Larkin, of St. Patrick's Parish, on Mission street, in San Francisco. He looked up at me surprised and said: 'My dear child you are crazy.' I gave him distinctly to understand right there in the confessional that I was not crazy, whereupon he said that he knew I was right; that he had a friend, a priest, who passed away in Ireland, and that this priest came to him in spirit daily."

"I asked him, then," said Mrs. Waite, "why don't you tell the people what you know?" The priest replied, "The people are too ignorant; it would drive them mad and furious if they knew they could commune with those they supposed dead. No; I cannot tell my people the truth about it," the priest reiterated. "Why," said the medium, "priests used to come to my seances. They came after dark and never would allow me to tell

that they came, but they did come at regular times."

"Is it true," asked the reporter, "that you had trouble with your mother on account of Spiritualism?" "Well," she replied, "I should say I have had. When I told my mother that I was a Spiritualist, she said that I was possessed of the devil. I am her only child and daughter. She felt the disgrace of my being a Spiritualist and leaving the church so keenly that she sold all her property in San Francisco and left on a vessel for Australia. That was five years ago. Since then I have never seen nor heard from her. She went off without bidding me good-bye or even telling me where she was going. When I found out what she had done I was prostrate in bed for a week. Since then the spirits have told me to write to her at different addresses. I never have, because I am indignant and feel that my mother must apologize first. I feel that I am in the right and have done no wrong."

Mrs. Waite makes no pretensions of being a healer, yet in Grand Rapids, Mich., in 1893, she cured Alvin McKay of paralysis. He had been unable to use one side of his body for fifty-two years. McKay makes affidavit of his cure. He lives in the Soldier's Home at Grand Rapids.

The test seances of Mrs. Waite have created a sensation. They far surpass anything ever given at Lily Dale before. J. C. Schue, of 687 Elliott street, Buffalo, was told that he had a card in his pocket, bearing the name "Bath B. Campbell." Schue did not know that he had the card. Mrs. Waite insisted that he had it, and after much search the card was found. Mr. Schue is a stranger to Mrs. Waite.

To tell the marvelous tests that she daily performs would require the pages of a large book. The foregoing, however, gives a faint idea of what she does.

## HASLETT PARK.

## It Seems to Be Flourishing.

AN INTERESTING PROGRAMME CARRIED OUT—THE HON. L. V. MOULTON'S SICKNESS PREVENTED HIS ATTENDANCE.

The first week of Haslett Park Camp has passed pleasantly and all too quickly. The weather has been very fine and the attendance largely increased over the opening week.

Official programme of the second week: Monday, wash day. Tuesday, August 13th, 10:30 a. m., conference. Wednesday, August 13th, 2 p. m., lecture by O. A. Ederly, followed by tests.

Wednesday, August 14th, 10:30 a. m., seances.

Wednesday, August 14th, 10:30 a. m., lecture by J. M. Walcott, followed by tests.

Wednesday, August 14th, 8 p. m., dance at the auditorium.

Thursday, August 15th, 10:30 a. m., reading circle.

Thursday, August 15th, 2 p. m., lecture by Mrs. E. Payne Hopkins, of Owosso, followed by tests by Mrs. Coffin.

Friday, August 16th, 10:30 a. m., lecture by J. M. Walcott, followed by tests by Mrs. Coffin.

Saturday, August 17th, 10:30 a. m., conference; at 2 p. m. the Hon. L. V. Moulton was to have been on the rostrum, but to the regret of all could not be with us on account of sickness, and his place on the rostrum was filled by our worthy chairman, Allen F. Brown.

Sunday, August 18th, Haslett Park camp-grounds were thronged with people. The number was estimated by some to be two thousand. Between ten and eleven hundred tickets were sold through the gates.

Moses Hull is to be with us from August 21st to August 26th, and we are expecting from two to five thousand people on the grounds Sunday, the 25th.

Farmer Reilly, materializing medium, will be with us from August 23d to September 1st; also several other materializing mediums.

Bert Woodworth, trumpet and platform test medium, is to be with us the last two weeks of our camp, and many other good mediums to come. Never have there been such harmonious conditions on Haslett Park camp-grounds as there have been since our camp opened, and may the good angels help us to keep it such to the end of this meeting is the prayer of all.

JERRY BRICKER.

## Pagan London.

Archbishop Manning, in a recent discourse, said of London: "London is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship, and among these 2,000,000 God only knows how few have been baptized, how few have been born again of water and the Holy Ghost. London is a wilderness. It is like Rome of old—a pool into which all the nations of the world streamed together and all the sins of all the nations of the world were continually flowing. Such is London at this day."

## MAPLE DELL CAMP, OHIO.

## A Very Successful Season.

Our Maple Dell Camp has now reached the fifth week of its session of 1895. So far this season our work has been a success. The workers here at present are Mrs. Anna L. Robinson, Mrs. Jennie B. Jackson, Mrs. Mary Crail and some minor lights.

The feature of the week past was the Jackson's World's Fair lecture, illustrated with the stereopticon. The lecture, of over an hour's duration, was delivered by Mrs. Jennie B. Jackson, while the views were thrown upon a large canvas that had been stretched across the auditorium stage. Mr. Jackson handled the stereopticon and did good work with it. Both of these people are splendid parties, each in their line. Some of the most beautiful scenes at the different camps are photographed by Mr. Jackson, and are used by them at their entertainments all over the country. They certainly give the finest entertainment for the least money of any people that I know of. The lectures that Mrs. Jackson gives are worth more than the price of admission ten times over. Mr. Jackson's work in the photograph line is perfection in photographic art. A copy of Mrs. Jackson's book, "Our Ntied Workers," has been placed under the corner-stone of the auditorium. This was done when the corner-stone was laid in the early part of the season.

Mrs. A. E. Sheets, of Grand Lodge, Mich., is now expected every day. C. Bird Gould is also on the programme for this latter part of this week. These two will hold forth here on the last day of the meeting as Mrs. Robinson will leave on Tuesday next for Liberal, Mo. We part with Mrs. Robinson with regret, as she is a grand, good little woman and a fine lecturer, as well as an entertainer of our people.

Fake mediums stand a poor show at Maple Dell Camp, for most of our people are old investigators.

Cleveland people patronize our camp quite freely, as there is an excursion train from that city each Sunday during camp. A good slate-writing medium would do well at this camp, but he would need to be an honest and a true medium to be of any use. A good materializing medium would also do well, but he or she would have to walk the straight path of rectitude or he would get left.

On Monday night last Prof. D. M. King gave us a very instructive lecture on "The Science of Human Life," and he understands his subject well. Bro. King is now at Ashley Camp, lecturing for that camp during the whole session.

Last Sunday was the best day that we have had since the camp opened, for the good people of this part of Ohio came in droves and swarms, filling our camp full; the cottages and hotel were full.

The feature of Sunday evening was the ordination of the Rev. J. C. Schue, of Philadelphia. Mrs. Crail made a very nice response in answer to the address of the officers that performed the ceremony of ordination. This "National Spiritual and Religious Association of Ohio," is enlisting all the good and true workers in our cause; so that we are growing daily and yearly into a grand army of Spiritualists that work for the building up of the new camps and societies in these United States.

The Jacksons will give one or two more entertainments of the same nature as the last one, only the views will be illuminated by the Jackson calcium light. Mrs. Robinson and Mrs. Jackson will give a literary and musical entertainment on Monday night of this week, as assisted by Prof. Plum and Mrs. Z. A. Jones.

Woman's Day was one of the days to be remembered. Mrs. Jennie B. H. Jackson and Mrs. Robinson had charge of the programme for the day; Mrs. M. C. Danforth conducted the chairmanship with dignity and grace; Mrs. Augusta Armstrong, M. D., of Buffalo, N. Y., came over from Lake Brady Camp with a small crowd and aided with song and music during the day. Mrs. Armstrong has charge of a three-days' women's meeting at Brady camp on the 26th, 28th and 29th of August.

Ten new cottages will be built for next season's use, and a new, large, commodious hotel is under contemplation for future use, and other improvements are contemplated.

The season so far has been a complete success, for it is the best camp of all that has been held here at Maple Dell Camp. This week is my eighth week at camp work in Ohio this year, so one more letter will be my last one. Next week I will go to Lily Dale Camp, in my own native State, and so will end the season of 1895.

J. W. DENNIS.

## Island Lake Camp, Mich.

To THE EDITOR:—We, at Island Lake camp, have had experiences both pleasant and unpleasant, for, as with all new camps, there arise many things that try men's souls; so much work to do, and so many hours of vexing problem-solving, as to how this and that can be accomplished with the limited amount of money and time.

But we had some stirring speeches and tests by the lecturers and test mediums present. Mrs. Robinson, Mrs. Lillie, Mr. Howie, Mrs. Hopkins, Mr. Dewey, Mrs. Sheets, and Mr. G. F. Perkins, from Detroit.

Mr. Perkins has given one lecture on "The Need of Reform in Our Present Educational System." He quoted from Mr. Talmage and from many speakers at the National Woman's Convention at Washington, showing the tendency of all reformers to desire more spiritual unfoldment and more attention to psychic education in the schools, and advocating the organizing of lyceums and young people's clubs among the Spiritualists, for to the Spiritualists should credit be given for all advancement in these studies.

The lecture stirred up the people to quite a marked degree. A vote was passed by the audience endorsing the sentiments uttered and thanking Brother Perkins for his earnest presentation of the subject.

Mr. and Mrs. Perkins have been active in the work of the camp by giving publicly tests on many occasions, also aiding in the meetings and adorning them by their beautiful songs and dramatic readings.

Mr. White, the president, is a camp favorite, and Mr. Smith, the chairman, is genial and works hard to please all.

MRS. MAUDE SAUNDERS.

Detroit, Mich.

Raleigh said that he owed all his politeness of deportment to his mother.

## CLINTON CAMP, IOWA.

## Notes From Prof. A. B. Severance.

DEDICATION OF DR. PHILLIPS' COTTAGE—NAMED AS "STELLA," BY MOSES HULL.

To THE EDITOR:—I wish to say that we are having a grand, good time. Our good friend Moses Hull paid us a flying visit last week, and while not here but one day he gave us by special request of the people, a lecture on "The Origin of the Protestant Religions," to a very large audience.

J. Frank Baxter has been with us the last week, and he surprised them all with his wonderful powers as a speaker, singer and delineator of spirits to their friends in this life. At the close of his last lecture, the writer offered this resolution:

Resolved, That we, as a body of Spiritualists on these grounds, would thank and kindly extend our appreciation to J. Frank Baxter, for his grand lectures, fine singing, and as a delineator of spirits to their friends on this side of life, and that we request that the management re-engage him for another year.

A rising vote was taken, which was unanimous.

But I must not forget to recall one of the most pleasant events of the camp, and that was the dedication of Dr. J. C. Phillips' cottage last Saturday. He first had several of his friends assemble upon the porch and in front of his cottage and had their pictures taken, after which he called on Moses Hull, and he came forward and made one of his happy speeches and gave the name of the cottage as "Stella," which is the given name of the doctor's wife, and which we all thought was very appropriate.

He was followed by Prof. Lockwood, and he seemed to be wonderfully inspired in a short speech. Mr. Baxter was called for and he responded by telling the story of a Dutchman who attended one of Moody's meetings. When he told them baptism did not mean to go into the water, but just near it, the Dutchman said he was glad he was there, he had learned so much. Mr. Baxter also sang several songs during the exercises, and Mr. Langgreen was called on for a song and he sang "The World Is Growing Better." The whole affair was very pleasant and interesting.

Prof. Lockwood is expected to-morrow.

Today is Woman's Day, and the principal speaker for the occasion is Mrs. Armstrong, a noted woman suffragist from Buffalo, N. Y. There is to be a woman's dance in the evening, which means that the ladies will invite the gentlemen and pay all bills, and run it in their own way, assisted by Prof. Severance.

Prof. Lockwood will be with us this week. He is very popular with the people. Our annual election passed off last week in perfect harmony. On former occasions there have been two factions, one party opposed to the other; but this year there was nothing of the kind and harmony reigned.

PROF. SEVERANCE.

## New Era Camp, Oregon.

To THE EDITOR:—On last Sunday evening we closed the camp-meeting at New Era. It was an interesting meeting all through, although not so largely attended as last year. Mrs. Georgia Cooley and Mrs. L. F. Prior proved themselves good instruments through whom the Spirit-world gave good manifestations of their presence, and wherever they go I bespeak for them a kind reception, and commend them to the people as being worthy of their confidence and support.

Mrs. Robinson and Mrs. A. E. Barker delivered four addresses before the Association. She is a good speaker, and holds her audience in close attention. The association this ensuing year will do all possible to make the camp-meeting of 1896 a more successful one, if possible, than the one just past.

The president for the ensuing year is a Mr. Quint, of Barlow, Clackamas county, Oregon, one whom I respect very highly, and will do his part in the work of making the next meeting a successful one. Last night I delivered a lecture in this town, to an audience that is said to have been larger than common for this place. They were very attentive, and the close of the meeting everybody seemed well pleased, and quite a number that were considered as being opposed to Spiritualism were outspoken in words of praise of a religion that is eternal, based on truth and justice, and gives a positive proof that there is no death.

To-night I deliver my second discourse, and am told that a larger audience will greet me than on last evening. On next Saturday we begin the Lincoln Grove camp-meeting in Cowlitz county, to which place I go to-morrow, my services having been secured as manager. Mrs. Georgia Cooley has been engaged for this camp, which lasts over three Sundays. Quite a number who were in attendance at the New Era camp will be at this camp; also the prospects are fair for a splendid meeting—the best, in fact, ever held in Lincoln Grove.

My address until August 14 will be Ostrander, Cowlitz county, Washington; after that, 324 Front street, Portland, Oregon.

REV. G. C. LOVE.

## A Bogus Electric Spring.

A so-called electric spring in the Rocky Mountains has lately been visited by invalids, and some remarkable cures have been effected. The water in this spring, it was claimed, was naturally charged with electricity. But it has now been discovered that the water was charged in the usual way, by means of wires, and now many persons who were "cured" have relapsed. This all bears out the old theory that faith has much to do in the cure of disease.—Boston Globe.

Beecher once said: "The memory of my mother is the brightest recollection of my early years."

## CONSUMPTION

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send their express and post office address.

E. S. Slocum, M. D., 183 Pearl St., New York.

## WHAT "I" BELIEVE.

## As Recorded in the Bible.

AND "I" WILL BE ORTHODOXICALLY DAMNED IF I BELIEVE IN MODERN SPIRITUALISM.

To THE EDITOR:—The attitude of the Christian toward modern Spiritualism may be stated somewhat as follows:

I believe Balaam's ass spoke all right enough.

I believe a whale swallowed Jonah, and finally spewed him out on dry land, right side up with care.

I believe a snake conversed fluently and persuasively with Eve.

I believe the sun stood still to accommodate Joshua.

I believe a star guided the Wise Men of the East along their journey and located their destination.

I believe Daniel remained in the lion's den unharmed.

I believe Moses and Elias appeared on the mount of transfiguration.

I believe that Samuel talked with Saul by the aid of the woman of Endor.

I believe "God cannot be tempted with evil, neither tempteth He any man."

I believe that "God did tempt Abraham."

I believe that God "delighteth not in the blood of bullocks."

I believe that God commanded: "Thou shalt offer every day a bullock for a sin offering."

I believe "He doth not afflict willingly."

I believe he said: "Spare them not, but say to them man and woman, infant and suckling."

I believe "The Lord is very pitiful, and of tender mercy."

I believe He said: "I will not pity nor spare, nor have mercy, but destroy them."

I believe "Those that seek me early shall find me."

I believe "They shall seek me early, but shall not find me."

I believe "God is not a man that He should repent."

I believe "And God repented of the evil He had said."

I believe "And they saw the God of Israel."

I believe "Whom no man hath seen nor can see."

I believe "For I have seen God, face to face."

I believe "No man hath seen God at any time."

I believe "Elijah went up by a whirlwind into heaven."

I believe "No man hath ascended up to heaven, but He that came down from heaven, even the son of man."

I believe the rainbow is a bow of promise.

I believe the world was made in six days.

I believe Adam and Eve were our first parents.

I believe in an eternal brimstone hell.

I believe in infant damnation.

I believe in predestination.

I believe God walked, talked, had bodily form, wrestled with one patriarch, ate and drank with another, contended, and for a while in vain, with the magic of other gods, got angry; jealous, sanctioned fraud, commanded cruelty and exhibited almost every passion and imperfection of man.

I believe Judas "cast down the pieces of silver in the temple, and departed and went and hanged himself."

I believe Judas "purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst and all his bowels gushed out;" whether this was before or after he hanged himself, it makes no difference, I believe it all the same, because "it is in the Bible."

I believe the "ghost story" and the "dream" upon which the Christian religion is founded.

I believe Lot's wife turned into a pillar of salt.

I believe all things are possible with God.

I believe it is impossible for God to lie, to tempt or to be tempted.

I believe God, at Elisha's suggestion, commanded Jehu to kill King Joram, and order the killing of King Joram, and then orally to obtain the heads of seventy of Ahab's children to send packed in baskets to Jezreel.

I believe Moses commanded: "There shall not be found among you anyone who consulteth familiar spirits or who holdeth converse with the dead."

I believe the scripture: "Try the spirits whether they be of God."

I believe a hand materialized and wrote upon the wall at Belshazzar's feast.

I believe all these things. I believe everything in the Bible. I believe all the miracles, prophecies, visions, etc., but I will be orthodoxically damned if I believe in modern Spiritualism.

H. V. SWERINGEN.

## A Challenge to Debate.

To THE EDITOR:—Reading of W. R. Cover's abusive tirade against mediums and Spiritualism, and his challenge to the whole, I wish to inform him that a brother minister of the Church of God is ready to meet him at any time or place on the following propositions:

Resolved, first, That Spiritualism is not a delusion and its mediums liars and frauds.

Second, That the facts and phenomena of Spiritualism are sustained by the Bible.

Third, That Spiritualism has done more for the moral elevation and enlightenment of the world than any religion or religions that ever existed.

Fourth, That churches, creeds and religions have always stood in the way of scientific discovery and progress, hindered the truth, and caused more cruelties, bloodshed and sorrow than any force in nature.

I am ready to meet Mr. Cover at any time after the first day of September, at any of the following places: Chicago, Cleveland, Columbus, O., Dayton, O. (preferred), or any place within convenient distance from Wheeling, W. Va.

Elm Grove, W. Va. J. C. MARPLE.

Mediums' Protective Union, Haslett Park, Mich.

The Mediums' Protective Union Liberal meeting was held August 10. The following officers were elected: President, C. E. Dent; vice-president, C. E. Edson; secretary, Mattie Woodbury; treasurer, Jerry Bricker; directors, S. Cabbott, I. D. Richmond, Mrs. Sarah Haslett.

JERRY BRICKER.

Goethe pays several tributes in his writings to the character of his mother.

## A Good Appetite

Indicates a healthy condition of the system and the lack of it shows that the stomach and digestive organs are weak and debilitated. Hood's Sarsaparilla has wonderful power to tone and strengthen these organs and to create an appetite. By doing this it restores the body to health and prevents attacks of disease.

**Hood's Sarsaparilla**  
Is the only true blood purifier prominently in the public eye today. \$1; six for \$5.

It is tasteless, mild, effective. All druggists, 25c.

## CLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It brings throughout with rare force of thought, practical as well as profound. It is sunshine and beauty in every sentence uttered. The work is dedicated to the author's mother, Sarah French, Fair, now passed to Spirit-life. Edited by Bertha Heights, Ohio, gives an interesting sketch of the author's life.

## CONTENTS:

Dedication.  
Sketch of the Life of A. B. French.  
William Denton.  
Legends of the Buddha.  
Mohammed, or the Faith and Wars of Islam.  
Joseph Smith and the Book of Mormon.  
Conflicts of Life.  
The Power and Permanency of Ideas.  
The Unknown.  
Probability of a Future Life.  
Anniversary Address.  
The Egotism of Our Age.  
What Is Truth?  
Dedication Address.

PRICE, \$1.00, POSTPAID.

## AN INVALUABLE WORK.

**IMMORTALITY, OR FUTURE HOMES**  
This admirable work contains what a hundred spiritualists could not say in a lifetime. It is a masterpiece of thought and style. It is the constant appeal of thoughtful minds. It is a masterpiece of thought and style. It is the constant appeal of thoughtful minds.

Death is approaching. Whether or not, the Spirit-world is waiting for the answer. What is their present condition, and what their occupations? In this volume the spirit, differing as it may, is allowed to speak for themselves. A man is better qualified than Dr. Peches, to place a work of this kind before the people. He treats of the Spirit-world in Spirit-life. Spirit-homes of the Spirit-world; Our Little Ones in Heaven; The Per



## ASHLEY (OHIO) CAMP.

## Communication from Mattie E. Hull.

Again it is my privilege to become a resident of the Spiritualists' Villa at Woolley Park, adjacent to the pretty little town of Ashley. The meeting opened the 8th, and although it was excessively warm, each service was larger than last year on the first day. The platform in the pavilion never was more tastefully decorated than on that occasion. We missed the genial presence of some of the co-workers who were with us last season, none more than Mr. Skinner and his lovely daughter, who rendered efficient service as musicians.

The president called the meeting to order at 11 a. m. After a few remarks, followed by music, Prof. D. M. King, the "Father of the Camp," was introduced, and he gave a brief review of the work accomplished by the National Spiritualist Religious Camp Association and set forth, in an impressive manner, the principles on which the Association is founded. He referred to the grand achievements of the Central Department at Maple Dell, in the erection of a fine auditorium, and said that without doubt one would be built at Woolley Park in the near future. He gave an interesting account of the effort that he with the co-operation of Messrs. Woolley and Wandell, had made in the interest of the establishment of a camp at Millersport (near Columbus), to be known as the "Summerland Camp." He occupied some time in presenting the work that is to be taken up the present season in this camp. The dinner-bell warned us that the time had come to adjourn, and without ceremony the meeting was dismissed, to be called at 2:30 p. m.

The exercises in the afternoon were opened with congregational singing, after which the writer was introduced as the speaker. My theme on that occasion was: "What Has the Harvest Been?" I endeavored to show that there had been a great stride in the advancement of Spiritualism the past twelve months. I was reminded that my last discourse on this camp-ground the previous season was based on the question: "What Shall the Harvest Be?" Having been actively engaged in the field a greater portion of the time since then, and being careful to take observations along the different lines, I felt I was prepared to answer the question, and took for my subject, "What Has the Harvest Been?"

I am glad to say that the progress has been all that we could expect. One of the most encouraging signs is that the bitterest opponents are among those who have read little or nothing on the subject, and those who denounce in strongest terms the manifestations, are those who never visited a medium. The fact is, those who go into the investigation of Spiritualism, and continue it long enough, always feel to explore still further, and such are always repaid for so doing.

Such were some of the ideas that I endeavored to impress upon the minds of my hearers, but I will not take valuable space in your journal to give even a synopsis of the discourse; suffice it to say, I was congratulated upon my effort and assured that the address "filled the bill."

You see, Brother Francis, I am not so modest as some of my co-workers, who usually say when they are complimented, "I did not do so well as usual," or, "It was not my best." As a general thing, an inspirational speaker knows when his work meets with a response. It may not be so eloquent, or so erudite as on some other occasions, or as could be rendered by some others, but if it meets the demand, and does the useful work, it is always a good work. I do not like vain boasting, nor silly conceit; but I do like the spirit of assurance when on the side of right, and why should not a speaker know as well as a listener whether the work is commendatory? I admire to hear a lecturer say when good conditions have been furnished: "I am sure I did well." Why not? A good inspirational effort is always a compliment to the audience. So when I am congratulated upon an effort, I always feel much credit is due those who have listened to me and furnished the conditions.

Prof. D. M. King made a few remarks relative to the camp work, and urged the full co-operation of the campers. At the conclusion of the speaking, Dr. H. T. Stanley, of New York, was introduced and gave excellent tests. I say his tests were excellent: so they were, unless the many who received messages undertook to dictate the people by saying the medium had told them the truth and that he was a stranger to them. This no one believed the parties did who claimed the messages were tests.

Monday is called campers' day at Woolley Park, and is usually a day of comparative rest, but there was so much to be done the present season, that the little cotton villa presented a business-like appearance the entire day. We are surrounded by a farming community, and many who come here every season are engaged in agricultural pursuits, and must look after their crops before they leave home; consequently it makes them a little late in settling in camp, and some find it inconvenient to attend early in the morning, so the crowd is never here until the second week.

Tuesday, at 9 a. m., the children's class was organized, and the dear little ones who were with us in camp last year, and participated in the children's work, seemed quite impatient for the opening of their meeting. At 11 a. m. a few assembled to assist Prof. King in forming a class for psychic study. The work in this line is of inestimable importance to those who are seeking unfoldment in the line of psychometric clairvoyance and clairaudience. Some of us feel that the time has come when as mediums and workers in the great field of Spiritualism, we should endeavor to co-operate with the Spirit-world by knowing how to put ourselves in the best condition possible for them to guide us into the most useful lines of work. We also believe that we are spirits here and now, and need not wait until we shall have put off the mortal to realize something of our capabilities. It is not so much what is said in these classes that imparts and assists in the unfoldment of our powers, as the influence that is brought to bear when a group of persons intent on one object concentrates the mental and soul forces in that direction. Hence this work is valuable, and I would recommend it as a great addition to all camp work.

Tuesday afternoon an interesting session was held, consisting of answers to questions, short speeches, and the rendering of a poem by ye scribe on a subject given by some one in the audience. The night meetings during the entire session of camp will be devoted to lectures and the giving of tests. Dr. Stanley has thus far been the only platform worker in fact, the messages he has given have been remarkable, containing many proofs of spiritual identity. The president of the association, Charlie Waugh, is a young man, but he does well considering his inexperience. He is devoted to the work, and carries into it a kindly, cheerful spirit, that is so helpful, especially in new camps. The Waugh and Heverlo families are fixtures here; that is, they come each season. Mr. and Mrs. Granger (he is one of the officers) are residents in Ashley, but they come to the ground each season and work untiringly in the interest of the meeting. Mrs. G. goes about the grounds looking after the interest of the campers, their needs, etc., as a good mother might be supposed to look after her children. It is the same here as in every new camp, the hard work falls upon a few. But if good-will and harmony reigned upon every campground as it does here, the work would not be as hard in some places as it is at present.

The Beard family, of Columbus, are here, "bag and baggage." They have an ample residence, composed of a number of tents arranged like a house of several apartments. I am assured that Mr. Beard will build in the near future; possibly he will have his house erected the present season.

After the people are fairly settled in camp, dedications will be in order. The cottage where I am quartered is to receive a few finishing touches; but we shall aim to have it "set in order" before Mr. Hull arrives, and I intend to give him a royal reception. I will not trespass in like manner again while here. There is always so much to be done in the commencement of work in camp. With best wishes for all the camps and many co-workers,

MATTIE E. HULL.

## LILY DALE CAMP.

## All Goes On Successfully.

The fifteenth annual session of the C. L. F. A. is now in its sixth week, and as yet there is no evidence of failing interest or an abatement in the crowds and enthusiasm; in fact, both appear to increase with the passing days. The full season in its completeness promises to be the most successful ever recorded.

The advertised speakers of the past week have been among the most brilliant and able on the programme, meeting without an exception, the highest anticipations. Mrs. Cora L. V. Richmond completed a series of private classes in spiritual science; also delivered three public addresses that were beautiful and grand, before departing for other camps.

The brilliant and caustic J. Clegg Wright captured Cassadaga and won fresh laurels.

Hon. A. B. Richmond, the famous criminal lawyer, was the orator temperance day, delivering a masterly lecture upon the evils of alcohol.

Universal disappointment was expressed at the non-appearance of George A. Fuller, detained by the serious illness of his father. Mr. Fuller had never been on the Cassadaga platform, but his reputation had preceded him, and the crowds were ready to give him a warm welcome.

The alarming illness of Rev. W. W. Hicks, who was stricken down during his lecture last Saturday afternoon, cast a gloom over the camp; but we are happy to chronicle his improvement, with promised recovery in the near future.

Young Mr. Grimshaw, who kindly consented to fill the vacancy Sunday morning, was baptized with a new control, speaking with a power and force never known or heard before. Mr. Grimshaw is an earnest worker, doing valuable service in the cause.

Prof. H. D. Barrett, president of the N. S. A., occupied the platform Sunday afternoon. Taking for his topic "What Has Spiritualism Done for the World?" he thrilled and inspired his audience with revelations new and wonderful. It is the opinion of many that his address has not been excelled this year.

We noted with some surprise that a PROGRESSIVE THINKER correspondent, reporting for another camp, deplores the fact of Miss Abby Judson's failing health. Certainly there must be a mistake, unintentional of course, as Miss Judson, now located at Cassadaga, is the very picture of health, and affirms that aside from physical tired last spring, she is well, strong and fully able to continue with her public work.

The principal topic of interest during the past week, discussed on the highways and byways, in park, cottage and hotel verandas, in public and private, was the annual election of trustees. There was a vacancy to be filled, and two candidates for the position.

Election morning the auditorium teemed with the living presence of energetic stockholders, anxious to deposit their ballots, and anxious, very anxious, as to the results. When, after an hour's read, satisfaction beamed on the face of a large majority, while disappointment enveloped others. Dr. E. C. Hyde was by a good majority declared the winning candidate, and the subject of congratulation. The Doctor, who resides on the grounds, is a practical business man, of recognized integrity and unswerving principle, and his election to this important office will prove a benefit to the camp and the cause of Spiritualism.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wainwright. One of the author's most useful books. It should be read by every man and woman. Price 50c.

## LAKE BRADY CAMP.

## Various Interesting Incidents.

Monday evening the various mediums on the grounds united in giving a benefit service for the little camp newspaper, "The Brady Lake Mirror."

Quite a varied programme was presented. Madam Alice D. LePlongeon, the famous French traveler and author of "Yucatan," gave an interesting account of some of her adventures. Mrs. Zetta Elsie, the camp soloist, rendered a beautiful song, after which Miss Mabel McCaslin recited "The Hasty Pudding" in her usual artistic manner. Mrs. Nellie Ulrie gave an exhibition of palmistry. Taking the hand of O. N. Bancroft, of Millwood, Va., a total stranger, she gave him a correct character reading, telling of his past life and making prophecies for the future. She also gave several other psychometric readings from handkerchiefs, all of which were acknowledged to be correct.

Mrs. Harry Archer then sang a fine solo, after which Mr. Frank Ripley was called upon and entertained the audience with a number of tests, all of which were recognized. A pleasant surprise was given us by Mr. and Mrs. H. Pettibone, who had been away from camp and not expected to assist, but generously desiring that those who patronized the Mirror benefit should be well entertained, brought a wonderful little cabinet into the room. It is simply a construction of strips of wood and muslin that can be folded together like an umbrella. Mrs. Pettibone gave a number of tests before it was opened. The Symphony Orchestra with their stringed instruments played an overture, during which the cabinet was arranged. Mr. Pettibone then chose two ladies who were total strangers to sit on each side of him. While the three sat together in front, in full view of the audience, the orchestra again played and hands were thrust through the openings in the curtain three and four at once, keeping time to the music. A knife, fork and tumbler were received inside and rattled in time to the music. The wonderful part of the exhibition was the test condition under which it was given, precluding all aid from confederacy or collusion. The last number on this unique programme was Mr. W. E. Cole's exhibition of spirit telegraphy. He placed the little instrument on a table forming what is called a short circuit. The keyboard is enclosed in a box; thus the table contained the whole apparatus, with no wires or connections whatever. Messages after messages were ticked out, each signed with the name of some deceased friend, and containing tests of their genuineness.

Each person participating in this service received eminent satisfaction. The net receipts were twenty dollars. A. E. Tisdale, best known as the blind inspirational speaker, delivered the morning address here Sunday. In his former lectures he dealt with the higher philosophy of Spiritualism, but in this, his last here, he came down to things of every day life. Said he: "Civilization begins in a man's stomach. It is of a great value, more important how we are all to be fed, clothed and sheltered than who is to be the next president. Too long human needs have been stifled by promises. All the good things of life have been absorbed by priests and politicians. All the monasteries are built upon the most beautiful sites, where rivers and trees add beauty to their surroundings, while the hovels of those who support them may be huddled together anywhere. Obey your priest, honor your king, and you shall have mansions in the skies; but we want the mansions down here," say these vampires. "I am going to shock you," claimed the speaker. "I want orthodox religionists to go down. I am going to shock a man from the audience. Clapping and cheers echoed the sentiment. 'But all that is good in it. I want to remain, and it shall remain.'"

At the close of his address, a vote of thanks was tendered him. In acknowledging the same he said: "The thanks properly belong to the other fellow for whom I was a mouthpiece."

Frank Ripley, in giving tests afterward, said the "other fellow" was there, had given his name, and wished to be recognized as Thomas Paine. Mr. Ripley also spoke of Mrs. F. O. Hyer being present, sitting in the same seat she had occupied while a speaker at Lake Brady.

Mrs. H. S. Lake spoke in the afternoon, following a similar train of thought to that of Mr. Tisdale, but rather more on the occult plane, dealing with what is known as the "fourth dimension" of space. Said she: "If space it may be called, it contains everything which cannot be estimated from a physical standpoint. In it we must seek for the clothing for our spiritual bodies, the beautiful garments of love, charity and pure living." "To you men who smoke," said the speaker, in thrilling accents, "what will you do when you enter this fourth dimension of space, when you have no money to buy a cigar and no mouth to smoke it with?"

Miss Gable followed Mrs. Lake as test medium. Among several other tests, she gave the following to J. J. McKoy, of Leesville: "You are alone in the world, so you think. All are gone and left you, and yet your dear wife and three daughters are here with you. If you will take out your watch and hold it in your hand, they will come to you, as your watch contains their pictures." The gentleman showed his watch containing their pictures, his departed loved ones in a group, and said the test was in every way correct.

Among the many lectures delivered at Lake Brady, perhaps the most unique was given last evening at Mrs. Archer's materializing seance. Trixy, who is known as the little cabinet control, was the speaker. She acted as her own chairman and orchestra, playing on the music-box and singing. "You Shall Play in Our Yard" was the opening. She then introduced herself as Trixy Woodburn, of Missouri, aged 4 years in Earth-life and 9 years in Spirit-life. We will not attempt to imitate her peculiar child dialect, jumbling syntax and etymology into a hopeless tangle. She announced that her lecture would be on materialization, etherization, transfiguration and impersonation. She said:

"In materialization our bodies are solid on the outside; are what you call matter made from atoms thrown off from your bodies and that of the medium. One of these bodies will do for several spirit jumps in as soon as the other jumps out, before it has time to fall apart; sometimes it will, though the eyes will drop out or something. They must be quick."

At the business meeting a vote of thanks and confidence was given to the old board of trustees for their faithfulness and untiring energy in starting and improving the camp-ground and building the auditorium. Other committees also received rising votes. In fact, justice and harmony bubbled up and over like a sparkling fountain in the morning rays of success.

Mr. Bert Woodworth's test seances, after each lecture, are wonderful indeed. The tests are readily recognized by friends. Last Sunday he held the audience spellbound for nearly an hour.

One of his tests was about Ira Allen, a man who was working in a pig-pen at Burr Oak and who fell down in an unconscious condition; he was thus found away in a partially crazed condition, was given to Mr. Arnold, who recognized the test, and was the only one who knew of the circumstances.

In one of Mr. L. P. Mitchell's seances, three of the heaviest men were in turn lifted up and tossed about like a child and set down easily in the chair again by a spirit form and by spirit power. It was explained through the trumpet that the spirit form himself was not that strong, but it was done by spirit power. Each person lifted sat in front of the curtains and forward on the chair so the form could get an easy hold. When the last man was lifted the light was turned down more and the spirit form carried him eight feet from the curtains and set him down in his own chair. To those lifted it seemed as if almost nothing had held; but one mortal in lifting another would have to grip tightly. At this same seance a female form appeared at one side of the curtains and a male form at the other side, and there they stood for some time building up and gently waving the curtain, and looking out from the sides. It might be added that at the close of the seance Mr. Mitchell is too much exhausted to lift even a small man.

Mrs. Marion Carpenter, of Detroit, pleases all with her lectures and platform tests. She speaks from subjects given by the audience, and she is destined to be another of Michigan's favorite speakers.

Hon. L. V. Moulton has been sick and not able to be present. Harrison D. Barrett arrived on Friday and spoke of the needs of State and National organization to defend the cause and its workers. It was a forcible speaker and won many friends.

## RIVERSIDE PARK.

## Closing Hours at this Camp, Grand Ledge, Mich.

The last week of the new camp is closing grandly. Visitors from far and wide have been here to see its picturesque, natural and healthful advantages, with which all people are well pleased.

Mrs. Jennie H. Jackson was here last week; she is another of Michigan's favorite speakers. Her improvisations are filled with sense, melody, rhythm and rhyme. In inspiration she is a leader. She and her husband gave a stereoscopic entertainment about the World's Fair. From Onset she brought a horshoe crab. She is a naturalist.

All know Lyman C. Howe and the sallies of wit bubbling out of his improvisations. He speaks here next Sunday, August 18, the closing day.

Mrs. Effie F. Josselyn was here on Tuesday, and spoke from subjects given by the audience. She was well pleased with the harmony existing in our new camp.

Bro. Geo. F. Perkins made a flying visit and was delighted with the hale and hearty manner in which he was met and greeted, and made welcome. This feeling of brotherhood is the result of unselfishness among the promoters and workers of the camp.

The camp is a society organization and belongs to the people; and all have a voice in electing trustees, who choose their officers.

Their terms of office are as follows: J. C. Rosenberger, four years; J. S. Mudge, three years; Will Divine, two years; W. W. Howe, two years; Mrs. A. E. Sheets, two years; Geo. H. Sheets, one year; J. P. Russell, one year.

At each election the new trustee claimed the same length of time as his predecessor, so there are old members on the board all the while.

Dr. A. B. Spinney, of Detroit, was here and gave one of his old-time rousing lectures; he had his Bible and accepts all the historical proof, whether ancient or modern, on Christian or on heathen ground. Nature's laws of immortality and spirit return are as universal and eternal as gravitation, and the spiritual philosophy comes home to the peasant and the exalted scientist alike without being carried by missionaries, or being expounded by a privileged priesthood. Even children and women are drawn to the angel world to inspire and to demonstrate immortality and spirit return.

L. P. Mitchell, of Mason, has been here this last week and has been successful in his materializing seances. A female form appeared dressed in white; she withdrew as a sister stepped to the curtain, and at the same time a male form came out; so there were two forms seen at once. The forms would depart by sinking rapidly downward behind and between the open curtains. This movement no mortal could imitate so quietly, without bumping himself on the floor heavily.

When the medium comes out of his trance he is exhausted and is thirsty. Mr. Mitchell has many friends here. In one seance there were only three ladies, and the positiveness of the gentlemen prevented the forms from coming out faster. Thus we learn that natural laws govern all their phenomena.

Messrs. Verne and Montcooper, of Mason, held a materializing seance under test conditions with good success.

On Wednesday, Mrs. A. E. Sheets gave the afternoon address. She is another of Michigan's favorite speakers and the pride of Grand Ledge Camp.

Our resident and chairman general in all his ways, even-tempered in all places, and never cranky. He does not monopolize any time in talking, but he is a friend to all mediums and urges them to speak and take part in the conferences. An all-around chairman, one of the best, is W. W. Howe, of Grand Rapids.

At the business meeting a vote of thanks and confidence was given to the old board of trustees for their faithfulness and untiring energy in starting and improving the camp-ground and building the auditorium. Other committees also received rising votes. In fact, justice and harmony bubbled up and over like a sparkling fountain in the morning rays of success.

Mr. Bert Woodworth's test seances, after each lecture, are wonderful indeed. The tests are readily recognized by friends. Last Sunday he held the audience spellbound for nearly an hour.

One of his tests was about Ira Allen, a man who was working in a pig-pen at Burr Oak and who fell down in an unconscious condition; he was thus found away in a partially crazed condition, was given to Mr. Arnold, who recognized the test, and was the only one who knew of the circumstances.

In one of Mr. L. P. Mitchell's seances, three of the heaviest men were in turn lifted up and tossed about like a child and set down easily in the chair again by a spirit form and by spirit power. It was explained through the trumpet that the spirit form himself was not that strong, but it was done by spirit power. Each person lifted sat in front of the curtains and forward on the chair so the form could get an easy hold. When the last man was lifted the light was turned down more and the spirit form carried him eight feet from the curtains and set him down in his own chair. To those lifted it seemed as if almost nothing had held; but one mortal in lifting another would have to grip tightly. At this same seance a female form appeared at one side of the curtains and a male form at the other side, and there they stood for some time building up and gently waving the curtain, and looking out from the sides. It might be added that at the close of the seance Mr. Mitchell is too much exhausted to lift even a small man.

Mrs. Marion Carpenter, of Detroit, pleases all with her lectures and platform tests. She speaks from subjects given by the audience, and she is destined to be another of Michigan's favorite speakers.

Hon. L. V. Moulton has been sick and not able to be present. Harrison D. Barrett arrived on Friday and spoke of the needs of State and National organization to defend the cause and its workers. It was a forcible speaker and won many friends.

Mrs. A. E. Sheets went to Island Lake on Thursday, Woman's Day there, and gave the address. The greeting of old friends brought tears to the eyes of all and brought the audience in sympathy with her, so that she gave a beautiful effort to her audience.

On Friday night in Mr. Mitchell's seance, a little girl, about two and a half feet tall, materialized in white dress and had a white cloth around her head and chin as when laid out for burial. I leaned over and heard her whisper the name, "Edna." Her relative stepped to the curtains, and down the little form went into fragments on the floor.

In the same seance a man came out having a white cap; he held up his hands and began working with his fingers; we saw white lace as if he spun it with his fingers; he held it out for me to clip off a piece, which I did; then he wove some more and gave it to a friend, withdrawing behind the curtains; he appeared like a foreign spirit. Then Spirit Dr. Cutter spoke through the trumpet, saying he wanted a piece of the lace sent to the medium's wife. The evening before I asked for some materialized lace, and I was told that the spirit who makes the lace was absent and working at Cassadaga, but I should have some lace in time.

Individually, I understand that all these and like materializations are perfected by the concentration of the spirit's will-power, holding the forces and chemical elements about his ideal. When the form can no longer be thus held together, it is drawn downward by the law of gravitation, and toward the medium by attraction, from whence most of the forces and atoms are drawn. At the close of the seances, I have heard Mr. Mitchell say that he felt as if his muscles were all drawn out of him, and he was as tired as if he had been in the harvest field working all day; at such times he acts and looks much exhausted. As he comes out of his trance he is sweaty, and thirsty, and, like a race-horse, he must be groomed and cared for.

## WHICH MAN WINS?

## The one with steady nerves and a clear brain. That means, in nine cases out of ten, the man with a good digestion. A Ripans Tabule after dinner may save to-morrow's business.

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SATURDAY, AUGUST 31, 1895.

God's Great Displeasure.

"Struck by lightning," says a telegram from Quakertown, Pa., on the 5th inst., announcing the descent of a bolt of Jove on the Methodist church of that town, wherein twenty worshippers were prostrated, and several were severely injured, some of whom it is thought fatally. These events are so common, and have been mentioned so frequently, it may almost seem tautologous to refer to them. We do so in this instance to revive a "celebrated case" of a few years ago.

The papers of the day were filled with painful details of an affair which transpired in Arkansas. An infidel, who neither feared God nor loved the Devil, so ran the story, became terribly angered. Being a swearing man (a very silly habit for an infidel), he called down the vengeance of God on the object of his wrath. Having been reared in the church, and learned its lessons all too well, he overdid the task and angered God, so the latter gave evidence of his displeasure, by hurling down one of his fiery bolts and killing the blasphemer on the spot. Those in the poor fellow's company, having witnessed the vengeance and swift retribution of the Divine ruler, gathered up the remains, and buried them in a deep grave on the spot where he was slain. As the task of burial was done, one thoughtless fellow remarked, the offender was now beyond the reach of further harm, when down came another bolt, which opened the grave and scattered fragments of the mangled corpse all over the field, making it impossible to collect them.

The very learned, distinguished and highly veracious Rev. DeWitt Talmage, from his Brooklyn pulpit, drew by his powerful imagination, a lesson from this speaking affair, a warning to infidels, which was simply withering. Some fool infidel, whose curiosity got the better of his judgment, appealed to the Christian father for a definite location of this thrilling event, that he might aid in making it more public; but the grave Doctor had not troubled himself. It was enough that God had taken the punishment of blasphemy into his own hands, and had taught unbelievers a lesson which he hoped would be effective. The inquirer was not satisfied. He was determined to trace the story to its source. Aided by the press he found it originated with a backwoods sheet in Arkansas, and it came in the form of a contribution from a distant part of the State. When chased to its hole it proved to be one of the agonizing productions of that literary Munchausen—Muhlaton—who is never content to detail ordinary events, but gives rein to a vivid fancy, and he told a story he knew would delight the readers.

Those who have watched the eventful history of this modern Munchausen will recall his vivid description of the emergence from the sea of the lost Atlantis, soon after the appearance of Mr. Donnelly's book giving an account of its submergence. The account of its resurrection was told with great particularity in the New Orleans Picayune. A clerical friend, personally acquainted with the editor, wrote inquiringly for the facts. The reply: "The statement was from the pen of a vagabond press correspondent, and gained a place in the Picayune columns during my temporary absence from the city."

Soon after a cave was discovered filled with the remains of a lost people. It greatly excited the Mammoth Cave in dimensions, and its display of relics of ancient art was just marvellous. It was the production of Muhlaton.

Then a meteor fell in Texas. It covered a whole acre, and sank more than a hundred feet into the solid earth. The only regret is the story was not true, and that both Muhlaton and Talmage had not rested beneath the sunken rock.

The mother of Vauban, the French military engineer, was very skillful in mathematics, and gave her son a taste for the same kind of studies.

All Deserve Execution.

It matters little which way we turn, to savage nations or to civilized, religious hate is tyrannical and destructive of life. The fetich worshippers of darkest Africa have their counterparts, in the most enlightened nations. Even countries protected by law find it impossible to shield its citizens from the violence of opposing sects. Look at Catholics in our own America, resorting to mob rule to protect their religion from fancied insult! And, then, Protestants warring on Catholics, and both on Chingmen! It is not so much because the latter are of another race, as it is they are Jeshi-worshippers, which led to the California riots a few years ago, and to the slaughter of large numbers of them a little later in the mopping region of the Rockies.

We are horrified with the news from China, of the massacre of Christian missionaries and their families by the benighted and fanatical followers of Confucius; but it is only a repetition of similar scenes of violence common to all the ages when creeds have been brought in conflict. To-day the Chinese are murdering Christians; a few days ago it was Christians who were murdering Chinese, and yesterday the American Government was contributing largely from its resources to recompense suffering families for the slaughter of loved ones by a merciless mob.

Churchmen talk and write learnedly of the peaceful methods of Christianity in winning converts to its faith. What ever may be the fact now, it was not always what is alleged. The great conquests of Christianity were made with the sword, on gory battle-fields. When nations were overcome by superior force then the war was waged on individuals, the Inquisition finding their victims among those they branded heretics.

The press now teems with recitals of violence upon ineffective missionaries in China. These Chinese offenders are only repeating acts of Christian violence. The time was when a country looking out upon a favored nation which was enjoying greater superiority than theirs, ascribed its prosperity to a more powerful god, and would send messengers to that nation, negotiate with and purchase that god so as to ensure his aid in their interests. No favored nation thought of forcing its god on an unwilling people; and yet this is just what outside countries are trying to do in virtually forcing Christianity on China. The people of China have not invited Christian missionaries there. They have a religion of their own, better adapted to their needs than is Christianity. It has protected human life for thousands of years, while Western nations have been torn and wasted by desolating wars.

The government of China, in opposition to the wishes of its subjects, has been forced by Christian cannon to give asylum to Christian missionaries; but the people rebel, as would any other self-respecting people. Their wars on women and children are no more abhorrent than were similar outrages by Christians in past centuries.

We have only words of hate for any people, sect or creed which employs violence to advance or suppress faith. The savages of Africa, the barbarians of China, and the devotees of Jesus, all who would promulgate a religion, or put it down by bloody methods, deserve and shall receive our severest execrations.

Rough on the Preacher.

There must be a terrible wrong somewhere which should be righted. When a clergyman aspires to a secular office and gains it, of course it is his, and he ought not to be disturbed in its peaceful possession; but news comes from Superior, Wis., that Rev. C. S. Starkweather—who was elected mayor of that city, has been impeached by the city council. The telegraphic dispatch from there says:

"He was found guilty of extorting money from the police and firemen in consideration of allowing them to retain their positions, and of agreeing to accept money from the saloon-men and gamblers for allowing them to run as they pleased."

The possibilities are, the reverend divine, in accepting the office of mayor, innocently supposed he was to exercise the same rights, enjoy the same privileges and immunities, and be protected in their possession. Other folk who are not preachers. The denunciation of saloons and gambling belonged to his trade as a pulpitist; but when clothed with the prerogative of a great office he could see no impropriety in making a little money by farming out these franchises to his friends for Christ's sake. Then the wicked aldermen who had determined by ordinance to suppress the saloons and gambling, literally sat down on him; and now the great question which agitates the people of Superior is, whether Rev. Starkweather is their official head or merely the head of his church. And that must be decided by the courts.

Evidence of God's Displeasure.

The Episcopal church at Centerville, Ct., was an object of displeasure to Almighty God; so, on the 30th ult. he hurled one of his thunderbolts at the belfry, and knocked it into smithereens. The world is governed by special providence, if we can trust the Bible and the preachers. Our earnest search is now to find the church against which he has never displayed his wrath. Did any one ever hear of a Spiritualist church having incurred God's displeasure? Has he ever shown any special hate for those whom churchmen dignify with the title "Infidel"—not in the faith? that is what we want to know.

Lisbon, the capital of Portugal, was one of the most pious cities in the world. Its people were all good Catholics; but something went amiss. We don't know what. The earth opened on November 1st, 1755, and down went the city, and down went the people, from 30,000 to 40,000 of them perished in an instant. That should have been a warning to the world, to put no trust in the saving grace of Catholicism—provided every calamity, as the church so often claims, is a special visitation of God for the punishment of sin.

Cunning Old Rome.

The slimy old octopus is reaching out its tentacles to capture the colored people. An order of colored nuns has recently been established in a Southern city, with a "mother" at the head of it. Rome is cunning, and is straining every nerve to conquer.

Better than Jesus.

It is a pleasure to record the fact that the Chicago Presbytery, on the 8th inst., by formal action recommended that fermented wine be no more used at communion service in any church within its jurisdiction. This proposition to use unfermented wine as a substitute should meet with approbation by every lover of temperance reform.

But the proposition carries a lie on its face, which should be next remedied. Wine is the fermented juice of the grape. It is not wine until it is fermented. To that time, it is simply the juice of the grape, known in commerce as "must," from the Latin "mustum." It was wine, and a very superior article, according to the statement of the governor of the feast, which Jesus made at Cana, and it was wine which was metamorphosed into his blood, which did service at the last supper. Churchmen now see the tendency of forming a drinking appetite by tampering with prayer-meal wine, so they are improving on the teaching of "our Lord" by a non-intoxicating substitute. It is well.

A Hopeful Sign.

A hopeful sign of the times is seen in Catholic Mexico, where a commission from the liberal party has been formed for the purpose of compelling a rigid enforcement of the reform laws framed by Juarez to control the privileges of the clergy. The commission proposes to discover and suppress hidden convents, and to compel the clergy in the interior towns to suspend public processions of Romish character. Thus it would seem that even Catholics themselves are tired of priestly impositions. The late revolution in Ecuador was largely a revolt against the domination of the Romish church. Convents were thrown open, and such of the nuns as desired liberty were allowed to depart. A number of priests were forced to fly.

SOLITUDE AND SILENCE.

How Nature Does Its Best and Finest Work.

Nature's best and finest work is done in solitude and silence. The precious pearl is developed in the oyster, far away even from the sunlight, as the coarse bivalve lies hidden deep down in its ocean bed. The diamond is imprisoned in the mine, knowing its own glory only when rescued from its cradle of darkness, and the gold for which men even sell their souls is created by the mighty alchemy of nature, deep in the bowels of the earth. The dew which recreates the freshness of the earth in summer time, is begotten in the darkness, and the secret of the chemistry of the universe is only to be unraveled by a careful search behind "the appearance of things."

This thought is suggested as I realize that we are nearly at the end of the Lenten season, when for forty days each earnest communicant is expected to retire into the solitude of his own soul, and work out the problem of his own nature; to reflect upon shortcomings, to encourage holy aspirations, and by acts of devotion bring the soul nearer to a full comprehension of, and a closer communion with the highest ideal of life.

We are bidden to overcome the world, and to that end surely once a year, at least, one should be able to overlook the world, to put a sort of private vantage ground, quietly aloof from all, and in the solitude of his own soul, to see the world as it really is. The evolution of a higher spirituality, which surely is the first object of the Lenten fast, can best, if not only, be attained by a retirement from the common environment of life, and by seeking solitude so far as may be consistent with the duties arising out of the relations of life. Thank God! one's soul is never imperiled by devotion to the nearest duty, even if that duty conflict with the highest development of spiritual possibilities—spiritual evolution. Such is verily impossible when society coquets with conscience, and gives up time to Lenten luncheons, Lenten concerts, Lenten dinners, and heaven save the mark, Lenten wassels!

Apart from the church's ideal, the value of solitude for a definite time can never be overestimated, and it pleases me to imagine what great achievements in the higher arts might be made if artists, musicians and men of letters could be free from the distractions of social and commercial life for the six weeks of Lent each year, and at Easter could offer each at the altar of his own patron saint the production of the time of sacred seclusion. Alas! so many dreams of beauty are lost to the world because of the lack of time and quiet in which to render them imperishable in marble, oil, verse or tune.

Very few people think of the value of seclusion. It is the only opportunity to become acquainted with one's self, to subdue what is undesirable, and at the same time, come in closer touch with great truths, with moral principles, with nature, eye, even with God, who is the fountain, as he was the creator, of all life. Somewhere I have read: "Solitude is God's closet, the sacred auditorium of the secrets of the higher life," and in the quiet of a Lenten retirement from society's beguilements, one can almost be sure of a conscious generation of noble purposes, and the soul dilates to its greatest majesty, and when the time comes for a renewal of everyday associations, whose so drains and dissipates one's best forces, there is, for a time, at least, a consciousness of reserve of power gained by the rest, and by the entire change of routine of life.

Fortunate, indeed, is it for us all that to some extent, at least, the church's Lenten season is recognized, and, although few are able to seek that seclusion, which Richter said "was a spiritual fountain hall full of medicinal waters," yet any can withdraw into the privacy of his own home, and by slight effort, can even in this brief season develop some degree of spirituality, and indulge in sacred memories, and can be for much of his time alone with his own soul, his destiny and his God.

JULIA HOLMES SMITH, M. D.

A dose of Ayer's Cherry Pectoral taken in time has prevented many a fit of sickness and saved numerous lives. This proves the necessity of keeping this incomparable medicine where it can be readily reached at all hours of the day and night.

A SERIOUS QUESTION AS TO WHO ARE THE HEATHENS.

MISSIONARY WORK.

An Exceedingly Lively Tilt, In Which the Whiskey-Breeding Missionaries Get the Worst.

FRANCIS B. WOODBURY PRESENTS SOME TELLING FACTS, SUPPLEMENTED BY SIMON WOLF—AS USUAL, SOME ONE HAS TO RISE WITH "YOU LIE" ON THE TIP OF HIS PEN.

I desire to thank the editor of the Post, Washington, D. C., for myself and many others, for his liberality and the position he has taken in his editorial columns, on those great and important questions of a free press, free speech, and constitutional rights, as regards religion for all people.

His editorial articles in regard to the persecution and prosecution of Seventh Day Adventists and Salvation Army people cannot be excelled. I can give him a long list of the names of my own people who have recently fallen into bigoted clutches, but that is not my object at present. He has also shown his liberal and progressive spirit by his publication of Mr. Wolf's letter. He has hit the nail square on the head in regard to the missionary business. Thousands of dollars have been expended in India, China and Japan that could have been better used in America. Think of this: Last winter a poor woman in this city walked the streets with a child in her arms, ill with a contagious and malignant disease, from early morning until evening before she could find a place to care for or have the child properly nursed. This would be impossible in some so-called heathen countries.

The lectures given in this city last winter by representatives of the Jains and other people in India proved this. It is a fact that natives of the Orient are hounded and harassed by over-zealous missionaries.

Our civilization is all right in America, but in India it surely in many cases has wrought positive harm.

Among my many correspondents is K. Chakravarti, of Calcutta, India. In a recent letter this accomplished native says:

"India is financially poor but spiritually happy. In time of famine the poor are fed by private individuals, some feeding from five hundred to six hundred a day. It would be stating a fact, that the Christian missionaries were the early pioneers of Western education in India. They did at one time great good to India, which outweighs the evil of a few conversions here and there. What are even one thousand conversions here and there to the many millions of Hindus? The cases of conversion are becoming less and less every year, as the natives are understanding the worth of their own religion and the motive of the missionaries for advocating conversion. A case of conversion is looked upon as a calamity, a calamity which separates the family from which a member is thus separated forever, and a calamity to the individual converted, who suddenly thinks himself free to eat, drink and live as he pleases. As to your words, 'Saving souls through Jesus,' I doubt very much if the converts improve any, socially or spiritually. They are obliged to marry among converts or very low classes, and thus degenerate very fast. A case as mentioned by you (the woman with the sick child) is unknown to us. If, for instance, any one comes to me or my temple, I am bound by social and religious laws to look to his or her wants at sight. Such homelessness as mentioned by you demands my fullest sympathy and aid."

"In India one word only, 'atithi,' is sufficient for one to find temporary shelter and food in a fellow-man's house. The word is so much respected that if there be not sufficient food in the house for the inmates and the stranger, the food there is is shared with him. Then, you see, there are numerous temples all over India where devotees and poor people find every day food and shelter. Our temples are not only places of worship, meditation and prayer, but they are places where daily the poor are fed. We have no workhouses for the poor, no poor-laws. Beggars go about every morning from house to house and get something from each. If a man among us always turns away beggars from his door, his neighbors would shun him and look upon him with contempt. Nobody would see his face the first thing in the morning. Consider, then, how a selfish man is looked upon among us. To those religious men who have left the world and gone to bleak mountain places to meditate, men in the plains send food and blankets."

"Think what a national calamity it would be to introduce the Western system of living and religion, etc., in India. As regards Christian religion, I beg I may be permitted to say as I think, that it is a part of the ancient Hindu religion, enjoining love for mankind and forgiveness. Our religion, so to speak, is the complete religion. It not only improves morals, but develops the powers of the soul and inculcates love for mankind, spirits, and the Spirit-world and God. It teaches how the body should be trained to ward off disease and how temptations are to be withstood."

"If a tree is to be judged by its fruits, then Hindu religion is the best."

"K. CHAKRAVARTI."

"Calcutta, India."

I will not intrude on your valuable space to make any comments.

FRANCIS B. WOODBURY, Secretary National Spiritualists' Association.

Washington, August 14, 1895.

NEVER USED A KEY WHILE IN THE ORIENT.

I have read with more than usual interest the admirable editorial in today's paper (The Post, Washington, D. C.) on the question of the missionaries in foreign lands. Only last evening, I made use of the same argument, and in addition thereto, asked the pertinent question: "How the good people of New England, who believe in the different schisms of the Protestant faiths, would like the disciples of Confucius and Mohammed to come there and interfere with their beliefs and religious feelings?"

The native Chinese and Armenians, when let alone, are no worse and no better than any other class of humanity in any other part of the world. They have their ideas of faith, and have as much reason for its belief as we have. We send annually thousands of our best men and women into foreign lands to combat the religious ideas of the natives, and to convert them to what is called "Christianity" and "civilization," and yet, speaking by the card, I can say that, during my sojourn among the people of the Orient, I found a spirit of liberality worthy of all commendation, and the Jew, and Christian, and Mohammedan were living side by side, worshipping God according to the dictates of their conscience, just as we do here, provided that the natives of the soil, who certainly have some rights, are not interfered with, and not harassed and hounded, as they now are, constantly, by what is called "missionary work."

of New York or any other city neglect their duty, spend their money on luxury and summer excursions, and allow their brethren to starve? God will hold the rich responsible for the abuse of wealth, but He, too, will hold the Christian responsible for disobedience.

Take a case in point: Jerusalem has had more endeavor expended upon it to improve its religious character than any other city since the world began. The Lord of Glory taught in its streets; the twelve apostles preached there; and yet Jerusalem remains to-day one of the most wicked, if not the most wicked, city on the face of the earth. There are certain persons so depraved, so ungodly, and so obdurate, that you can do nothing with them. No use wasting your time with such. In fact, we are commanded not to do so, viz.: "Cast not your pearls before swine."

It is rather strange that any man in an enlightened country should compare the morality of Mohammedanism with that of Christianity. The Bulgarian atrocities that brought on the Turkish-Russian war of 1877, and the late Armenian atrocities, hardly show up the former in a very favorable light. Every country under Moslem rule is distinctly going to destruction. The slave trade, with its barbarous cruelties, is now being carried on and extended in Africa by Mohammedans. But wherever Christianity is genuinely accepted, there peace and plenty, righteousness, enlightenment and prosperity abound. Madagascar has been turned into a prosperous, civilized country by it. In hundreds of the South Sea Islands the inhabitants have changed by the influence of Christianity from cannibals, rioting in the most hideous cruelties and religious rites, into happy, peaceful communities.

Such anecdotes as he relates are exceedingly hard to authenticate. If a Mohammedan ever did say that there were no Christians within forty miles of any place on the Bosphorus he lied, for there are thousands of Greek Christians all round there.

It is a mistake to suppose that Eastern people are honest. I have lived among them—not merely traveled—and I know the Hindus are the greatest adepts on the face of the earth at lying and stealing, and the other nations of Asia are not far behind.

At the spirit of the Parliament of Religions at Chicago, where a few leading lights from each sect of religion came—not whole nations with their main aim and uncharity—will never be realized. The religion of the God-man alone will eventually prevail, and cover the earth with its blessings.

REV. O. R. BOURNE.

W. E. CLENDANIEL OF THE WASHINGTON LYCEUM MAKES A GOOD POINT.

The recent able remarks in the Post on the subject of foreign missionary work would seem to require no additional ones, but to my mind there is one point not clearly brought out so far, i. e., that our government is a purely secular one, and not committed to the support of any religion or church. While the atrocities recently committed are horrible, and demand for humanity's sake that all steps possible be taken to prevent their future occurrence, the fact remains that our government is compelled to place itself in the unfortunate and inconsistent attitude of supporting by force of arms the maintenance of a particular religion on foreign soil in defiance of the wishes of the natives. Let such of our citizens, including missionaries, as have the time, means and ability, devote their energies to the alleviation of suffering among our own countrymen, when it will be found that there is work enough at home for all.

W. E. CLENDANIEL.

STUNNING REPORT IN REGARD TO MISSIONARIES.

A cable to the New York Herald, of August 17th, from London, gives the following:

"The United States cruiser San Francisco will on Tuesday next proceed to Havre, where she will go into dock to be cleaned and overhauled. The work will take at least a fortnight, and much longer unless the vessel is ordered away by the United States Navy Department. Rear Admiral Kirkland, commanding the European station, whenever he speaks upon the subject, is emphatic in his condemnation of the missionaries in Turkey. He says that he has found that one of the most prominent Sunday-school teachers in Syria spent three years in the penitentiary at Pittsburg, Pa.; and that, taken altogether, they are a bad lot. The cause of all the trouble, Admiral Kirkland asserts, is that, relying upon the protection of the American government, the missionaries defy the local laws, and do not merit the despatch of a warship at every appeal made by the missionaries, most of which appeals are not true."

Rather Monotonous.

Save the eternal singing of "holy, holy, holy Lord, God of our salvation," the orthodox heaven seems to be a place of eternal idleness. There is no advance in knowledge, no growth in wisdom, but on and on through a termless eternity it is "holy, holy, holy Lord, God of our salvation." Please, good Peter, ticket us to the lowest place in Pluto's empire, anywhere to save us from eternal monotony, the base of life and happiness.

The Difference.

The Creator equipped our primal ancestors with every faculty requisite for rendering life here a blessing; but left it to their own energy, perseverance and self-reliance to develop their latent potentialities.

Churchmen would have it understood this life is only a preparatory state for a world of happiness that awaits us beyond the grave, and that misery is the normal condition of mortality.

"Temple Talks," by one of the Magi, Vol. I, are a series of lectures, delivered through France, by an ancient Egyptian Master of Wisdom, who is a member of the Hermetic Brotherhood. They are a most able and earnest presentation of the higher spiritual philosophy on such topics as "Power of the Will," "Mecanism," "How to Gain Power," "What Man Thinks He Is," "What Man Really Is," etc. The book is really a text-book for suggestion, meditation and spiritual growth. Price in stiff cover \$1.25. For sale at this office.

A poor man served by these shall make a rich man.—Mrs. Browning.

CHICAGO CAMP-MEETING.

Continued to September 18th.

The soaking rain of Friday night proved a great boon to the campers, and as a consequence there was a good attendance Sunday morning, and a noticeable increase in the afternoon.

The morning services were conducted by Mrs. Scovel. The theme for her discourse was, "Though dead, I am still living," and she handled it well.

AFTERNOON SERVICES.

A statement was made at the opening of the afternoon services, by President Porter, regarding the progress of the new organization, which, in substance was as follows: "We have a certificate from the State Auditor, entitling us to a name—'Spiritualists' Chicago Camp-meeting Association'; a seal—paid for; a stock-book—paid for; and when we get five-hundred shares of stock subscribed, for which we give temporary receipts, we can procure a charter and issue our stock." He would not, in speaking of the inadvisable, acknowledge the wisdom, nor commend the act of making so great an involvement, "but it was made and has to be met—it must be paid." As to the sureties, now four in number, this is certainly true, unless otherwise the amount can be raised.

The president erred when he said that the seal was the first ever owned by a united Spiritualist association. That might be true of Chicago united Spiritualists, and no doubt he meant it thus, but every chartered association in the land has a seal.

We had hoped to be able to procure the complete financial statement for this issue, for the month of August, but found the matter, so far as the present financial secretary is concerned, in a chaotic or unbusiness-like condition; no fault of Mr. Clark's either, as nothing in the way of books have been turned over to him, only a conglomeration of bits of paper, from which to glean a statement. We are promised a statement, and shall expect it for the next issue of THE PROGRESSIVE THINKER.

We give it from experience in such cases that nothing gives a purer air of substantiality to an organization than the officers to be open and frank regarding all their doings, especially in a financial way. If they are behind, let the statement show it; if ahead, let that be shown, and confidence is established at once. They are now placing their stock on sale for a permanent association; nothing would more takingly inspire solid business men to subscribe than to read a clear, concise and business-like record of the entire financial work of the institution. Brother Allen, the present treasurer, gave us his statement from the 17th to the 25th inst., and promised the entire statement. The totals are as follows: Received, \$31,455; paid out, \$255.38. This does not include Sunday's gate receipts, which at 7 p. m. were \$71.40, probably reaching \$75 all told. Brother Allen thinks, with us, that the financial statement is due to the Spiritualistic public, and will be advantageous to the association. So, also, do Secretary Clark and Dr. Greer, and all others with whom we conversed.

Dr. Willis Edwards and Ada Foye spoke and gave tests to an audience of about four hundred in the afternoon, who seemed highly pleased with both talks and tests.

The camp has extended its session to the 18th of September. This is without extra rent, and in the desire to allow allotted ten days for completing their organization, and in the hope of meeting their large indebtedness.

A cloud of sadness was thrown over the audience by the announcement of the death of the dear old companion of Father Williams, full notice of which will be found in another column of this paper. Special memorial services in the pavilion next Sunday afternoon.

At the request of your scribe, the president asked all those in the afternoon audience, who endorsed the philosophy of Spiritualism, to arise, and all arose in a body, and on a request that all who do not take any Spiritualist paper arise, about one-eighth arose. This was an agreeable surprise, indeed, and shows that the philosophy is keeping pace with the phenomena.

The floral decorations about the rostrum were grand and inspiring.

The president of the German Society of last Sunday's services informs us that we bungled their names, and we apologize in plain English, and spell them thus: President, Charles Voelker; and Carl Bluttarsch and Fritz Obrack were the speakers.

The past week has been one of encouragement to the management and interest to the public.

DR. T. WILKINS.

Mohammed revered his mother and inculcated similar reverence in his teachings.

St. Augustine, in his books, speaks of the debt of gratitude he owed to his mother.

Haydn dedicated one of his most important instrumental compositions to his mother.

Sydney Smith's mother was a clever conversationalist and very quick at repartees.

Von Ranke's mother was literary and the author of several essays and other works.

One of the few redeeming traits in the character of Henry VIII. was his respect for his mother.

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Coleridge revered his mother. He once said: "A mother is a mother still, the holiest thing alive."

The mother of Lord Cornwallis did not, at first, favor the idea of a military career for her son.

Mozart's mother was a delicate, spirituelle creature, who it is said, seemed more soul than body.

It is said that the mother of Charles Darwin had a decided taste for all branches of natural history.

The character of Washington's mother is too well known to need more than an allusion.

Hasty counsels are generally followed by repentance.—Liberius.

If your body is erect, your shadow will be straight.—Chinese.

Joy is an exchange; joy flies monopolists; it calls for two.—Young.

The man of thought strikes deepest and strikes fastest.—Overbury.

A good inclination is but the first rude draught of virtue.—South.



By Wm. Henry Barr. Price 5 cents.

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By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

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A sequel to "There Is No Death." By Florence Marryat, author of "The Dead Man's Message," "The Bluenosed," etc. Price 25 cents.

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**BEYOND THE GATES.**

By Elizabeth Stuart Phelps. A highly entertaining

















Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

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CHICAGO, SEPT. 7, 1895.

NO. 302

## THE SAGE OF GASSADAGA.

HE VIVIDLY PORTRAYS THE BEAUTY AND GRANDEUR OF TEMPERANCE.

### A LECTURE

BY HON. A. B. RICHMOND,

At Lily Dale Camp, N. Y.

A few years ago I was invited to attend a temperance meeting at Chautauque Point. While seated in the auditorium, waiting for the speaker who was to precede me, I heard an old gentleman, whom I knew to be a devout believer and a good Christian, remark to another, who sat by his side: "The temperance question is an old story. It is worn threadbare. Nothing new can be said of it, and the people no longer take any interest in it."

This remark set me to thinking, and I thought it ought not to be true. I thought that any story that had for its aim the object of the advancement of the moral condition of mankind never could and never ought to grow old. I knew that my old friend was a firm believer in the doctrine of the atonement. I remembered that the story on which was founded his Christian faith, that of the awful tragedy of Mount Calvary, had been told by a conscientious, pious ministry all over the world for nearly two thousand years, and that to-day, to the humble sinner at the foot of the altar, that story was as new and full of interest as it was to the people of Nazareth in the infancy of Christianity. I knew that my old friend firmly believed that the civilization and enlightenment of the world was because that old, old story had been so often told, and that where it had been most frequently narrated, there mankind was the most prosperous and happy. And I remembered that even that story had, as my friend remarked of temperance, been worn threadbare by off-repeating tongues; that for hundreds of years a fact or incident had been added to it that was not known to the shepherds who fed their flocks on the plains of Judea, or the humble fishermen of Galilee.

And believing, as I do, that temperance is the HANDMAID OF ENLIGHTENED MORALITY,

I do not believe that its story will ever grow so old as to lose its interest, until the time shall come when the evil of intemperance shall be blotted out and men shall no longer be licensed by law to tempt their fellowman to sin and crime; when the sentence taught us by the greatest medium of earth: "Lead us not into temptation, but deliver us from evil," shall be the motto on all the titles of every volume of laws of all the nations of earth. This is the subject or text of my lecture.

#### MY EXPERIENCE

In our courts has satisfied me that intemperance is the direct cause of nearly all the crime that is committed in our country. I have been at the bar over forty years, have been engaged on over four thousand criminal cases, and on mature reflection I am satisfied that over three thousand of those cases have originated from drunkenness alone, and I believe that a great proportion of the remainder could be traced either directly or indirectly to this great source of crime. In ninety-eight cases of homicide seventy have been caused by the maddening influence of strong drink. I have seen upon the counsel-table of our courtroom the skull of an aged father, who was killed by a drunken son. My brother and myself sat by his side as his counsel, and I shall never forget the look of that son when the ghastly evidence of his guilt was laid upon the stand before him. That silent yet eloquent witness—it was but an arch of bone, and had been carelessly by the jury in their investigation, yet it had once been covered by a father's gray hairs; beneath it had throbbed a brain full of pride and affection for the son who was now on his trial for murder, and as it passed from hand to hand, the fearful expression on the face of the accused plainly told the terrible feeling of remorse that filled his soul. It was a wicked and most unnatural crime, and begot feelings of loathing and horror in the breasts of all who witnessed the trial. Yet it was not in reality the son who committed the crime, but THE DEMON THAT LURKS IN EVERY CUP of strong drink. And that cup had been filled and placed to the lips of that son by the hand of a most respectable member of society—a man who had a license from that very court to sell that which maddened the brain and prompted the hand to murder.

#### SOME VERY SAD SCENES.

I have seen upon that table the skull of a little child, with the evidence upon it of a murderous blow, inflicted by the hand of a drunken mother. Yet it was not the mother who committed that most unnatural crime. All our knowledge of the promptings of the human heart deny the charge. Who then? Remember his own mother and her maternal love could believe it? No, a demoniacal spirit had violated the sanctuary of the mother's heart, and cast out the tender, loving tenant that once resided there, and that was the spirit of

strong drink, sold to the woman by a man who held a license to sell under the seal and sanction of that very court.

I have seen upon that table the blood-stained skull of a wife, cleft from top to base by an ax in the hand of a brutal, drunken husband, who came home from a neighboring licensed beer-shop, reeling, drunken and maddened by drink there sold by a most respectable dealer—by a man who had a legal right to sell that poison whose effects are more terrible than the plagues confided within the fabled box of Pandora, and under whose baleful influence

"The hand that should shield the wife from ill, In drunken wrath is raised to kill."

I once defended a man for killing his own brother, by whom, in a fit of drunken frenzy, he had been attacked there sold by a most respectable dealer—by a man who had a legal right to sell that poison whose effects are more terrible than the plagues confided within the fabled box of Pandora, and under whose baleful influence

He had acted in accordance with the law, and did not one of England's greatest and best men say that "The law was that science whose voice was the harmony of the world, and whose seat was the bosom of God."

THE CUP AND HOLY SACRAMENT. And do not even the sacred ordinances of the church sanction the use of the cup of crime and woe, in the so-called holy sacrament, wherein the blood of the Nazarene is typified by the wine that prompts the heart to crime and lips to blasphemy that never uttered an oath before.

Oh, strange incongruity in a Christian country! The great source of evil in our land is drunk in commemoration of him who, if orthodox be true, suffered for our sins and died that man might live.

#### THE LEGACY THE DRUNKARD LEAVES.

A client of mine once called on me to draw his will. The will was drawn and left in my keeping. In it he made ample provision for the support of his family and the education of his children. Ten years passed away; his property was gone, and he had died a drunkard's death. I stood by his coffin, for he had been my friend, and as the dust was returned to dust, I thought of the will he once made, and the legacy he now left his family. Yes, I thought of a drunkard's will! It could be written in a few short sentences: "I will and bequeath to my heartbroken wife the memory of broken vows, blighted hopes, penury and woe. I will and bequeath to my little children poverty and shame, and to the rest of my kindred I will and bequeath the recollections of a mispent life and the monument of a drunkard's grave." Oh! how many such wills are recorded in the great book of man's destiny and fate!

How many such monuments are found in the cemeteries all over our land, not built alone over the remains of those whose feeble intellect have rendered them easy victims of temptation and sin; or, go where you will—visit the cities of the dead in every land—and there lie the remains of poets and statesmen, kings and subjects, men of the brightest intellects as well as of feeble minds, hundreds upon hundreds, thousands upon thousands, yes, millions upon millions, filling drunkards' graves; for the demon that has so long devastated the earth spares neither rich nor poor, plebeian nor patrician, but all alike are its victims. From him who, with his godlike intellect,

"Touched his harp, and nations heard entranced,"

"Who with the thunder talked as friend to friend, And wove his garland of the lightning's wing;"

down to him "Who never had a dozen thoughts in all his life, and never changed their course, But told them o'er, each its customary place, From morn till night, from youth to hoary age."

Yes, from every station in life, the demon runs demands victims for his altar. The holy vestments of the church and the sacred emblems of justice are no protection against this demand. Yet a Christian people will by law

#### PROVIDE VICTIMS FOR SACRIFICE

and will grant licenses to tempt men to sin, and then punish those that are tempted; will in the name of the law legalize and license the great source of crime and then punish the criminal. Shame! shame!! on such a law and the

people who sustain it. Oh, monstrous incongruity in a people who with the right hand erect churches in the name of the living God, and ask men to repent, while with the left they build prison-houses and scaffolds, and by law tempt men to occupy them.

#### A CHEMICAL ANALYSIS.

I was once called upon to analyze a bottle of liquor, in a case of suspected poisoning. I took it into my laboratory and applied the chemical tests that science had developed, and found only the usual component parts of carbon, hydrogen and oxygen. No, there was no poison there, such as had been suspected. It was, as the manufacturer stated on the label of the bottle, "pure liquor."

My little chemical skill had failed to detect any unusual ingredients. I sat looking at the suspected compound for a few minutes, when imagination, over-busy with the human brain, said to me: "Oh, thou most blind and inept chemist, most ignorant of what thou art most assured, is thy scientific knowledge of so little avail? Seest thou not poison there? Look again; regard not the evidence of the alembic and the retort, but take it into the laboratory of thy recollections of the past and of all human experience, and then tell me what thou seest."

I looked for a few moments, and soon I saw its color change, and on the bottom

#### RED DROPS OF MURDER

were gathering there. I looked again, and from its liquid depth the ghastly face of suicide looked forth at me, "with the glazed eye and livid features of the dead." Again I looked, and pale, haggard, want, famine, and wretchedness were floating like motes in the sunbeam in its sparkling contents. And there I saw the mother's grief, the wife's agony and the tears of the drunkard's children. I saw the ruined hopes of a wrecked life and the record of sin and crime. The very bubbles that sparkled on its surface were full of human sorrow, disease and woe.

Yes, although the tests of science had failed to detect them, these terrible ingredients were all there, and not even the contents of the witches' cauldron in Macbeth afforded a more horrible compound than pale Hecate had there distilled in her hellish brews from the fruits of the earth. And I was compelled to go into court and testify that it was "pure liquor," that, in the language of the law, it was not adulterated with any ingredient injurious to health; yet every drop of the infernal compound was full of disease and crime. The bottle was labeled "pure liquor," and it was obtained by the man it had murdered a few hours before from a prominent member of a Christian church, who, himself, was labeled by the court that granted his license, as follows:

"This man is a respectable citizen, possessing a good moral character, and therefore we license him" to sell to his fellows that which contains the germs of sin and death. He is hereby authorized to feed that fatal appetite which is urging so many on that path whose end is a drunkard's grave. And this label was attested by the Commonwealth's broad seal, that ought to have crumbled into dust at the infamy to which it was thus subjected.

#### INTEMPERANCE AND CHRISTIAN CIVILIZATION.

A prominent temperance statistician asserts the startling fact that in the United States there are over seven hundred thousand drunkards; that over one hundred thousand die annually, who go to drunkard's graves; over one hundred and seventy-five die daily, or twelve every hour, from the effects of strong drink, in a country, too, that boasts its Christian civilization, of its schools and colleges, its churches and benevolent institutions. We pause with bated breath before the enormity of the evil, and the strange apathy of the people.

A few years ago the public prints stated that there were ninety deaths in the city of New Orleans from the yellow fever, and that the plague was spreading rapidly. The people of the North were appalled at the details of the horrors of this terrible pestilence. The sound of its solemn funeral dirge was listened for by a terror-stricken people. From all the Christian churches in the land, prayers ascended to the throne of Him on high to arrest "the pestilence that walketh in darkness, and that wasteth at noon-day." Large sums of money were contributed by a sympathizing and benevolent people to ameliorate, as far as possible, the suffering in the South. All past differences were forgotten. We did not remember that a few years ago these people were arrayed against us on the field of battle; that brothers were armed against brothers in fratricidal warfare; we forgot it all, and only remembered that we are all members of the great brotherhood of man. A car-load of those noble women, the Sisters of Charity, passed through our city on their way South to nurse the sick and dying; and as I saw them on their way, clad in the simple paraphernalia of their holy mission, I thanked God we had a religion in this country that recognized the precepts taught by the Nazarene in the beautiful story of the Good Samaritan.

All this is well; it is one of those spontaneous outpourings of human sympathy for human suffering that is the legitimate offspring of our civilization. It matters not whether the hands that wipe the dew of death from the suffering brow, and administer the soothing draught, were wont to tell the beads on the rosary of the Catholic devotee, or turn the gilded pages of the prayer-book of the Established Church.

"For if the page of truth they sought, And comfort to the mourner brought,

Those hands a richer meed shall claim Than all that wait on wealth and fame."

Yes, all this is well; but, STRANGE INCONSISTENCY IN A CHRISTIAN PEOPLE!

There is a plague in our land more terrible than that which so lately ravaged the South, and we are comparatively indifferent to its horrors. There is a pestilence more deadly than the exhalations of the fabled Uvas tree, and a Christian people support it by law, sustain it by fashion, and spread its ravages by license and public approval.

#### EFFECTS OF THIS PESTILENCE.

One hundred thousand are dying annually from the effects of this pestilence as it sweeps over the country like the waters of a mighty inundation. This great army of one hundred thousand men and women is marching past us to death every day. We see it, and know it well, but time and custom have made us familiar with its countless horrors, and it passes by unheeded. The law supplies it with recruits, and it moves on as unceasingly as the tides of the ocean or the waters of a great river.

For a moment let us observe this mighty host as it marches on toward the shore of that dark and silent river, whose ferryman is Death.

Win its ranks are seen men whose brilliant intellects have made them famous in the world of oratory and song; men celebrated in science, in art, and for learning. The forum, the church, the halls of legislation have all furnished their numbers to swell the awful army of inebriates that is marching on to infamy and drunkards' graves. From the king and warrior, whose word was law to nations, to the hovers of wood and drawers of water, every station in life has furnished its numbers to swell the innumerable host that has gone on before.

We know this as well as we know any physical fact in nature, and yet we wonder whence come its recruits.

Mothers, they come from your arms, from your loving breasts, and even your prayers do not save them. Guard well, I pray you, the inmate of the cradle by your side; look well to influences that surround your little son at home. Soon he will be restive of a mother's control, but he will never lose a mother's influence; soon he will go away from the parent's nest, but he will carry with him, either for good or evil, the lessons you have taught him by precept and example. Has he ever seen the white-cup at your lips—those lips whose kisses he will remember for long years to come? Has he ever seen it circulating among the gay and thoughtless company assembled in your parlors? If so, God help him; for I have seen many a son whose ruin could be traced to just such influences, taken from our court-room to prison in chains.

#### EFFECTS OF BAD EXAMPLES.

A poor, heart-broken mother once knelt to me, and with uplifted hands prayed me, in frenzied tones of agony, to save from prison her only son. "Oh!" said she, "it will kill me; oh, that I could suffer in his place, for it is my fault. He was under the influence of liquor when he committed the crime, and I taught him to love it in his infancy."

I could only tell her to look to her God for consolation in her great trouble, for human skill and power could not avail. And still this great army moves on, and we wonder whence come the recruits.

Fathers, they come from your knees, from your homes, from under your influence, to swell the great and terrible number who find drunkard's graves. Had your example anything to do with it? Did you teach your son to shun the winecup as the first temptation? Have you been a temperate drinker, and by your example encouraged your child in the path that leads to crime and death? Once, in our courtroom, an only son had been sentenced to the penitentiary for arson—a crime committed by him in a fit of drunken anger, because he had been ejected by a rumrunner from the barroom where the liquor sold made him drunk and disorderly. "Oh!" said his father to me, "I dare not go home and tell his mother; it will kill her. I gave my boy a good education. I started him in business, but he became dissipated in spite of all that I could do."

"Did you yourself ever drink?" I inquired.

"Yes," said he. "I was always a temperate drinker, but never drank to hurt you to excess."

"Did you ever see you drink?" I asked.

"Yes," said he. "God forgive me, he has; and he thought that because I could control my appetite, he could his. I once kept a hotel. My son was my clerk, and I think there was where he acquired the habit which ruined him," and as he said this I thought of the stern and inflexible justice of the divine decree: "With what measure ye mete, it shall be measured to you again."

This man had been for years engaged in the business of making other men's drunkards. He had accumulated wealth in the notorious traffic. Other fathers had sorrowed over sons who had fallen by his influence; mothers had been heartbroken by the ruin he had wrought. And now he would have freely given all the "wages of sin" he had accumulated, to save his own poor boy from prison. While in my heart I pitied him, yet again that same stern and inflexible justice whispered in my ear: "As he has done to others, so has it been done to him."

Verily, verily, in this world "the father's sin shall be visited on the children's head on edge." But while I have been talking to you, another score of that great army have dropped into drunkard's graves; yet there is no diminution in their number. New re-

cruits are constantly falling into their ranks. The young and thoughtless are coming; the middle-aged are coming; the aged, whose span of life is almost ended, are coming; from everywhere, from every station in life, still they come. The recruiting offices of this awful army are established by law on every pathway in life trodden by the foot of man. They are licensed by the courts, and approved and sanctioned by a Christian people. How can we arrest the terrible evil? The words of inspiration answer: "Stay, then, the ax at the root of the tree, and let every tree that bringeth not forth good fruit be hewn down and cast into the fire," and thereby shall we be delivered from evil, in answer to the prayer taught us by the Nazarene.

#### THE YELLOW FLAG AND RED FLAG.

A few years ago I was passing along a street in one of our large cities, when I came to a barricade erected across a sidewalk. I observed a yellow flag suspended from a house adjoining. I asked a policeman what it meant. He said they had a dangerous and infectious disease in that house, and the flag was to give notice of that fact to the public, and that the barricade was to prevent persons from passing the infected premises. He also stated that it was done by order of the city council, and in my rural simplicity I thought how well the city was governed; how careful the city fathers were of the health of their children, and of strangers who sojourn in their midst.

I retraced my steps and took another street.

While walking along, thinking of the excellent sanitary regulations of the city, I noticed ahead of me a red flag suspended over a door that opened on the street. Remembering the yellow flag and its object, and considering the sanguinary hue of the one ahead of me, I naturally concluded that there was another warning, and that an infection most dangerous and deadly was lurking in ambush beneath the folds of the red flag. Approaching nearer, I discovered that I was correct in my suspicions, for I read upon its surface these words in gilt letters, "Fancy drinks and choice liquors." I also observed, in addition, the words "Walk in," on the flag; and seeing another guardian of the peace near me, I approached and asked him what that flag meant. I informed him that I had just seen a yellow flag, and wondered if this red one was also a warning to the public of the dangerous proximity of disease and death. The city watchdog looked at me for a moment with the most unbounded astonishment depicted on his intellectual features, and as if he doubted for a moment the fact that a veridical of so vivid and brilliant a color as mine could exist in the human mind, when he inquired: "Where you from? Can't you read? Don't you see it's a sign of a drinking saloon?" I informed the gentlemanly official that I was a stranger in the city—a man of bucolic tendencies from an extremely rural district, and did not always fully comprehend all I saw and heard. Seeing my benighted condition, he softened in his manner, and informed me of the nature of a drinking saloon.

He said it was licensed by the city council; that there were a number of hundred in the city, and that a large revenue was derived from the sale of the licenses. I inquired who paid the cost of prosecuting the criminals who became intoxicated at these saloons, and while under the influence of the liquor there obtained committed the many crimes the history of which was published in the daily papers. He looked surprised, and I continued:

#### DISEASE AND DEATH.

"Don't you know, my friend, that beneath that flag lurks disease more fatal and death more certain than beneath the flag of yellow? Don't you know that the disease here engendered ruins a man, soul and body; brings want and poverty to his wife and children; that it tempts him to commit crime? And more than that, if a man contracts the disease at yonder yellow flag and recovers, he will never contract it again. On the other hand, if the disease is contracted beneath this flag, and the man recovers, he is even more liable to take it than before; that the oftener he has the disease the more likely he is to have it again, until the end comes—abject poverty and certain death. Don't you know all this?" I continued, thinking I was making an impression on the mind of the intellectual and prepossessing public functionary.

"Why, then, does the city barricade the street and hang out a yellow flag, to warn people of their danger yonder, while here men are invited to drink and die?"

I paused for recuperation, and to think up a new supply of logic, when the man with a star on his breast quickly remarked: "Say, stranger, ain't you a lunatic escaped from some asylum? Ain't your friends looking for you, and offering a reward for your recovery?" I passed on, discovering that the seed I had sown had fallen on very stony ground. The officer looked after me until I hastily turned the first corner, and I have no doubt but that to this day, whenever he hears of an escape from a lunatic asylum he firmly believes that he might have pocketed a reward for my arrest.

"There is pleasure in being mad, Which none but madmen know."

Now, my listeners,

#### LET US REASON TOGETHER.

Stop and think a moment. In all your life, how many persons did you ever know to die with the smallpox? Have you counted? Very well. Set down the

figures. How many have you known to die from the effects of intoxicating drink? Count them, and set down the figures. Are you not astonished at the result, and that there should be such a universal terror at the ravages of the prevailing epidemic, and such an apathy among the people to the consequences of the greatest curse that ever afflicted mankind? And remember that the plague brings only physical death, while intoxicating liquor kills both morally and physically. The one does not entail poverty and shame, while the other not only does this, but it also poisons the very springs of human life, entails disease from father to child, and makes the innocent offspring suffer for a parent's sins for a number of generations.

#### BEFORE A BOARD OF PARDONS.

Several years ago I attended a meeting of the Board of Pardons, a sufficient for mercy in behalf of a young man who had committed a crime while under the influence of intoxicating liquor.

Thirty-four cases were before the Board of Pardons for their consideration. I listened to them all, and the attorneys appeared, one after another, in behalf of their clients, in nearly every case the same old story was told: "They were drunk when they committed the crime for which they were sentenced." And in every case the liquor was obtained at the licensed saloon or barroom.

There were five cases of homicide, and in every one of them a friend had been killed by a friend, with whom he either was drinking at a licensed bar at the time of the murder, or had been a short time before. No, there was no exception. A husband had come home from a licensed drinking resort, and under the influence of the madness of the licensed cup had cut his wife's throat, and dashed out the brains of his little babe who was nursing at his mother's breast. All these tales of horror I heard at the capital of our State, and under the very roof where, but the winter before, a vernal senate refused the prayers of their constituents, who asked that the question of prohibition should be submitted to the votes of the people. Oh, shame on the cowardice of those who refuse to accede to a demand so manifestly reasonable and just, through fear of the political influence of those who hold a license to propagate crime and increase the taxation necessary to accomplish its punishment. And shame on the cupid that could only see an increased revenue to the State, when every dollar, thus obtained was stained with the sin of a nefarious traffic.

In nearly every application that came before the pardoning board the crime could be traced directly to the influence of intoxicating liquor and habits of drunkenness; and in very many of the cases, the law-licensed sanctuaries of inebriety were the places where the crimes were committed.

One father—an old friend whom I had not seen for many years—asked me to intercede for his fallen son. "He was a good boy," he said, "until he fell into bad company at the saloons and drinking resorts of our city. Then his companions made him drunk and induced him to assist in the commission of the crime for which he was sentenced four years to the penitentiary."

#### A VERY HEARTRENDING SCENE.

One poor old woman clad in rags came there to ask for the pardon of an only son, who had been sent to prison for an "attempt to kill" a drunken companion. Her hair was as white as the winter snow, her aged form was bowed down with the weight of years and her great sorrow, and tears ran down her furrowed cheeks as she pleaded for the liberation of her boy.

When her case was called she approached the grand tribunal with feeble, tottering steps, and in sentences broken by sobs of anguish, told her pitiful tale to the unheeding ears. She said the criminal was now her only son; that her oldest three had died in the war of the rebellion—one of them had starved and died in Libby prison; that her youngest had been a good boy and wrought in the iron works in the city of A—; that he worked hard and supported her; that one Saturday evening, after his week's work was done, a companion came along and asked him to go down town with him; that they stopped at a drinking saloon and got some liquor; that the boy was persuaded to drink and soon became intoxicated; that he became noisy, and the saloon-keeper was trying in a brutal manner to put him in the street, when, she said, "Johnny—stabbed—him—with—a—knife." She paused between every word of the narrative of his crime, as with sobs of anguish, she told what her boy had done; and then dropping on her knees, in tones of agony that brought tears to many eyes, she prayed for a pardon of her erring son. "Oh, I shall die," she said, "if you do not pardon him. I am old and sick and I cannot support myself this winter, but if you will let Johnny out he will take care of me."

Her sobs rendered her words unintelligible and an officer raised her from the floor and led her from the room.

Johnny was not pardoned; the august tribunal did not think drunkenness any excuse for crime. Poor boy, what a pity it was that his offense had not been that of "bribing a legislator."

As I listened to the numerous applications for pardon or commutation of punishment made before the board at that meeting, I found that nearly all of the criminals thus begged for mercy were the victims of alcohol; it was difficult to realize the fact that, in a land of Christian enlightenment, of churches and free schools, this great incentive to crime

should be protected by law, and its mission of sin and infamy be licensed by our country, and approved of by a free and intelligent people.

What is the object of our criminal code but to suppress crime by prescribing a punishment for its commission? What the end and aim of all our Christian institutions but to suppress vice and immorality, and thereby elevate and improve the moral condition of mankind? What is the object of the sanitary laws and regulations of our country but to protect the health of the people and improve their physical condition?

And while with stringent laws we seek to administer a wholesome remedy to a people sick with sin, and diseased with crime, at the same time by licensing the use of that which promotes sin and increases crime we counteract the effect of our wise laws and proper legislation.

What would be thought of a physician who, called to see a patient stricken down with a disease that threatened the life of the sufferer, would enter the sick-room with the proper remedy in one hand and a counteractive in the other; who after feeling the pulse and examining the tongue of the patient, would at once administer the remedy for the disease, and the next moment prescribe that which would counteract the effects of the medicine? And is not that just what we do by administering our criminal code of law to the people to cure and prevent crime, while by law we license that which increases crime by inciting men to commit it?

In sanitary measures we vaccinate for the lesser disease to prevent men from taking the greater; while by laws that govern men morally and socially, we inoculate them with the virus that prompts them to commit crime, and then punish the criminal.

#### ITS INFLUENCE IS SEEN EVERYWHERE.

By and through its agency the great demoralizing effects of intemperance permeate alike the private circles of home and the public gatherings of society. Its influence is seen everywhere among the great ones of earth and the humblest servants of their fellowmen; like the fiend in the fable, it rules its votaries with an iron sway. By it all are tempted to do evil, and never prompted to do good. Its demands are most irresistible and extortionate, yet men submit, and by an irresistible impulse are compelled to obey.

If it demands all that a man possesses—health and wealth, home and friends, wife and children—straightway is the demand recognized and complied with. But few have the physical and moral power to say no, but will bow in submission to its mandates and in obedience to its will.

This fact is well portrayed in the following poem by the Rev. Mr. Maclellan, of Scotland:

"A fiend once met a humble man At night, in the cold, dark street, And led him into a palace fair, Where music circled sweet; And light and warmth cheered the wanderer's heart From frost and darkness screened, Till his heart grew mad beneath the joy, And he worshipped before the fiend."

"Ah, well if he never had knelt to that fiend."

For a taskmaster grim was he; And he said: 'One-half of thy life on earth

I enjoin thee to yield to me; And when from rising till set of sun Thou hast toiled in the heat or snow, Let thy gains on mine altar an offering be.'

And the poor man ne'er said no. 'The poor man had health more dear than gold,

Stout bone and muscle strong, That neither faint nor weary grew, To toil the June day long; And the fiend, his god, cried hoarse and loud.

'Thy strength thou must forego, Or thou no worshiper art of mine,' And the poor man ne'er said no.

'Three children blessed the poor man's home, Stray angels dropped on earth; The fiend beheld their sweet blue eyes, And he laughed in fearful mirth.

'Bring forth thy little ones,' quoth he, 'My godhead will it so: I want an evening sacrifice.'

And the poor man ne'er said no. A young wife sat by the poor man's fire, Who, since she blushed a bride, Had gilded his sorrows and brightened his joys.

His guardian, friend and guide, Foul fall the fiend! he gave command, 'Come, mix the cup of woe, Bid thy young wife drain it to the dreg.'

And the poor man ne'er said no. 'O, misery now for this poor man, O, deepest of misery! Next, the fiend his god-like reason took, And among the beasts fed; And when the sentinel mind was gone, He plucked his soul alone, And—marvel of marvels—he murmured not.

The poor man ne'er said no. 'Now men and matrons in your prime, Children and grandfathers old, Come listen with soul as well as ear, This saying whilst I unfold: O, listen, till your brain whirls 'round, And your heart is sick, to think That in America all this befall, And the name of the fiend was DRINK.'

Dissembled love is like the poison of perfumes, a killing sweetness.—Sewell.

How still the evening is—as hushed on purpose to grace harmony.—Shakespeare.











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SATURDAY, SEPT. 7, 1895.

## Words of Cheer.

Some twelve or fifteen years ago, we chanced to engage in conversation with a very worthy and learned Universalist clergyman, with whom we had held pleasant social relations for many years. He had retired from the ministry with a competence, respected by everybody. During our colloquy he told of his pleasant acquaintance with a Congregational clergyman, on whose ministrations he occasionally attended, remarking: "He and I agree very well in our religious views. The only real difference is in name. The whole doctrine of original sin, the fall of man, of the atonement, and of course, vicarious suffering, he repudiates as earnestly as I do. His hell theory is the position of advanced Universalists."

We inquired: "Do you not aspire to enter the pulpit again, and denounce those pernicious dogmas which for ages have blighted the world's happiness?"

"No," was his prompt reply. "The Universalists have accomplished their mission. They have exposed the fallacy of an eternal hell, and shown the idea to be inconsistent with that of an All-wise Parent. The educated clergy of all denominations have weighed our logic, re-read the Bible in the light of our criticisms, and very generally discarded their former teachings. The fight is now among themselves, and will sooner reach a satisfactory conclusion by the Universalists, who set the ball in motion, remaining outside, mere observers, in no way mingling in the fray. The right will be victor, and hell will be extinguished, as have been the old Pagan gods from whom the Christians borrowed the horrible doctrine."

It was on that occasion, perhaps an earlier one, we inquired of the learned gentleman's views of Col. Ingersoll and his teachings. He said he had just listened to his admirable lecture on "Skulls."

"I do not recall a single expression in that discourse to which I took an exception. Indeed, I indorsed it most fully. The Colonel was a regular attendant on the services of the Universalist church at Peoria. He had a holy horror of hell. It had been a nightmare with him in all his youthful years. When he reached the age to think for himself he discarded the God-dishonoring doctrine. Now his mission, as he expresses it, is to 'kick hell,' which he is doing very effectively, and in which we can all heartily engage. The abuse the church has heaped upon him has made him more bitter than his nature. This induced him to assail many other false teachings which have crept into the church, which need his fiery invective, irony and eloquence to demolish."

He continued: "The church will gradually recede from its false positions. Hell out of the way, the fall of man no longer believed, the dogma of a triune God will be discarded, then all the churches will occupy common ground. Their organizations will remain for social purposes; but the differences between them will be mostly in name, certainly not in creed. Already Armonism and Calvinism, so much discussed fifty years ago, have wholly disappeared from church circles, and in that regard there is to-day little difference between Methodists and Presbyterians. It will soon be so with every other issue now agitating the religious world."

Heaven hasten the day when the good preacher's words shall be fully realized. We can hear the glad acclaim—"So say we all!"

## The Priest Rules.

Without regard to the moral influence or the graceful appearance of the bicycle costume for ladies, the following news paragraph from Terre Haute, Ind., shows how the priest rules the world, and makes his subjects abject slaves. The people of these United States rose, in rebellion, and waded through a seven years' war to throw off British rule, because they imposed an unjust tax, small of itself, on foreign imports. But here is a tyrannical power, with headquarters in Rome, which dictates all our social relations, enters every home, dictates their food and even the cut of their clothes, and ostracizes them because they adapt their apparel to the needs of a changed mode of travel. We quote:

"Rev. Father Wilson, of St. Joseph's

Roman Catholic Church, has created no end of discussion among the members of his congregation. Father Wilson does not approve of the bicycle bloomer. He said it was not becoming to a young woman, according to his idea of a woman, and in the course of his remarks further said that the woman members of his congregation who preferred to wear the bicycle costume spoken of would not be recognized by him on the street, and further, those who knew him and spoke to him would be ignored. It is understood that several young women who had decided to come out in the new woman dress have changed their minds on the strength of the sermon."

## Let Us Have Peace.

"What can any sane man think of Spiritualist writers and thinkers who consider it their duty to teach that Jesus is a myth?" inquires S. Weil, in THE PROGRESSIVE THINKER of two weeks ago.

That seems an honest question, and as the writer believes himself sane, so he will reply: It is very evident those "writers and lecturers" are honest and conscientious. Believing this character, Jesus, a myth they have no hesitation in so stating. The polly-teacher may suppress his honest convictions, hoping by that means to gain some converts. That may have been a good plan for Paul, but the age in which he lived has long since passed. Now we are searching for the truth, not planning how we can best build up a creed.

If a Spiritualist or any person has investigated the subject, and has reached the conclusion that Jesus is not a historical character, notwithstanding his alleged godhead, but is a myth, the material of which dreams are made, let him have the manliness, if he writes or speaks on the subject, to give the world the benefit of his convictions.

It matters not how old an error is, or how numerous its adherents, the brave man, feeling and knowing he is in the right, is perfectly justified in promulgating and defending his views. To do otherwise betrays the sycophant.

"Who bends the supple hinges of the knee That thrift may follow fawning."

The very best course for writers to pursue is to be honest, express their own opinions, and allow others to do so without reflecting on their integrity or judgment.

The columns of THE PROGRESSIVE THINKER on all the controverted subjects which divide Spiritualists and Liberalists, have been a sort of open court, and it is the purpose of the publisher to retain them in that position. Tolerance and courtesy on the part of those entertaining conflicting opinions are jewels of inestimable value, which all should keep in mind.

Colonel Ingersoll, though an Agnostic, does not deny the truths of Spiritualism. Not convinced of spirit return he is noble enough to say: "It may be true, but I have not sufficient evidence to convince me of the fact." Churchmen assert the proposition is false, and brand all with being infidels, else in possession of weak minds who believe to the contrary. We own to great respect for the person who is not convinced without evidence; and have little in common with those who decide adversely without investigation, at the same time outraging the sincere inquirer with censure and foul epithets.

Orthodox Christians believe and teach that Jesus is God, equal and co-eternal with the father. This extravagant claim has alienated millions from the church, and driven them into what our good Brother Weil may deem an extreme opposite position—the total rejection of the individuality of that character, and that he is good, right, and true. We own to great respect for the person who is not convinced without evidence; and have little in common with those who decide adversely without investigation, at the same time outraging the sincere inquirer with censure and foul epithets.

## First Insane Asylum.

The preachers are boastful in their claim that the finest hospitals were Christian devices for relief of the unfortunate; but it is not true, save as regards insane asylums. We concede they were the originators of that kind of hospitals, and that as early as the sixth century at Jerusalem. Gibbon in his 37th chapter says one was founded at that city for the reception of penitent monks, who left their secular life for devotion to God. The principal use of this class of hospitals from that time to this has been to furnish retreats for those maddened by an excess of what is popularly called religion.

On page 557, 18th volume Encyclopædia Britannica, second column, it is stated that Anoka, an Indian prince, became a Buddhist about B. C. 263. "He then founded hospitals for men and beasts throughout his realm, planted places where nothing had grown before, and provided wells and grew trees along the roads for the refreshment of man and beast. Further he caused his example in these things to be followed by his neighbors, whether southern or western."

Is there one Christian preacher in the wide world who will have the manliness to credit the following of Buddha with the invention of hospitals? And dare any of them tell the truth, that the followers of Jesus were the first who constructed insane asylums for the care of their own lunatics?

## Forget and Forgive.

Cardinal Gibbon has just returned from Rome, after an absence from America of fifteen weeks. He brings back the delightful information that "the Pope takes deep interest in America and Americans, and frequently expressed his admiration for our political institutions." Isn't that just charming? The holy father has learned that honey will catch more flies than vinegar, so the lecturer is discarded. Now, Protestants, hurry up your concessions, forget all the outrages perpetrated upon you by your good mother, and throw yourselves into her loving arms, otherwise inquisitorial fires may burn again.

## Hon. A. B. Richmond.

Hon. A. B. Richmond, now recognized as the Sage of Cassadaga, has something interesting to say on the subject of Temperance in this issue of THE PROGRESSIVE THINKER. His lecture will well pay perusal.

## A Lost Art.

During the convulsions of nature, the revolutions of empires, and the upheavals of society, many of the most distinguished discoveries in the arts and sciences are said to have been lost. The most important of these—and invaluable had it been preserved to our day—was that of opening passages through seas and rivers, making walls of water on either hand, so large bodies of men, women and children could pass through on dry land. That such art was formerly in existence there can be no doubt; indeed, none but a mean skeptic could controvert the fact. We have Bible authority for it, and it is just as well sustained as is the statement that the mighty universe, its suns and stars and all the wonderful hosts of heaven, were made in six days out of nothing; or that Samson caught three hundred foxes, tied their tails together with five-brand between, and turned them loose, to the terror of the Philistines, and to the destruction of their growing grain. No, no; it is only infidels who will call in question the divine word. The walls were built up instantly. Moses stretched out his hand over the sea, the waters were divided, and were a wall unto them on their right hand and on their left.

In this age, walls built of stone, at enormous cost, give way and the damned waters deluge the people. Witness the terrible calamity at Johnstown, a few years ago. Had the ancient art of making walls of water been preserved to our time, that flood, death and desolation would not have occurred.

But, it is claimed, God made that wall; that he has all power, and that the waves are the instruments of his pleasure, and of His wrath. Well, that was a good while ago. He has probably forgotten how it was done ere this. It is unquestionably a lost art with Him, for He has ceased to operate in that direction.

## The Church and Ignorance.

The great triumph of Christianity was in Southern Europe. It was there it reigned supreme for centuries, the governments in its service, and opposition was silenced by the stake and firebrand. The cross is seen on every mountain and is met in every valley. It is set up at cross roads, and is venerated by all who pass it; and yet, say the papers, "Of the 17,000,000 population of Spain, over 11,000,000 can neither read nor write." Free thought is silenced there by law. Invention and enterprise are dead, and Spain is a survival of middle-age barbarism.

We have no statistics from Italy, but unless a great revolution has been effected in that country during the last twenty-five years, her people, like Spain, are ignorant, superstitious and priest-led. They are the servile tools of the church, sacrificing everything on its shrines.

Advancing northward, where intelligence is more widely diffused, and the power of the church is lessened, we see the people better educated, more industrious, and the rights of man better protected. Germany, infidel Germany, as the preachers are pleased to term it, is the best educated country, and contains the most industrious and happiest people on the globe.

The British Islands: Contrast the skepticism and very general intelligence of England with church-ridden Ireland. In America, our inventors are almost invariably what the church terms infidels. The press is constantly denounced as in sympathy with infidelity. The uneducated foreigners who come among us are the most ignorant and degraded of our population; they who are ever involving the country in strikes; from whom the greatest danger to free institutions may be apprehended; but they are the most faithful servants of that church which invented Christianity, and has perpetuated its superstitions.

## The Chicago Camp-Meeting.

TO THE EDITOR:—The distinguished presence of Dr. Wilkins, the popular representative of THE PROGRESSIVE THINKER, was signally missed from our spiritual camp-ground last Sunday—being on duty, I suppose, elsewhere—and in consequence his fertile pen will be missed, this week, by your many readers. Because of his absence we were instructed to inform you that the financial report of the camp will be placed in your hands for publication in next week's issue. Mr. Porter has resigned, and George B. Warner, a man of fine ability, was elected as president in his stead, and this change of presidency has given universal satisfaction, and now perfect confidence and harmony reigns supreme. The attendance on Sunday was fair, and the diversified talent was excellent, but next Sunday promises some rare attractions. I will further add that this report of the association selling spurious stock certificates, having not the least shadow of truth for its foundation.

## DR. R. GREER.

A life of ease is a difficult pursuit.—Cower.

Temperance is a bridle of gold.—Burton.

Vanity is the poison of agreeableness.—Greville.

The enemy of art is the enemy of nature.—Lavater.

Best men are often molded out of faults.—Shakespeare.

Bad advice is often most fatal to the adviser.—Flaccus.

O, mysterious night! Thou art not silent! Many tongues hast thou.—Joanna Baillie.

Try to imprison the restless wind, so swift is guilt, so hard to be confined.—Dryden.

Beauty is truth, truth beauty—that is all ye know on earth and all ye need to know.

Forgiveness to the injured does belong, for they ne'er pardon who have done the wrong.—Butler.

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## HERE AND THERE.

## He Hits Right Out Straight

## And Exposes Many Coddled Errors.

Unless I take a paper into the cars with me I seldom find the time to read it. On my way to Haslet Park, to-day, I read THE PROGRESSIVE THINKER of August 24th, and, if I were to write for your columns a sermon on every text I found in its articles, and you were to print it, you would have to make your sheet as large as a bed-blanket. I can only touch up a thought or two for your THINKER. First:

THE GREAT VIOLINIST, J. JAY WATSON, is himself an inspired musician. His article, "In the Realm of Music," strikes the nail on the head. I have sometimes thought that it was because I was an old fossil, that I did not appreciate what is called the new music. Music, if it has any purpose, is designed to set the vibrations of sound into rhythmic action, and thus bring about a harmony in the elements not otherwise easily affected; but when the ear strains itself to watch the slides and jumps, and gyrations of many of the modern classical performances, the effect is anything but salutary.

I believe thoroughly in congregational singing, especially when led by a good choir or a good instrument, or both. Spiritualists generally assemble to be sung to, lectured to, and prayed for, and therefore get little real growth out of the meetings; whereas, if all participated and sung in sweet harmony, the same words and the same airs, at the same time, the result would be a harmony, or rhythm in the mental and atmospheric vibrations. This, in a certain sense, makes the meeting the people's meeting, and all get more benefit than they otherwise could. For this and other reasons I always insist on the congregation singing some sensible words to familiar airs at my meetings. For this reason I never carry less than fifteen of Mrs. Hull's Songsters, which I distribute through the audience, so that all can sing. Of course, this costs me something, the books get worn out, and occasionally one is stolen, but the good done is more than a compensation.

## THAT TRAINING SCHOOL AS SUGGESTED.

Mrs. Emma Hardinge Britten's appeal, which you copy from Light, is sensible. Nothing is needed more than training college. Every other church has them and we need them. Many of our lecturers who ought to be "apt to teach," and who have native ability, make laughing stocks of themselves every time they appear before an audience. Some of them need to go to grammar school, to learn to talk United States.

I heard a lecture the other day from a person who is all the time before the public. This person has much native ability. From this lecture I copied the following unparaphrased blunders: "Environments" for environments; this was used ten times in thirty minutes. "Concentrate" for concentrate with us. "Concentrate yourselves to the cause," instead of consecrate yourselves to the cause. "Theoretical company" for theatrical company. "Republicans and sinners," for publicans and sinners. Besides that, there were such words as "duin," "makin" and "jupm" for doing, making and jumping. "Saw-r" and "law-r" for saw and law.

Such outlandish assassination of one's mother tongue strikes the cultured ear in the same manner a wrong tone in music strikes the ear of a musician, or as a "wrong font" letter in an elegantly printed book strikes the eye of a printer.

Then the tremendous lack of logic manifested by many mediums and speakers takes off the greater part of weight from arguments that otherwise might make good impressions on the hearers. Ideas, thoughts, can be trained so each one will come into place and take its proper position in a discourse as readily as soldiers can be trained to take their places and do their work in an army. We labor at a great disadvantage when we are not trained and prepared for our work. It is the duty of the Spiritualist evangelist to "study to show himself or herself a workman."

## AN INSTITUTE.

I have lately dreamed many nights of getting two or three helpers and founding an Institute—a training school—for young and old Spiritualists who desire to fit themselves for teachers of our new philosophy.

A school running eight hours a day from the first of June until the middle of July, equipped with a corps of good teachers, teaching grammar, logic, rhetoric, elocution; Biblical, historical and scientific exegesis, would, if young speakers and mediums would go and spend that six weeks in hard study, improve our camp-meetings one hundred per cent. even the first year. Such a school, with competent professors, and the same classes, would, in three or four years, give us a ministry which would not only be inspired, but which would compare in general erudition with the doctors of divinity of the various churches.

## "DR." "REV." "PROF."

I see some sensible man, in the issue of the paper before me, does not want any of these handles. Good. There are so many charlatans now using these titles, that if they mean anything, they are more odious than otherwise. A genuine "Dr." unless on professional business, seldom puts "Dr." before his name, and if a man signs himself "Rev." or "Prof.," you may put it down that he is a "Rev." without a church or standing, or a professor who never saw a professor's chair. When I left the church I advertised the titles "reverend" and "elder" for sale, but found no bidders. Now I offer to give them away to any fool who wants them. I inherited the name Hull from my father, and my mother gave me the name of Moses. I intend to make these names mean more than any titles under heaven. A man who tries to heal the sick, in Massachusetts (but who located the sternum below the kidneys), handed me his card and said: "The Legislature has taken away the privilege of calling myself 'doctor,' but I get even with them, I now call myself 'Prof.'"

I said: "I am glad they took the former title from you. Now tell me what you are professing to do, and what do you teach?" The man actually did not know the meaning of those letters, "Prof."

## which he had put before his name. Said he: "What shall I call myself?"

I answered: "The same name your mother called you."

"But I am a magnetic healer," he said.

"Say so on your card, then."

If we must have titles, let us make ourselves so worthy of them that the whole world will recognize our right to use them. Then we will not want them. Henry Ward Beecher did not need the title "Rev.," and he refused to be made a D. D. There is such a thing as rising above titles.

## RABBI WEIL.

Friend Weil has made so many sensible suggestions that I hardly know which of his wise propositions to second. I do feel that Spiritualists have not obeyed Paul's injunction to "lay hands suddenly on no man." The time was when anybody could pose as a lecturer on Spiritualism. About all they had to do was to call themselves such. Many dropped out of the field because they were, or because their lack of ability forced them out.

After we began to organize and to give our speakers the backing of "societies, the great desideratum seemed to be to fill the world with spiritual preachers. One who supposed she was a test medium wanted to follow my discourse with guesses, miscolated terms, and but the world measures our lecturers and mediums by their mistakes, not by their accidental hits.

A poor lecture, a bad argument, an illegitimate conclusion, a mistake in a psychometric reading, or a wild guess as a test, creates a prejudice instead of an interest. We should ordain none to the holy ministry of Spiritualism except students who are "apt to teach;" those who "study to show themselves workmen who need not be ashamed of their work." A person who has not learned the lesson of self-control should never attempt to control others.

I do not say the use of whisky, tobacco and narcotics is an unpardonable sin, but I do say, those who are not willing to purify themselves for the sake of their audience, have not been sufficiently imbued with Spiritualism and its cognate themes, to be placed before the world as living epistles, or samples of the great work our grand philosophy can do.

Mr. Editor, it is easier to write than to stop, but right here, I will bite this off.

MOSES HULL.

## W. H. BACH

## On His Tour of Inspection.

Lake Pleasant is a typical camp ground, nicely located on the shores of the lake, with about two hundred cottages on the grounds (besides a number of tents), good places for outdoor and indoor meetings, and the finest building devoted to Spiritualism it has been my lot to see.

One great advantage is that it is called overhead with spruce pine, thus making a sounding-board, and giving the hearer the finest acoustic qualities. Besides this, there is a lattice-work ventilator in the middle of the ceiling, which makes the hall comfortable in the hottest weather. The designer of the building was J. B. Hatch, Jr., of Boston, who deserves great credit for carrying it to so successful a culmination.

The talent at Lake Pleasant was exceedingly good, both the platform and the phenomenal on the grounds. Among the former I would specify Dr. C. W. Hidden, whose lectures and demonstrations in hypnotism were so well received; J. Clegg Wright, who surpassed his usual effort, and the only Col. R. G. Ingersoll.

Some people think "Bob" Ingersoll has no place on a Spiritualist platform. Whether that be a legitimate position or not, he certainly gave us some grand lectures and over one thousand people paid fifty cents each to hear him speak Sunday afternoon, while some two or three hundred, some of them worth thousands of dollars, stood outside the enclosure and listened to him. One person who was said to be worth over twenty thousand dollars, brought a chair and placing it at the nearest possible point outside the fence, listened to the lecture. If Spiritualistic teachings are true, this person will have to get a telescope to find the soul which is supposed to animate the body.

One of the features of the camp was the music, which was furnished by the Longley Quartette, of Boston. Mr. Longley has lately issued the second volume of "Echoes from the World of Song," thus giving to the world two of the finest song books ever produced.

The ladies' fair was a success and put a few dollars in the treasury and it will not do to neglect to state that they also gave one thousand dollars to help build the new temple.

Onset was visited again for two days. They were very successful ones and the season closed with flying colors.

Too much can not be said in honor of its venerable president, who, though aged and unwell, has served his cause so well. Dr. Storver, with his hoary locks and flowing beard, seems like a patriarch of old and his presence was like a benediction to all. That he may regain his health and continue on this side for many years to come, is the wish of all.

Having two days leeway on my excursion ticket, I concluded to spend them at Lily Dale. It is the same old place and seemed to send out the same welcome. During my short stay I could meet but few of the friends, but it was pleasant to see them. H. D. Barrett still fills the position of chairman to the satisfaction of the people, and mediums of all phases give the glorious truth of spirit return to those who seek it.

The greatest change is in the transformation of the old hotel outside the grounds and the removal of the rickety sheds on the road to the camp. The hotel has been re-christened the "Levy," and mine host Gregory, assisted by his amiable wife, greet those whose fancies lead them to this charming spot.

Even outside of the gates of the grounds proper mediums are located and I found Mrs. M. J. Crilly, of Allegheny, located there, and not only that, but all the time in giving the demonstrations of practical Spiritualism to the world.

This closes my visits to the camps for this season, and one more article will close this series of letters.

W. H. BACH.

## IMPORTANT NOTICE.

## Annual Convention of the National Spiritualists' Association.

TO THE EDITOR:—We would again call the attention of the readers of your valuable paper to the fact that the third annual convention of the National Spiritualists' Association will be held October 15th, 16th and 17th, in the city of Washington, D. C.

Some measures vital to the interests of Spiritualism in the United States, Canada and Europe will be considered there. It is to be hoped that all societies that have not done so will speedily charter with the National Association, in order that their delegates may have a voice in the settlement of these most important questions.

Besides the business of the convention, two matters affecting the Spiritualists of the nation will be settled there: the one will be the election of officers of the N. S. A. for the year next ensuing, and the other the choice of a number of delegates to the International Congress in London, in June, 1896.

At the recent State convention in Michigan the Hon. L. V. Moulton was nominated by that body as one representative of the National Association to the London convention. Other States will probably present candidates, and the votes of the delegates at the October convention will determine the selection of the representatives to the London convention. It is probable that no other body in the United States will be entitled to send delegates to London; hence, all Spiritualists should feel that they are personally interested in the choice of said delegates.

The election of officers of the N. S. A. will be the last item of business to be considered at the October convention. If the present officers have been found unfaithful to their trusts, they should be dismissed from service, and others, better qualified for the work, should be our first consideration. Personal friendship is a matter of great moment to us all, but personal friendship should never induce us to continue in office in the N. S. A. any man or woman whose interest in the cause is so small as to lead him to do nothing for it during his term of office. Each officer carries with it certain duties and responsibilities, which the person chosen assumes a willingness to discharge when inducted into office. The Spiritualists of the country will be invited to consider the record of the entire nine members of the board of trustees with careful scrutiny. If the board has been recreant to its trusts, there should be a complete change in its membership, striking off the head of its president, if of all. We would respectfully urge the Spiritualists of the United States and Canada to consider this matter with great care, and to see to it that a full delegation is present at the opening of the October convention.

The amendments that will change the working machinery of the association are very important, and should be carefully considered by every chartered society; in fact, by every society interested in the welfare and progress of Spiritualism. They cannot do this at a distance; they should be present in the person of their respective delegates, to consider first-hand these vital measures; therefore we appeal to all societies to charter with the N. S. A. who have not already done so, and urge those now chartered to at once select their delegates to the coming convention.

All delegates' credentials should be filed with Secretary Woodbury prior to October 1, 1895.

Yours for the success of the N. S. A.

H. D. BARRETT, President.

Lily Dale, N. Y., Aug. 22, 1895.

## SYMPATHY'S RESULTS.

## Anne Lord Chamberlain Tells Some Pleasant News Concerning It.

TO THE EDITOR:—With your permission, through your paper I would like to inform my friends in various parts of the country that I am gaining in strength, and hope soon to be able to walk without the aid of a crutch. All will be pleased to know that an having a great change from the sick element at home, and it is the result of my letter and donation to Will A. Sheldon. The letter attracted the attention of one of the subscribers of THE PROGRESSIVE THINKER—a gentleman who attended my seances thirty-seven years ago, and being kind and sympathetic, wrote and invited me to Onset, where I went August 2, and was royally entertained at Onset Cottage by my friend, Miss Priscilla S. Bartlett, and would advise friends that visit Onset now or in the future, and desire rooms that are neat, quiet and central to call at Onset Cottage. My week's stay at Onset did me great good, physically and spiritually. I felt stronger every way. Everyone I met was kind to me and imparted a cheerful, encouraging influence.

It did my soul good to again meet with President Storver, and so many veterans as well as other workers in our cause—all were doing and receiving good. It was my good fortune to meet with many friends I met in the early days of my mediumship; some of them quite forty years ago.

Sunday, August 4th, Mr. W. F. Nye very kindly invited me, with Jennie Hagan-Jackson, Mrs. Mary Pepper, Mrs. Judge Pettengill and other friends, to a two hours' trip on the bay in his new steam yacht. It was a very enjoyable trip and made very interesting by Mr. Nye's explanations of all points of interest.

A friend arranged for me, and I was able to visit the wigwam once. There is a good work being done there, and the workers interested are deserving of much praise. Taking all into consideration, I feel my visit to Onset was indeed a blessing to me.

Returned home the 8th, found my aged and helpless father the same, and a blind sister better, and a sick man a visitor. He had received a partial sunstroke and was bewildered; he wanted some one to go to Auburn, Me., with him, where his sisters live, and no one could go but me, and I am hardly strong enough to care for myself; but I went with him; saw him safe with his friends, and I visited a few days with some dear Spiritualist friends, and now am at a quiet seaside resort, with cousins, good Spiritualists, and in a few days shall return to my home duties, refreshed and strengthened by the changes and meeting so many

dear friends; and I believe it is all due to the sympathy I had, the words I wrote, and the small amount—3 cents—I sent to our persecuted brother, Will A. Sheldon.

At On



of those lower conditions, and face the dawning of eternal progress. The higher happiness is obtained by the normal cultivation of our faculties. You say "that will do in theory, but not in business." When it enters the business of life there will be no women under the lash, no prisons, standing armies, electrocutions, suicides, monopolies,

being a Spiritualist, she didn't believe it. Her son, A. B., was boarding at the Gumry hotel, in Denver, and slept in a room over the boiler, when the explosion occurred. Now the friends are hoping they may find enough of the remains to hold a funeral over. That will be called "a mere coincidence" by the "unbelievers." Fact!

C. H. MATHEWS.

As a final word to and about all the camps, the sanitary conditions should be the best that labor, care and attention can make. The outhouses should be

rewards my efforts. My succeeding efforts at teaching Spiritualism were not as cordially received except by about a dozen into whose minds some

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## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Daniel Shafer writes: "It is a time of excitement among the superstitious church members in this section of Michigan. It happens on this wise: A man, a Spiritualist and healing medium, is curing some desperate cases of disease, which by the M. D.'s are considered incurable. A boy accidentally shot himself, the ball lodging in his brain, causing great disturbance. The best medical skill to be obtained was consulted, and five doctors decided that he must die. Friends gave him up as dying. Just at this juncture, Crowell Loomis, the medium, came in, and being controlled, placed his hand on his head, and declared he would not die; that the spirits would cause suppuration to take place, and bring the ball out of the brain, all of which has since taken place; the ball burrowing its way out behind the palate and passing down the throat."

N. A. Church, M. D., writes from Cal.: "I would report myself, as I have, to all appearance, dropped into oblivion. Occasionally I used to be heard from in your paper. Now I have joined the Church, or rather, a Church, not a Christian Church, but a Church in name only. He is a born medium, and a live Spiritualist. As the Church I have united with consists of one member only, and has no creed except the principles of Spiritualism, I find it very pleasant sailing company with him. But I cannot advise other sisters to go and do likewise, as there is a very limited number of such Churches. The new subscriber, whose name will come in enclosed, came by reading the numbers of THE PROGRESSIVE THINKER which I loaned him. So it is clearly to be seen that a live, clearheaded Spiritualist only wants to see and read THE PROGRESSIVE THINKER to become a subscriber. I have often wished I could send you a long list of subscribers."

Mrs. L. A. Hutchins writes from Detroit, Mich.: "In Buffalo, while boarding at Mr. Maynard's, I witnessed those wonderful manifestations which Emma Harding said would not be believed. A few weeks ago when Mrs. Perkins was at our house the most marvelous and unexpected spiritual experiences of my life came in a family séance with her. She said in a trance: 'Chloe is here. She says you made a rag doll which you cared more for than anything else. You made its eyes, nose and mouth.' I remember it. I put red flannel for its cheeks with fine muslin over it, etc. I was proud of Alabaha. I am proud of her now. I have followed her all these years in her work." This was my mother, who died in 1829, when I was twelve years of age. I was her only child. I was a member of Dr. Merrill's Congregational church, in Middlebury, Vt. Dr. Merrill baptized me and officiated at our wedding in 1842. In 1872, while teaching drawing in the private schools of Cincinnati, a medium said to me, 'I see an old clergyman around you, he shows me a school-house with horses hitched around it and singing-books open.' Mrs. Perkins, at one of his interesting meetings here, said: 'I hear the name of Judith Gale.' This was my grandmother, who died before I was born."

John Hutchinson writes: "The First Religio-Philosophical Spiritualist Society, of Fayette county, Iowa, will hold their annual meeting and picnic on Saturday and Sunday, August 31 and September 1, 1895, in the grove at my residence, one mile and a half northwest of Lima, on the Albany and Dunham road. The meeting will be addressed by C. W. Peters, an inspirational lecturer from London, England. Services will commence on Saturday at 2:30 p. m., and on Sunday at 10:30 a. m. The public are cordially invited to attend. 'Come let us reason together.'"

Thomas Dane writes that he is 83 years old and has been a Spiritualist and a medium of almost every phase; has had some unparalleled manifestations; had an exact experience as mentioned by St. Paul: "whether in the body or out of the body, I cannot tell." etc.

Prof. W. M. Lockwood passed through the city early last week on his way to Lily Dale, to fill an engagement.

Geo. F. Perkins attended the Lily Dale camp-meeting, having an engagement to lecture there.

Mrs. Cohn Hughes, trumpet medium, has filled her engagement in Lincoln, Nebraska, and can be found at 2517 Michigan avenue, where she will hold public circles on Monday, Wednesday and Friday evenings. Trance sittings daily from 10 to 5.

Mr. and Mrs. Geo. F. Perkins, on that the camp-meeting season is about

over, will resume their meetings at Detroit, Michigan.

Rev. Carrio C. VanDuzee proposes to visit Atlanta, Ga., her former home, and is willing to make a few engagements en route with societies to lecture. A. J. S. says with a smile to lecture. A. J. S. society wishing to make an engagement can do so on liberal terms, by addressing her at her home, Geneva, Ohio.

Dr. P. S. George writes from Lincoln, Neb.: "The State Spiritualist Association of Nebraska will hold its annual convention in the city of Lincoln, October 8, 1895, 1114 O street, for the transaction of any and all business which may come before the meeting to be acted upon. I hope to see many brothers and sisters in attendance, as business of vital importance will be presented at this meeting."

The Cleveland Leader says that Frank T. Ripley is the marvel of the age—his feats are remarkable. The Lake Brant Camp, Ohio, engaged him and Miss Maggie Gault to give platform tests during August. Mr. Ripley is engaged at Grand Rapids, Mich., for September and October, and for November at Allegheny, Pa. His address is 401 South Division street, Grand Rapids, Mich.

J. Jay Watson writes: "Lake George!!! Words count as nothing when used in describing this paradise on earth. Many Spiritualists make the Hotel Woodfin their home. It is a lovely place and the genial proprietor and his charming wife are just the people we like to meet, and they know how to run a hotel. There are several noted people stopping here. Among them I may mention Dr. Paul Collins, a magnetic healer; Mrs. Florence K. White, test medium and healer; Mrs. W. B. Brittingham, clairvoyant. Henry A. Newton and wife are expected here. We give three more concerts here, and play for the spiritual meetings Sunday afternoon and evening, when Mrs. Richmond will speak."

Mrs. J. R. Winsor writes: "I send you a couple of messages which I received July 10th, and if you or some of your many readers can give any information concerning the truth of them, it will please me very much. Here are the messages: 'My name is Harriet Hoecher. I am out of the reach of mortals. My body is yet on earth; it has a life which is not its own. I love freedom and hate slavery and a viper. 'My name is Dr. Hartwell, of New York. I passed over to this side about fifty-two years ago. I left a daughter who married Andrew Jackson Davis. I want you to investigate this, if you can.'"

G. C. Love writes: "One week ago last Sunday we closed a very successful camp-meeting at Lincoln Grove, Cowitz county, Washington. Heretofore, the camp-meetings were under the management of J. P. Smith, and they have been a great expense to him, with an income less than the expense; but this year the meetings were a success financially as well as spiritually. I had engagements there on the camp-ground, one each month for four months prior to July. In June we began the organization with twenty-five members. It now numbers fifty-three. J. P. Smith is president. Mrs. Josephine Platter is treasurer. Mrs. A. B. Root is secretary. On the 2d of September I have an engagement at Rainier. On the 6th I am to have a debate with a Rev. Mr. Loggum, at the Lincoln Grove Camp-ground. Question: Resolved, That the Bible, containing what is commonly called or known as the Old and New Testaments, teaches that the spirits of the deceased of the human family who have passed from this physical or earthly life, do return and communicate with the living friends, or inquirers, under the circumstances claimed by the advocates of what is known as Spiritualism, or Spiritualism. I am to affirm, while the 'reverend gentleman denies.' This challenge was written by the gentleman himself, or one of his brethren, and reads as though I was the writer, but he is in need of all the advantages he can obtain; so, rather than miss having a 'go' with him I signed this challenge; since which time he is calling on the brethren and sisters to pray for him, that he will come off more than conquer. On September 10, in the evening, I am to lecture in Astoria, in the city located at the mouth of the grand old Columbia river. I expect to deliver several lectures in that place."

Mrs. M. A. Page hails the idea of W. P. Tubbs favoring co-operative enterprises by Spiritualists. One of her sons, who is a medium, found several Spiritualist families at a place in the Indian Territory, and a landholder, Mr. John Jack, of Red Fork, Ind. Ter., had to let to Spiritualists, as he wants to found a Spiritual colony.

D. E. M. writes from Louisville, Ky.: "We are still alive and through a few workers keep the great cause of truth moving, using principally home talent, especially in warm weather. Prof. Thos. McAboy and Miss Lizzie D. Bailey have occupied the rostrum this summer, assisted, in giving tests, by Mr. Charles Hoffstetter, Mrs. Mary Jewell, Mrs. Mary Marshall and others. Our audience is increasing and they are all a very intelligent class. During the last ten years we have never missed a Sunday night meeting. We always through the winter months get some of the best foreign talent, such as Moses Hull, Bishop A. Beals, George V. Cordingley, Mr. Harding, Mr. D. N. Nichols, Mrs. Gebauer, Mrs. Stoll and others, authorized to say to honest investigators, Spiritualists, and especially all speakers and mediums, that expect to attend the G. A. R. encampment here, that we give you a cordial invitation to attend our meetings and as ours, the First Spiritualist Church of Louisville, is the only society running at present, we will expect to see you at our hall, 650 W. Jefferson street, nearly opposite the City Hall, on Sunday afternoon and evening. Anyone wishing any information can correspond with the financial secretary, Dr. Thos. McAboy, 733 Twelfth street."

Mrs. S. C. Tracy believes that "Angels are immortal, and writes: 'My first experience came to me many years ago. My father had a favor, black mare, that he children all loved, and lived to be 32 years old. After her death, on several different occasions, she came to me in the night, and by her actions, wanted me to get on and take a ride, which I did, fully realizing that she was a spirit. Away we went, both enjoying the exercise, until she came to a thold farm near Mansfield, Ohio, where she took the lane, went to the pasture bars, put her head over the bars, and gave me of her old-time 'whinnies,' nightingale to me that she remembered the old place by giving her signal. After this she would stand awhile as if thinking, then turn and take me back to my home, when I would come out of my

trance—for it was not like a natural sleep. Many times has this been repeated, all about alike, excepting on one occasion my sister, in Spirit-life many years, came and said: 'Saida, don't you want to take a ride on 'Old Gin'?' that being the mare's name, and we both had a most enjoyable ride, going to the same place and through the same performance, until I was left at home, they going away together. If animals are not immortal, then why such an experience, and so often repeated—so real, so natural, so conscious, that we were both spirits? I fully believe if we are kind and gentle to our animals, they will often come to us in many ways to try to comfort us. After my husband's death, our big bull-dog would often come and lie down on the carpet beside my bed as he used to do when in the body to protect me, and to let me know I was safe he would get up, stretch himself, and shake his body until his ears would fairly crack like a whip, then yawn and lie down again, to assure me of his continued watchfulness over me. If not my ever-faithful protector, what was it? I am always awake at such times and thank him with a full heart for his devotion to me."

J. Jones, M. D., writes: "The value of the first volume of 'The Encyclopedia of Death and Life in the Spirit-World,' it seems should by this time have been appreciated by a sufficient number of the millions of advanced thinkers to justify publication of volume two. At all events we are patiently awaiting its issue." Vol. II. of the "Encyclopedia of Death and Life in the Spirit-World" will be ready for delivery November 1. Vol. I. has met with a large sale.

Dr. N. F. Ravlin, inspirational speaker, is open to engagements with Eastern societies for the coming fall and winter months. References: Prof. and Mrs. Shellhammer-Longley, Boston; Col. Fitzgerald, Washington, D. C. Address, San Jose, Cal. Dr. Ravlin was thirty years a Baptist clergyman, and has been on the Spiritual platform for ten years.

Thomas Paine writes of a certain Catholic "father," of Cleveland, O., who testified before a coroner's jury that he saw Policeman Reagan club the life out of a sailor named Barnett, after he had him down on the sidewalk, and that he considered him little better than a murderer, and should be discharged from the force. Others testified to the same purport. But now, after having time to find out that Reagan was a Catholic, this priest comes forward, withdraws his previous testimony, and thinks the officer should be exonerated from all blame. The sailor killed was probably a "heretic."

J. A. Harris writes from Harris, Texas: "Last week we had a fine article in the Rock Springs Rustler in defense of Spiritualism. My wife and I have the whole country worked up on Spiritualism—even Keosauqua, Junction City, Sonora and many other places, but owing to the fact that I cannot spare the time, I will entertain at my home, free of charge, for any length of time, any reliable medium, and insure good houses at Kerrville, Junction, Rock Springs and Sonora, and other places. My brother, J. F. Harris, Mr. J. Amberson and I will assist, and in so doing think that we could make a grand success. My wife is a very fine slate-writing medium—writes in any language, and carries on a conversation with her writing is going on, with her back turned to you, and she would like to correspond with some good medium."

Thomas Glass writes: "I wish to relate to you a few things which I have experienced. I have passed through since I left your office, about three years ago, and what has been the result. Since that period I put myself in the hands of my spirit friends, for them to do what seemed best. Have been a medium since 1855, and have had an experience exceedingly demonstrative, convincing and startling. The last three years my mediumship has seemed to be at a standstill, though reaching out anxiously for something to present itself. During the last six weeks I have noticed a change in my diet—have lost all taste for meats. I then began to realize there was something going on. This morning I took my usual walk and saw a very old man, and immediately received a strong impression, which said to me: 'You must write up the result of your three years' standstill and send it to Brother Francis for publication.' I could do no less and here it is: I have developed into a telegraphic instrument, through which the denizens of earth—can commune with their friends in Spirit-life as speedily, yea, more so, than by sending a telegraphic dispatch. In the ordinary way, I have discovered that the process is instantaneous, and to me is as much a fact as any manifestation I have seen or heard of. The question is often asked: 'Can we call up any spirit we please?' have always said, no; but now I would say, yes. This matter has been tested many times, which enables me to speak with confidence. Would be glad to hear from any one having similar experience."

Miss Anna Hought writes: "Mr. J. J. Hopkins, of Unionville, Mo., blindfolded typewriter, held a number of circles in Milan, Mo. We received a number of letters from our spirit friends. Mr. Hopkins was under good test conditions."

Bishop A. Beals' address for September will be 266 Pearl street, Buffalo, N. Y., where he can be addressed for engagements. Mr. Beals has been busy speaking at Girard, Pa., and Lockport, N. Y. During September he will lecture at Lockport and Conneautville.

Mrs. Angie Adamson, of Billings, Mo., writes that when a child the spirits talked with her, and she was always seeing and hearing spirits. Later, she became an independent slate-writing medium, and has in that way received writings covering many pages, which may declare worthy of publication in a book, being very instructive and interesting.

J. C. F. Grumbine has a few Sundays open in September, 1895, and a few week nights in October; also, the months of May and June, 1896. Address, Geneseo, Ill.

O. P. Fredericks writes from Newburyport, Mass.: "We have, besides the First Spiritual Society, an Independent Club which is a great help to the society. We have a lyceum, started last spring and growing rapidly. We have started a fund to build a temple, and the outlook is of the brightest. We have some of the best local talent connected with our lyceum, and under the instruction of our good friend, R. O. Perkins we present to the public some fine tableaux, which add to our finances abundantly. New England societies

would do well to secure his spare time—it would help their bank account. We have never been on better footing than we are now. We start the winter's ball rolling with a fair month, for which the ladies are very busy. I also understand Brother Potts has a novel entertainment to present at that time which insures for them success. We had Miss Hattie Weber with us until July, and she made a host of friends while here. A. E. Briggs held a seance Sunday night, and gave good satisfaction."

C. F. M. writes from Owosso, Mich.: "The Owosso society still lives, moves and has an existence. Mrs. Dr. Sarah Allen, of Flint, Mich., has just concluded a series of interesting and profitable lectures to our society. Dr. Allen is a gifted and fluent speaker, and her lectures attracted wide attention, and large audiences to the ranks of the society marked her sojourn here. The society extended over a period of one month, and were quite largely attended. She is also a very fine test medium, and gave numerous evidences of her power in this direction. Her work was highly appreciated, and the society is looking forward with pleasure to an early repetition of her visit. Mrs. Sheets of Grand Ledge, Mich., comes to us for the month of September."

Dr. Dean Clark has been working very successfully in Washington and Oregon in disseminating the truths of Spiritualism. He is patriotic as well as spiritual, and he lectures frequently before the A. P. A.'s. At present the Doctor is at Medford, Ore.

Lizzie and May Bangs have returned from Clinton Camp, and may be found at 10 South Elizabeth street.

Dr. R. F. Pool writes: "We have had in a spiritual point of view the most harmonious gathering of people at Mt. Pleasant Park that has ever been upon the grounds."

C. H. Catlin writes: "The First Society of Spiritualists will resume their regular meetings at Mt. Pleasant, Sunday morning, September 15, 1895, at 11 a. m., in the Schiller Theater, on Block east of Hooley's. The plans of the Schiller Theatre will be on view at the office of Dr. Greer, 127 LaSalle street, on and after Monday, September 2, and in order to give the seat-holders an equal chance of selecting desirable seats, it has been decided to allow each one to make a personal selection, and it is particularly requested that you do so at the earliest possible moment in order that the finance committee may know what seats they have left at their disposal before the opening Sunday."

Mrs. Hamilton Gill, trance test medium, has returned to the city after spending a pleasant month at Clinton Camp. Mrs. Gill gives sittings daily and will resume the Sunday and Thursday night circles at 15 Bishop Court, which will be continued until further notice.

Lizzie and May Bangs have returned from Clinton Camp, and can now be found at No. 10 Elizabeth street.

A subscriber writes: "Mrs. C. J. Meyer, the well known platform test medium of San Francisco, California, is at present at Colorado Springs, Colo., where she has been for some time. As administrator to her mother's valuable estate, her time has been very much taken up in connection with it, and could therefore not follow her spiritual labors as well as she desired, but hopes to be able next year to devote all of her time to the cause of truth. There are many readers of THE PROGRESSIVE THINKER who know Mrs. C. J. Meyer's work as a truthful medium and are, no doubt, glad to hear from her. She has given some of her spare time to the cause of truth at Colorado Springs, and has converted many skeptics. She will be at the Spiritual camp-meeting in Texas, near Fort Worth, September 21 to October 7."

Mrs. Jennie Hagan-Jackson has been busy lecturing of late, the last camp she has attended being Haslet Park. She will attend the camp-meeting in Texas. She and Mr. Jackson have had excellent success with her illustrated lectures. She can be addressed for engagements at 393 S. Lafayette street, Grand Rapids, Mich.

J. C. F. Grumbine will be at Olin, Iowa, October 9, 10 and 11, and he will be pleased to serve societies or friends near there about this time. He is in New Boston, Ill., the Sundays in October, and at St. Paul, Minn., in November. Societies wishing his services in Minnesota will please write him at once, at Geneseo, Ill.

G. W. VanHorn, the test medium and magnetist, arrived in this city on the 27th inst., from Denver, Colorado, where he had been called to attend his brother's funeral, ex-Mayor M. D. VanHorn, of that city, who lost his life by an accident, as recently published, on the 14th inst. He will remain in the city one week only, and is en route for Jackson, Mich., destination, New York City, where he will locate indefinitely, to resume his profession in that city. He can be consulted at 470 West Madison street, by his many friends in Chicago.

Island Lake Camp.

Our camp for 1895 is among the things of the past, but that it has been a profitable time to all who were with us, I think none will deny. I believe that the season of 1895 will be looked forward to with longing by the many old and new friends of the camp. The grounds are to be improved generally, an auditorium built, the grounds surveyed and platted, and various other works done.

The first speaker of the week was Dr. Arnold, who spoke Tuesday and Wednesday. His lectures were very scientific, and gave good satisfaction. He was followed by Mrs. Nickerson, who spoke for the society the remainder of the week, filling her own and Mrs. Lake's engagement, as Mrs. Lake was unable to be present on account of sickness.

In the afternoon Mrs. Root spoke, on "Spiritualism, Ancient and Modern." She delivered the address in her usual impressive way.

Mrs. Curtis closed her class in Occult Science Wednesday, and at all were interested who attended, was evident by the inquiries heard on all sides. A vote of thanks was given Sunday, at the close of the meeting, to the officers, who have worked so untiringly and earnestly to make the camp a success, and especial mention should be made of Mr. White, Mrs. Jesselyn, Mr. Ascomb, and Mr. Sme, who by their kindly courtesy and assistance have made so much for camp and campers. Thanks also are due Mr. Sibert, Mr. Dolano, Miss Hub-

bard, and others, who so kindly gave their time and work to beautify and keep in order the reception-room and rostrum.

The mediums on the ground all did good work; Mr. Mitchell, the Coopers, Lee V. Johnson, all giving scenes for materialization; Mrs. Ferris as trumpet and test medium; Mrs. Cleveland and Mrs. Dunn as clairvoyants.

And so the truth keeps spreading, helped on by the various camps throughout the land. A CAMPER.

## PIONEERS PASSED ON.

## "Their Works Do Follow Them."

TO THE EDITOR:—Saturday, July 27th. I was called home to Portland to attend the funeral of my wife's father, on old man who had passed his three score years and ten by ten years and more. I noticed in the Sunday's Oregonian that the Spiritualists were going to hold memorial services at the Grand Army hall, in remembrance of two of their members that had recently passed on to the higher life. Believing that they would have their best speakers there to eulogize upon the merits of their deceased members, I attended their meeting. I found the hall decorated with flowers, and a large number of people present. One of the persons spoken of was Mrs. Bruce, a slate-writing medium, and the other Mrs. Cankin, a lady that had given every spare moment of her life to assisting the poor and trying to raise the fallen.

Colonel Reed, a man who has been identified with the Spiritualists for many years, spoke first. His principal thoughts were directed to the life and work of the medium, Mrs. Bruce, reviewing her life from childhood, and showing that she had possessed this power of producing writing on slates without the aid of human help, and illustrating how devoted she had been to her husband and children, and at the same time had converted thousands to the knowledge that it is possible to communicate with the so-called dead.

Another gentleman was introduced by the president. He spoke of the life work of Mrs. Cankin, with great power and elegance, of the good qualities displayed by the lady during her life; how she had visited the sick, had, in fact, followed out in every respect the teachings of Jesus in his Sermon on the Mountain. She had led a pure and unspotted Christian life.

As I reflect upon the remarks I heard there that day, I am led to believe that even kings, queens, emperors and even presidents cannot excel in the sight of God the works of those two obscure women.

Where is the king that excels this poor woman in carrying out the rules of heaven; that tries to make this earth like heaven, as Jesus said: "Be it on earth as it is in heaven;" educating the fallen, lifting them up step by step, as they are able to receive the light.

Where is the president or emperor to-day that has the God-given power that he can produce writing on tablets of stone?

Ever since the day of Moses, the great law-giver, the world has looked with awe and reverence upon anyone who had that God-given power. When the hand of the angel was seen writing the fatal words in the hall of Belshazzar, the people recognized and admitted that the writing so produced came from angel hands.

Said admitted that the advice that he received through the Woman of Endor was from one who but a few years before had been his associate in evil.

Are the laws of God the same yesterday, to-day and forever? Can the angel-world shower the same blessings upon us that they did on the people who lived on this earth two thousand years ago?

We, in our selfishness, are apt to ask: Why should one man or woman have this power, and not all? Are we not all the same in the sight of God? These same questions were asked in the days of Jesus Christ. The people who lived in the City of Corinth saw these same manifestations and wondered why some should have gifts that others did not.

I brought up much argument and discussion among the people. Paul, hearing of it wrote them a letter which we have recorded in 1st Corinthians, 12th chapter, in which he tries to make the question clear to those people. On every hand we hear these questions asked to-day, and on every platform where Spiritualists are allowed to speak we hear the words of Paul echoed and re-echoed all over the land. The same laws that governed the world two thousand years ago govern the world to-day. The same power that gives us writing on tablets of stone to-day, gave us writing on tablets of stone in the days of Moses. The people, in the days when the Bible was written, recognized the same power to produce manifestations that the Spiritualists recognize to-day. They knew that the writing on the wall was from men who had lived among them, men who loved their country and would do all in their power to check those who were on the downward course. The priests of that day were as the priests of to-day—they did not possess these God-given powers. They would hold the people down by fear and favors granted for money.

Go ahead, Spiritualists, in your work. Let the world know that the so-called 'dead' still live; that they are watching over us every day and night; that they would try to make this earth, as the great teacher said, as near as they can to what the homes of heaven are. This life is made up of little things, as the great ocean is made up of little drops of water. Let us gather as many of the little good things together as we can, and they will make an ocean that will carry much influence with it. And when we come to pass on to the higher life we can look back and feel that we did all we could in our humble way to benefit all mankind. C. NEWELL.

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# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Mrs. J. N. S., Ewington, Q. I have a little girl of seventeen years, who from childhood has been mediumistic, having spirit-children for playmates. She has never been strong, and now has what the doctors call epilepsy, but which I think is obsession. What can we do for her?

A. Such a physical condition is often accompanied by sensitiveness or mediumship, and the two inextricably blend. In such cases as this it is not wise to encourage mediumship; better to wait improvement of health if, that be possible. It is the voice of all physicians who honestly acknowledge their convictions, that epilepsy is almost hopeless of cure. Of all the remedies advertised there is only one word to say: They are useless. In some cases the bromides alleviate, and, perhaps, in certain cases may tide over attacks until the system becomes strengthened. But hygienic treatment is the only reliance. Perfect purification by bathing, pure air, wholesome diet—in which the least meat the better—with avoidance of known exciting causes, are the real means of hopeful treatment, and with these of immediate relief. It must be borne in mind that time must be allowed for the whole system to be rebuilt.

B. F. C., Mechanicburg, Ohio: Q. The Arcana of Nature has been a source of very great pleasure and instruction to me, and it appears to me that nothing short of partial insanity could prompt you to ascribe its authorship to spirits. If it was altogether the product of your own learning and ability, yet I find, in a note on page 60, where you refer to the works of fifteen authors as the basis of the astronomical portion of the work. Here appears to be a discrepancy, and on the face of it outsiders would say "spirits do not have to consult authors." Now, I have had enough to do with Spiritualism to know that the world at large has very crude ideas of the principles developed in the manifestations of that philosophy, and if you will be so kind as to explain the difficulty above referred to, I will take it as a great favor.

A. The spirit author of the first part of the Arcana was versed in astronomy while in earth-life, and it would be singular indeed, if he had forgotten the books which were authorities, and which furnish the only means by which he could prove his statements. All through the book are quotations from scientific authors, made for the same purpose, and why should not spirits quote authorities? What other means have they of proving their views? The authors wrote as scientists, retaining all knowledge they acquired in this life. The books quoted in at the time had no knowledge of, and they would have been impossible for me, in my circumstances, to have obtained.

The English edition contains some more or less lengthy notes from more recent works, showing how scientists have advanced to the grounds taken by the Spirit-authors many years previously. Were I the author of the Arcana, I should not be easily tempted to give up the honor, but as an humble amanuensis, I am in honor bound to give credit to the noble spirit intelligences who so assiduously labored, not only to write, but to cultivate my mind. They have been my instructors, and I constantly regret that I have been so dull a pupil in their care.

L. L. Bair, Findlay, Ohio: In your answer to question 2 by C. V. S. Wilson in PROGRESSIVE THINKER, 2001 you say: "The spiritual forces, or all that goes to make up the spirit, exist in all animals, even to the lowest, in varying degrees, but in none except in man, does it gain completeness or wholeness which assures its individual continuance after the death of the physical body." The philosophy of evolution teaches that man developed from the lower animal. If so, at what point or station in his development did he attain this completeness which assures him his individuality? Where do you draw the line between the lower and complete or whole? Are there not races of people who are not as near complete or whole as some of our domestic animals? Again, if all animals have spirits, why not all vegetables? Where do you divide the animal from the vegetable? I think some good and great philosopher claims there is no dividing point, and farther still, the same difficulty arises when we try to divide the vegetable and mineral kingdom. It is said by some philosopher that living principle (spirit) is in all material. To what degree of development must it attain before it becomes an individual, immortal entity? Does this not prove, then, that the spirit of man is the highest attainment in the universe or, if there is any higher, has it not gone once the same road?

A. In the last question this correspondence indicates his own ability to answer his inquiries, for it shadows the sublime theory of spiritual evolution, which is the fruition of the progressive advancement observed in the lower creation. It is true that the first step is made by the forces of the crystal arranging its particles in lines: the vegetable and animal cells are higher steps, which, through countless ascending forms, and intermediate ages, at last evolve man in his perfection, and it may be said that the tree of life strikes its roots in the mineral world, and rears its branches into the heavens. Its perfect fruitage is man, and the perfection of man is his spiritual being. There, then, is no dividing line between the spirit that passes like a vapor at the death of the physical body and the one which has reached that perfection which allows the physical body to pass, and yet retains identity. The body is the scaffolding in which the arch is reared, and if the arch is reared to the keystone it will stand when that scaffolding is torn away. But if even only that one keystone is not in place, it will fall with the scaffolding which supported it.

Chicagoan, Chicago: Q. I have read the question department with great interest, since its beginning, and it occurs to me to ask the communicating intelligences, what, in their opinion, will be the effect of the drainage canal on the level of the lakes?

A. When the established order of nature is interrupted, and a gigantic scheme undertaken to change the drainage of a vast territory, it is well to hesitate and canvass the possibilities which may arise.

The drainage system of the great lakes has been established by thousands and hundreds of thousands of years of adjustment. The rainfall on the vast territory of its tributaries, evaporation from its surface, absorption of the soil, and the waste even of Niagara, have become in perfect equilibrium adjustment, which maintains the present water level. The data are imperfect, but sufficiently approximate to allow the expression of a fear that the engineers have not taken into consideration the tremendous difficulties and obstacles in their way. They are harnessing a steed they may find difficult to control. The fear that the water-level will be disturbed and commerce interfered with, has a real foundation, but the effect will not be as harmful as alarmists maintain. Compared with the volume of water of Lake Michigan, all tributary streams were out, and all other sources of supply, if the intake of the canal be estimated at 300,000 cubic feet per minute, it would require nearly three years to lower the level of the lake one foot. The surplus of its tributaries and rainfall passes through the Straits of Mackinac, and the volume entering the canal would be subtracted from this, and tend to lower the level until the pressure was reduced, and just that amount less passed into Lake Huron. The full effect will not be reached for several years, and in the absence of reliable data may be estimated at about one foot for the southern end of the lake.

With Lake Erie the lessened supply will be felt at Niagara Falls, the lowering of the falls being in exact ratio to the lessened supply, and may reach six feet, but confused as this will be with the changing levels of the lake by winds, storms and rain-fall, it will have no accurately determinable value.

There is more danger in the breaking away of the rocky dam which holds the water in check at the falls; and at no remote day the herculean task will be assigned to engineering skill of damming the waters of Niagara river.

Abram Jewett Hoffman: Q. (1) Are the lines on the hand, more than on any other part of the body, indicative of any special destiny or characteristic? If an absolute science, what does the "magic cross" indicate?

(2) Science now declares that all living matter is more or less psychic (soul) force. If so, does it not follow there is in nature one primal kind of matter from which all manifestations follow?

(3) Can there be unconscious will?

(4) The lines on the hand do not mean more than lines elsewhere, but character is more easily read from them because the signs are more concentrated. One who had correctly studied the subject, might tell with absolute exactness the character from a finger, a foot, an ear, or even a single hair. The character, that is, the sum of all thoughts, fashions the physical body. In the language of palmistry the magic cross indicates good luck, and an inclination to "occult and mystical subjects," and this in the degree of the perfection of the form, and equal length of its limbs. Badly formed it becomes an omen of ill. Palmistry cannot be regarded as a science; for it has a long road to travel before it can claim demonstration, although some of its students are expert in their delineation of character. How much of their "readings" comes from a study of the hand, and how much psychometrically, it would be difficult to determine.

(5) It has been advocated from time to time, by advanced thinkers, that matter as we find it expressed in the elements, has only taken on different properties, but in the ultimate is one. Prof. Draper inclined to this theory, and the researches of Prof. Crookes on the properties of matter in space, approaching a vacuum, although not demonstrative, are suggestive of the oneness of the elements.

(6) If there is an "unconscious will," we should never become conscious of it. "Unconscious will," and "sub-consciousness," are names of fancies, of learned sound, but, as defined, meaningless. In a preceding number a fuller explanation, was given.

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With Lake Erie the lessened supply will be felt at Niagara Falls, the lowering of the falls being in exact ratio to the lessened supply, and may reach six feet, but confused as this will be with the changing levels of the lake by winds, storms and rain-fall, it will have no accurately determinable value.

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Abram Jewett Hoffman: Q. (1) Are the lines on the hand, more than on any other part of the body, indicative of any special destiny or characteristic? If an absolute science, what does the "magic cross" indicate?

(2) Science now declares that all living matter is more or less psychic (soul) force. If so, does it not follow there is in nature one primal kind of matter from which all manifestations follow?

(3) Can there be unconscious will?

(4) The lines on the hand do not mean more than lines elsewhere, but character is more easily read from them because the signs are more concentrated. One who had correctly studied the subject, might tell with absolute exactness the character from a finger, a foot, an ear, or even a single hair. The character, that is, the sum of all thoughts, fashions the physical body. In the language of palmistry the magic cross indicates good luck, and an inclination to "occult and mystical subjects," and this in the degree of the perfection of the form, and equal length of its limbs. Badly formed it becomes an omen of ill. Palmistry cannot be regarded as a science; for it has a long road to travel before it can claim demonstration, although some of its students are expert in their delineation of character. How much of their "readings" comes from a study of the hand, and how much psychometrically, it would be difficult to determine.

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L. L. Bair, Findlay, Ohio: In your answer to question 2 by C. V. S. Wilson in PROGRESSIVE THINKER, 2001 you say: "The spiritual forces, or all that goes to make up the spirit, exist in all animals, even to the lowest, in varying degrees, but in none except in man, does it gain completeness or wholeness which assures its individual continuance after the death of the physical body." The philosophy of evolution teaches that man developed from the lower animal. If so, at what point or station in his development did he attain this completeness which assures him his individuality? Where do you draw the line between the lower and complete or whole? Are there not races of people who are not as near complete or whole as some of our domestic animals? Again, if all animals have spirits, why not all vegetables? Where do you divide the animal from the vegetable? I think some good and great philosopher claims there is no dividing point, and farther still, the same difficulty arises when we try to divide the vegetable and mineral kingdom. It is said by some philosopher that living principle (spirit) is in all material. To what degree of development must it attain before it becomes an individual, immortal entity? Does this not prove, then, that the spirit of man is the highest attainment in the universe or, if there is any higher, has it not gone once the same road?

A. In the last question this correspondence indicates his own ability to answer his inquiries, for it shadows the sublime theory of spiritual evolution, which is the fruition of the progressive advancement observed in the lower creation. It is true that the first step is made by the forces of the crystal arranging its particles in lines: the vegetable and animal cells are higher steps, which, through countless ascending forms, and intermediate ages, at last evolve man in his perfection, and it may be said that the tree of life strikes its roots in the mineral world, and rears its branches into the heavens. Its perfect fruitage is man, and the perfection of man is his spiritual being. There, then, is no dividing line between the spirit that passes like a vapor at the death of the physical body and the one which has reached that perfection which allows the physical body to pass, and yet retains identity. The body is the scaffolding in which the arch is reared, and if the arch is reared to the keystone it will stand when that scaffolding is torn away. But if even only that one keystone is not in place, it will fall with the scaffolding which supported it.

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## THE SEX-POWER.

Its Use and Abuse Among Mankind.

A PLEA FOR A HIGHER AND GRANDER SPIRITUAL LIFE.

It is coming more and more into public opinion, that were the sex-power and the magnetic forces of the body generally, better understood and properly used, there would be less discord, discontent and disease, and greater health and happiness. But chastity, until lately, has only been considered necessary among females, and therefore it gives us much pleasure, and also confidence in our future moral development, to read such an able article as Mrs. Margaret B. Peeke's in the April Arena. Speaking of the subject, she says:

"No longer as a consumer of the life forces, wasted on mere animal pleasure, it rises into divine dignity, and is recognized only as a creative energy, allying man to God in very works, and becoming the holiest of all uses in the grand economy."

"As the world is now constituted man is inferior to the higher order of animals, and as in Job's time, he advised him to learn of the fish of the sea, and the fowls of the air, even so may he now learn lessons from inferior orders on this plane of sex. It is not easily seen that the day is coming when young men will remain young. When so grow bald prematurely, to break down in life's prime, to lose mental faculties and bodily vigor, will be looked upon as a disgrace."

Yes, if everyone could see it thus and remove the surrounding air of false modesty, and other ideas which are injurious to our spiritual unfoldment, and realize the time is over-ripe to begin self-culture and moral development, the world would be radically advanced toward the brotherhood of man, and the idea of divine love and affection embodied in every expression of life. But, alas for the condition of our moral nature, many individuals are born slaves to this power, and then from childhood to puberty have their systems flooded daily with stimulating drinks, highly seasoned food and flesh, which so inflames their being that when the state of puberty is reached the passions are much stronger than the intellect. It is wonderful, then, the victim seeks sensuality, and soon becomes a physical, mental and moral wreck."

Then shunned by the respectable, and encouraged by associates equally enslaved, it is wonderful the unfortunate one, conscious of decay and disrespect, should seek an untimely death."

But death, as we are now aware, does not relieve the mind or change the disposition, and the individual now in a state of existence where there are no physical wants naturally supplied must still pursue extending misery until the desires are overcome and forgotten, or seek an avenue of gratification through psychology or hypnotic influence on some susceptible mortal. The result is, some unfortunate individual who is ignorantly allowing self to be governed by the passions, gradually loses self-control, perhaps becomes entirely insane through the increased growth of the passions and the deplorable one seeking relief.

Thus, governed by the animal desires the human appears lower than the brute, for the brute has no higher faculties, and is folded to be degraded while the spark of mentality in the human must be cultivated and protected from the mature influence of the animal kingdom. The secret of harmony and happiness, whether on this or the other side of life, is in cultivating the higher desires, and assisting them in control of the lower—gaining self-control and self-culture. This is progress, and in harmony with nature and her laws of evolution; and the opposing one is sure to suffer, for she is inexorable. The sooner, therefore, these facts are recognized as such, and we are again in harmony with nature, all misery will be escaped, for there is no pain without discord, and in harmony there is none.

The sex-power wisely used as a creative power alone, is the power for good; perverted, it is equally as powerful for misery. Working along the line of least resistance, like all force, when the reproductive organs are weakened by abuse, the being seeking sensual pleasure becomes a slave to its power.

The system weakened becomes negative and receptive to disease, and also demands stimulants of some kind which fire the body with rapid digestion and assimilation, creating a surplus of vital forces, which are expressed, being of a low quality of magnetism.

It is noticeable also, where parents indulge in animal pleasures, the children are frail, inherit strong sexual and other passions, and are often mentally deranged.

Disease and criminality appear principally from a loss or need of proper vital forces. And when the parents' systems are exhausted of the needed vitality, the child at birth is doomed a criminal, and a slave to his lower nature.

Pray let us give at least half the attention to our children that we do to the breeding of lower animals before we consider ourselves civilized and try to realize that we have reached a condition of unfoldment where new faculties and senses begin expression.

These senses belong to the spiritual nature, and are developed through self-control and self-culture.

The animal nature which is unfolded must necessarily become under the individual will, and be used according to the dictates of the unfolding spiritual nature, or the individual must experience discord and misery.

The spiritual nature appears as a new growth upon the animal; the animal being suppressed to permit its growth, in time becomes lost in the spiritual.

But in reality all life is spiritual, and sentient, differing only in the condition of conscious unfoldment, and vibration. The mind has been absorbed with the effect—the objective in nature; but the time is now ripe for the subjective and spiritual side of life, as we are growing rapidly susceptible to the influences of that condition of existence.

THOMAS WALLACE.

## BOOK REVIEWS.

PLATE'S QUERY. By S. C. Clark. Written in the form of a very entertaining novel, it sets forth in a strong and convincing manner the claims and data of Spiritualism. Price, cloth, \$1.25; paper, 50 cents.

## THE TWILIGHT VISITOR.

There's a beautiful lady who sits with me

Each day at the eventide;

A spirit, a vision of air is she,

And I call her my spirit bride.

She is like unto one that I loved and lost;

Alike her, but not the same;

For she loveth me more than a mortal's most,

With a love that is free from blame.

No vows have we plighted, this lady and I;

Sho knoweth I love her well;

And I never can doubt that her deep dark eye

Speaks truths that my soul may tell.

For pure as the spirits of saints are pure,

This beautiful lady is;

And her love, like the love of the Christ,

Is sweet.

Like the love of the angels, bliss.

She speaketh no word, and no word she needs,

Save the airy breath of sighs;

For what language can speak to the heart that bleeds?

Like the language of faithful eyes?

But my forehead she bathes in her shadowy hair,

And my spirit she bathes in peace,

Till I feel the sweet quiet of ether air

And the woes at my heartstrings cease.

As calm as the even, I;

For her soft hand it lieth upon my palm

As light as a dream doth lie.

Till she waveth farewell, for the dawn has come

And she fleeth back into the night;

Far into the night to her spirit home

She wingeth her spirit light.

And albeit she speaketh no word to me,

I know by her gaze so true,

And so loyal am I, and so loyal she,

I do what she would I do.

For the brow that is bathed in her shadowy hair

Must be free from the thought of wrong,

And the peace which belongeth to ether air

Pervadeth my spirit long.

MILES MENANDER DAWSON.

## MY LOVE.

Thy face so fair and eyes so pure—

They fill my soul with purest joy;

In thy sweet smile I find a cure

For every ill that may annoy.

I list to catch each careless tone

That falls like music from thy lips,

And when by chance they meet my own

The dewy nectar my spirit sips.

Could art paint thy wondrous face,

Its glowing tints, and fairest hue,

The halo round thy form of grace,

And dream-light in thine eyes of blue,

Then might the world with laurels crown

The genius of such mighty power.

And angels from their homes look down

And covet thy heaven's bower.

When earth in sadness seems to fade

Behind the sombre veil of night,

I see thee through the distant glade,

Thy face illumined with delight.

Thy form, oft mirrored in my dreams,

Seems radiant as the morning dew;

From eyes that flash love's sweetest beams









Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 121

CHICAGO, SEPT. 14, 1895.

NO. 303

## A WAVE OF THE DARK AGES STRIKES THE STATE OF MAINE.

### GOING BACKWARDS.

This the Law-Makers of Maine Are Doing.

Interfering with the Divine Rights of Spiritualists.

FAIR PLAY DESIRED—THE RIGHTS OF THE PEOPLE SHOULD BE RESPECTED—AN ABLE ARTICLE IN WHICH FACTS PREDOMINATE AND NO POINT IS OVERDRAWN.

Law is supposed to be based on reason, it is supposed to be on the right of justice, and that anything to the contrary is not good law.

How, then, can we regard some of the laws now on our statute-books, which have been passed in the interest of the few, without regard to the wishes of the many? Is it possible that the people will submit to having their rights abused by men placed in office by votes? If so, what are we to expect in the future?

Is money to be the ruling power, and the success of a measure to be due to the gold dealt out to those go-betweeners or lobbyists, who are able to place it to good advantage without compromising some legislator?

For years efforts have been made at each session of the Legislature to pass a medical registration bill. It has been brought up at every term, for twenty years, and from its inception, when it appeared in its most rigid form, until last winter, each succeeding session has seen it modified somewhat, until a bill was finally passed by the last Legislature. Its passage was accomplished in the closing hours, as its promoters had learned by experience that this was the only safe course to pursue. It was opposed by Representative Hovey, of Milo, and other representatives, and by Senators R. C. Penny, of Monson; Hume, of Washington county, and Reynolds, of Cumberland county, and these gentlemen made a gallant fight against it, showing up the matter in its true light, that it was a measure that was uncalculated by the people, and that it had always been vigorously opposed by the people in the past. Their efforts, however, did not avail, and the bill was passed after it had suffered numerous changes in the hands of the judiciary committee. It was passed because two or three senators found it convenient, when the time arrived to vote, to be absent, and who did not have the courage of their convictions, or were unwilling to go on record in regard to the matter. One of these was Marston of Skowhegan. Had these gentlemen done their duty to their constituency, they would not have remained away from the Senate chamber, but they did, and the bill was passed by a bare majority of two.

Now, what does this bill mean to the people of Maine? Well, it means a great deal more than it shows on its surface.

The Right Hon. W. E. Gladstone once said: "A man ought to be as free to select his own physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his."

Herbert Spencer says: "Interfere with no man's rights; but if, in our science, he be in the wrong, prove it, not by legislation, but by overpowering him with superior knowledge, superior skill and truth."

Wendell Phillips once said: "When I see the attempt at usurpation among our physicians I cannot refrain from exclaiming: God help our country if this aggressive restrictive tendency is to prevail; it is but one step from this to autocracy!"

Emer. Prof. F. W. Newman, of Oxford University, gives as his opinion the following: "To enact a medicinal creed, or command a medical process, is usurpation, not legitimate legislation."

These are a few of the many opinions expressed by noted men, but they show to the thinking mind that a law such as was passed in Maine last winter, and so cured in Massachusetts after a fight of thirty-five years, by the united stand of the graduates of medical colleges, and the wealth and influence of these institutions combined, is not for the best interests of the people, and we might truthfully add that it is not, nor was it ever considered, even by its promoters, to be for the best interests of the people.

A Massachusetts M. D. of the old school says: "The misfortune of even the mildest medical law is that it is a motive and a motor for more invasive amendments."

Gov. Bodwell, in vetoing a medical bill, said truly, that "The rights, opinions, and even the prejudices of the people should be respected."

Emerson said: "I pray you not to deprive us of the help of those persons who have again and again proved themselves possessed of the natural and improved gifts which make them the physicians. I do not plead for them. They do not need us. We need them."

We believe in law of the right character. We believe in a law that will protect the people. We believe that the physician to-day who holds a certificate of registration, and the lives of his patients are at his mercy, should not be addicted to the use of liquor, and al-

lowed to practice. He handles dangerous drugs and compounds; a little too much, or an overdose, would be fatal, and in hundreds of cases—yes, thousands—the patient suddenly dies, and his or her death is due to such physicians. But suppose death occur, suppose you know or feel as certain as one could about anything, that it is the doctor's fault, what could you do? Have you got any law that would assist you? Could you produce any evidence that would convict any physician? When you brought the matter into court, wouldn't the defendant call in another physician, who would swear that you were mistaken, and that the patient died from "heart failure." In all probability (this being the most convenient excuse nowadays). What are you going to do about it? Will you submit to having your physician named, and then, if a member of your family be murdered through negligence or carelessness, still think that the old Pine Tree State has the best laws in the world?

Many of our most eminent physicians declare that poisons are never necessary, always harmful, and never helpful, still they are given, and the wishes of the people thwarted.

When physicians are held rigidly responsible, with life and liberty, for the injurious or fatal results of culpable carelessness or incompetency, there will be less fatalities and fewer physicians.

If orthodox medicines were all-efficient, there would be no excuse or demand for any other. If, when allopathy was the "original" and "only" school, its practitioners could have cured their patients with their heroic portions and ponderous pills of materiality (mineral and other poisons), everybody would have been healthy and happy, without a desire for any other system. But they did not, and do not, to this day. Their failures—made, homoeopathy, with its potent pills of potential immortality, not only possible, but necessary. Born of these experiences, similar to both, but like neither, is the legitimate child eclecticism, a rational system, selecting remedies from both. Even this triad has been weighed and found wanting, and water, pure water, found birth to hydropathy, with its untold blessings. Yet all these are insufficient. There is, unquestionably, a demand for something else, and as, according to eternal law, supply is always equal to demand, that something is at hand.

Scattered here and there throughout the cities of our State, are numerous noble-minded men and women, of exalted character, more than average intelligence, and benevolent dispositions, who know little and care less about the so-called science of medicine, who are, nevertheless, busily and successfully engaged in treating those who have gone the rounds of the doctors. Naturally, they get only the abandoned cases, those who have been employed and exhausted by scientific skill, and who like the women in the Scriptures, "suffered many things," in many physicians, spent all she had, and was nothing bettered, but rather grew worse." Is it reasonable to expect these unpretentious people to cure such obstinate cases? If human testimony is trustworthy (and we imprison and execute human beings on such evidence), they are actually curing these very cases daily—a fact that multitudes of influential, unimpeachable witnesses can vouchsafe. Indeed, the evidence is overwhelming in detail, and quite as trustworthy in character as the expert medical testimony admitted in courts, and upon which too often hangs human life.

These are some of the facts that confront us. Now, perhaps it would not be amiss to state that the new law will have, providing the people perceive it to continue on our statute-books. The law was aimed chiefly at clairvoyant physicians, and it means that none shall practice in Maine unless they had been in practice three years previous to its passage, and, further, that no clairvoyant physician can pass an examination and receive a certificate of registration from a medical registration board. His chance before this board will be slim indeed. What chance can there be for him to receive a certificate from men who have worked for years to secure the passage of this act, and who are sworn and inveterate enemies of this mode of doctoring? Doesn't it appear to you that no matter how well educated a man might be, that the power lies with this board as to whether he shall be granted a certificate or not? Don't you see at once that it is all a farce? In some respects it reminds us of the Maine board of pharmacy, which at one time was said to be a farce, and when old Schlatterbeck, of Portland, was placed at its head, he made up his mind that he would show the public they had a wrong idea of it. Accordingly, he did not grant any applicant a certificate of registration. It took three days for an applicant to pass an examination, and his rank had to be 100 in everything. One of the things he had to do was to answer 2,000 questions in writing. Then he must compound hundreds of different drugs; he must know the formulas of nearly everything to be found in a drug store, unless it was patent medicine, and, as you may very readily understand, the rule that he was measured by was not whether he knew enough to

correctly fill any and all prescriptions that he would in all probability ever be called on to fill, but whether he knew enough to come up to Schlatterbeck's standard. This is precisely the case of the medical registration bill. It is not what you can do, it is not whether you have a large practice, and are the most successful physician for miles around. Oh, no, this will do you no good, if you are a clairvoyant, for you won't be up to the standard which the board will adopt for you. If you have graduated from "our" medical college, say, the will be sufficient, after they have asked a few simple questions. You can get a certificate and return to your home, and practice and experiment. If you happen to kill a few, it's all right. Just call in another physician before they shuffle off the mortal coil, and you will be safe, unless they can exhumate the body and discover a half-ounce of strychnine in the stomach, and then you will be all right, because some one had a grudge against the party, and an old mortgage had made enemies, so that murder was committed, and by some member of the family. No matter whether you have judgment or not, if you can pass an examination, it will be all right.

Secretary Gresham could suffer forty-eight hours from pleurisy, and just before he died, have it discovered that his case had not been correctly diagnosed.

The average man ought to know what he wants. If he desires to employ a clairvoyant physician, we believe he has a right to do so, and we do not believe that any class of men have the right to make a law to prevent him, if they have, what are our boasted rights, the rights of American citizenship? If there had been a law passed which would have made each and every physician advertise himself on his sign as being a homoeopath, an allopath, a clairvoyant, or whatever the case might be, no one would have felt that their rights were being infringed on; but as it now stands, every man having any respect for himself, and a knowledge of the remarkable cures that are performed by our clairvoyant physicians, should array himself upon the side of right, and endeavor to crush out this brazen attempt to trample upon our individual rights, which are dearer to us than taught else.

In closing, we would like to ask the one who chances to read this, if he or she had self-reliance to look to the judgments of that power that correctly diagnoses man's condition, with hundreds of miles intervening between the physician and subject, than to trust to a college-trained man to prescribe medicine who has first to inquire of you and get you to tell him some of your symptoms, and then from that draw conclusions as to what is the chief cause of your condition before prescribing?

Why, the present medical registration law is a step backward; it is a partaking of the spirit of the old laws, it is the same spirit that burned witches at the stake, and condemned to the block people having the power of their convictions. In its present form it is an uncalculated relic of barbarism, no more, no less, and should meet the condemnation it so justly merits.

DR. H. E. FIELDS.

### EXIT "JOSEPHINE."

The Negro Boy with a Voice in His Stomach.

TO THE EDITOR:—I copy the following from the Greenville (S. C.) News of July 23, 1895: "Many people in Greenville remember the colored boy who was here several months ago, with a voice in his stomach which called itself 'Josephine.' The Augusta Herald narrates the downfall of Josephine as follows:

"There came to Augusta not long ago a freak, or what was represented to be a freak, in the way of a talking wonder, a colored boy, who, it was claimed, had two separate and distinct voices, one emanating from the throat, and the other from the stomach. A voice came from the stomach—or what appeared to be a voice from that region, while there was no movement of the closed lips, face, or other organs about the head. The additional voice could talk, sing, recite, and do what any other voice could do."

"It was further claimed, that the lower voice had remarkable powers; that it could read the past, and look into the future. Consequently, many persons who believe in fortune-telling and kindred arts flocked to hear the boy when he was put on exhibition near the Union depot."

But it is all over now. George has left the city, and his stomach-voice has left him. George, who is quite black, says that a day or so ago his voice said to him: 'George, I have got religion. I am commanded to leave you. You will possess me no longer.' Thereupon, the boy says, the stomach-voice left him, and he has been since unable to command it. His avocation or peculiarity being gone, he left the city."

"It had been claimed that having recovered from a severe illness, the boy found that he was possessed of the second voice. He has been exhibited in several cities. Whatever the deception, if deception it was, was it cleverly executed? The negro people were greatly interested in George and his two voices."

A. M. B.

Dayton, Ohio.

Nature is motion's mother.—Jonson.

What a power there there is in innocence.—Moore.

The child must feel before it can know; and knowledge, great and glorious as it is, can never be the end of life; it is but one of the many means.—Lewes.

### IMPORTANT QUESTION.

What Shall We Do with This Horror?

THE CRUELTY AND BARBARISM OF VIVISECTION—IT SHOULD BE CONDEMNED BY ALL.

A flying visit to the camps, from Oregon, on the Pacific, to Onset, on the Atlantic coast, has been my privilege this morning. The PROGRESSIVE THINKER has taken me on this pleasant journey. The evidences of the advance of the higher teachings of Spiritualism, though but briefly suggested in the limited reports, are encouraging. Perhaps I found more to read between the lines, and that it was more satisfactory because so pleasant a contrast to the phase of human nature and vicious mental attitude contained in some literature forwarded to me by the secretary of the Anti-Vivisection Society of Illinois, which I was reading yesterday.

Are there many readers of THE PROGRESSIVE THINKER, I wonder, and Spiritualists who read and enjoy in all Spiritualist the evidences of "loving ministrations from those who have passed to the higher life, who are well informed of the horrors of vivisection? Are there many who understand the merciless cruelty of the spirit wanting itself as "scientific," and claiming to seek knowledge for human benefit?

There is no name adequate to signify the devilish qualities of this monster. The beast of prey kindly kills its victim before tearing the quivering flesh.

The animal in human form falls far below the grade of beastliness in its inhuman modes of torture, and his surpassing indifference to the sufferings of his victim.

He binds his prey, or administers a drug, curative, that paralyzes the nerves of motion, and makes the subject "immovable and voiceless," but which increases sensibility. Then he proceeds to thrust the instruments of torture into all parts of the anatomy.

The range and variety of experiments in the name of science, according to Dr. Matthew Wood, in the Journal of Zoophily, is as follows:

"It is not alone the cutting of the flesh that is called vivisection, but the brain-burnings of Goltz, the bakings-alive of Bernard, the crucifixions of Mantegazza, the electric stimulations of Brown-Sequard, the freezing-alive of J. C. Coleman, the disease-producing feeding of animals upon the putrid lungs of human beings, of Dr. Klein, the inserting of tubes into arteries, as advised and practiced by Stephen Pales, of Teddington; the covering of the shaven skins of animals with varnish, of Drs. Kleinberg and Prolatus; the injection of phosgene matter into the blood-vessels, of W. Sanderson; the starvings of Dr. Chossat; the drownings and smotherings of the commission of professors from the Royal College of Physicians and Surgeons, London; stopping windpipes with corks; keeping animals forcibly under water until almost dead, then, by methods, as cruel, restoring them to consciousness; holding the heads of guinea-pigs in basins of quicksilver; cramping the mouths and larynxes of dogs with liquid plaster-of-paris until it is solidified—such practices as these, although knives are not used, and cutting unnecessary, are catalogued under the heading of vivisection."

An extended statement of the awful facts, as published by vivisectors, is not admissible here, but to show that leading educators in our country, and in the University of Chicago, are holding the same ground, listen to the reply of W. R. Harper, D. D. (Christian), the leading figure in vivisection without the use of anesthetics would be allowed in the Biological Laboratories he is establishing: "We have not thought it wise to place any restriction upon experimentation involving prolonged and severe pain."

The mercy I to my dumb brothers show, That mercy show to me; would seem the only equitable adjustment of Nature's divine proceeding with such monsters of cruelty.

The reason I beg to call attention to this unspeakable and hideous inhumanity, is to implore each and every reader of THE PROGRESSIVE THINKER, who has not already done so, to send to Mrs. Fairchild Allen, secretary Illinois Anti-Vivisection Society, Aurora, Ill., for literature, which will be furnished free (but send a dime, if you can), and when you have a copy of petition for total abolition of vivisection, sign that, and get as many other signatures as you can.

It is not alone the wickedness of forcing such torture upon creatures who have the same right to life, liberty and happiness that human beings have, but the terrible results to those who participate in these cruel experiments.

A hardening and extinguishing of the finer sensibilities of sympathy can but be degrading and destructive to the higher nature. And this most alarming feature of this mania is the introduction of vivisection into the public schools.

Think of this: At the State Normal School for girls in Framingham, Mass., an etherized kitten was laid on the table, in presence of the Physiology class, and the teacher proceeded to cut it open and expose the interior parts. The request of several pupils to be excused was denied."

During this "beautiful experiment," the kitten manifested such frantic agony that one pupil fainted!

This is the year 1893, and the vivisectioner a woman!

Will it not tend more to spiritual development in the individual, and a future civilization that will not be worse

### MORE CANON LAW.

As Applied to an A. P. A. Who Wore the Little Red School House.

THE INFERNAL CATHOLICS AT THEIR NEPHEW'S WORK.

The Little Red School House came in for its share of abuse here to-day, in the following manner: There is a young man here who belongs to the drum corps of the A. P. A. in Cincinnati. When he came here he wore the Little Red School House button. To-day the Roman Catholics took exceptions to the badge, and swore that he must take the badge off or they would "kill the" of an A. P. A.

They gathered up a lot of their leaders and sent them after the boy. There were among them a grocer on Center avenue, James Conway, blacksmith, Wm. Conway, Ed. Conway; Martin Malley, carpenter representing the second ward; the O'Connell boys; Thos. Calahan, and about fifty others, that gathered around an egg and poultry shipping house, where they supposed the boy was who wore the Little Red School House badge, threatening to kill him if they could get hold of him. A man named Wm. Kilgore, 68 years old, tried to get them to desist and go away. They howled and yelled around awhile and then left.

Mr. Kilgore sent for the marshal, he ran across a country boy (Yates), who came and taking the boy in his buggy started for a place of safety. About two miles from town the boy who wore the badge gave them the slip. Part of the crowd took after the buggy and chased it until the horse stopped and refused to go any further. The boy then mounted the horse and tried to urge him forward. But the mob gained on him, and as soon as they got near enough one threw a brick which struck the horse in the back. The blow on the horse's hip caused the animal to lose heart and he would not move.

Mr. Yates then took to the field, the mob after him, and it was a race for life. The mob ran across the field to intercept him, one of the mob struck at Mr. Yates; he dodged, and the "force" of the blow threw the Romanist to the ground. This gave Mr. Yates time to reach the house of Mrs. —, where he fell through the screen door, more dead than alive.

The mob then returned to town and going to the poultry-house attacked old Mr. Kilgore. Mr. K. has always voted the Democratic ticket; but this spring his influence defeated a Roman Catholic for councilman of the third ward and elected a man on the Republican ticket. They said they would "kill the" —.

One of the mob asked Kilgore for a chew of tobacco, and as he turned to go into the office, Ed Conway and Calahan jumped on him, knocked him down, dragged him out on the pavement and beat him terribly. They would probably have killed him if some one had not interfered.

Mr. Kilgore swore out a warrant for the arrest of Conway and Calahan. Conway was arrested and Calahan has left town, but will be arrested if found.

Mr. Kilgore says it is time for every Democrat, Republican, Prohibitionist and every American to join the A. P. A. and see that there is but one flag in this land—the red, white and blue—but one school house, and not a nunnery nor a parochial school, but plenty of reformatories in the Roman Catholic political organization until the masses can read what they please and reason and think for themselves. S. S. B. London, O., August 2.

We are in need of the sympathetic aid and enthusiastic support of all true Spiritualists and Liberals. Must the N. S. A. appeal in vain? Help the N. S. A. and thereby aid the cause of Spiritualism in all sections of this land. Do not forget that the donation of Brother Stanley has been withdrawn. The cause thereof is not known to us. Suffice it to say that he has seen fit to change his mind, and we hope the Spiritualists who have been holding their galls for the last forty years will now change their minds to offset the change occasioned by the loss of this donation. Now is the time to show our loyalty to the N. S. A. Let us fill its treasury.

Yours for the success of the N. S. A. H. D. BARRETT, Pres't. Lily Dale, N. Y.

Good nature is the beauty of the mind.—Banway.

A rational nature admits of nothing but what is serviceable to the rest of mankind.—Antoninus.

An hour's industry will do more to produce cheerfulness; suppress evil humors, and retrieve your affairs, than a month's moaning.—Anon.

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than real brilliancy.—Rochefoucauld.

He who contemplates for any living thing, hath faculties that he hath never used, and thought with him is in its infancy.—Wordsworth.

Health, beauty, vigor, riches, and all the other things called good, operate equally as evils to the vicious and great, as they do as benefits to the just.—Plato.

Get your enemies to read your works in order to mend them, for your friend is so much like your second self that he will judge too much like you.—Pope.

### AN EMINENT PERSONAGE.

He Visits a Materializing Medium.

EXCELLENT RESULTS FOLLOW HIS INVESTIGATIONS—HE SEES RELATIVES AND FRIENDS.

TO THE EDITOR:—Baron Emil Schilling, Esquerry to the Czar of Russia, who has been in London to buy horses for the imperial stables, had a seance in that city with the noted medium, Husk, of which he writes an account to the "Psychische Studien," which has been translated by the St. Louis Globe-Democrat. The following is a translation: "On Friday, at 11 a. m., I went to Mr. Husk, who is a serious, amiable man of few words. I was shown to the seance-room. It is a small, simple apartment, with a blocked-up window, a few chairs, and a round table in the middle of the floor. Mr. Husk, his wife, my interpreter (a materialist) and I seated ourselves around the table and formed a chain. I sat next to the medium, and held his hand. In a short time raps came, and soon afterward the zither began to play. (I had before me, on the table, a zither, a musical box, some luminous cards and two paper trumpets, all of which I personally examined.) Several voices endeavored to accompany the melody of the zither with singing, which, after a few seconds, was achieved. Thereupon the instrument was more vigorously played, and the German song, "Du, Du, liegst mir im Herzen," rang out clear and true—the zither, illuminated, floating about the room till it rested on my head while and played there. The control, John King, spoke with a very loud bass voice—making jokes from time to time—and expressed his pleasure at my presence; he would do his best to satisfy me. The musical box was removed from me and was taken away playing; the zither flew about the room as if it had been a bird, and suddenly vanished to the other apartment, playing there meanwhile, and ultimately returning. A spirit spoke to me in Russian; and one in Spanish, to whom we could not reply.

"Now come to the main business—to the materializations. Firstly, the control materialized, and in the middle of the circle, I recognized him from the pictures which have been taken of him. Soon afterwards appeared a young man whom I did not recognize, although John King asked me in his bass voice if I had no relative named Ernest. To this I answered 'No.' Thereupon, close in front of me, appeared a head, which I at once recognized as that of my father. The head bowed, and dematerialized, called me by my first name in German, with a weak voice, and said that he was too tired. He caressed my head and stroked my right eye three times. It was, at the time, inflamed and very painful, but the pain immediately ceased and the inflammation disappeared.

"John King now announced my deceased wife. I plainly saw a known, female face, but I was in doubt as to whether it really was she, whereupon the control explained that she had too little power; she had given it to my father so that I might hear him speak, but I would recognize her by a piece of music, and immediately there sounded from the zither before me my favorite piece in the lifetime of my wife—'The Wanderer,' by Schubert—and it was played exactly as I have only heard it called out. My sister! My dear sister!"

"The control answered my questions concerning the spirits, and also in regard to my own affairs. At the close 'Cardinal' (I have forgotten his name) pronounced the benediction in Latin, and a beautiful gleaming cross was passed before the face of each sister. My interpreter assured me that he knew this cardinal and recognized his voice. Later he told me that he was so astounded at this seance that he began to think there must be some truth in it, for neither had he been thinking of his sister, nor could she have known any one in England, while he had often heard the blessing in that same voice. He came to me at the railway station—I was leaving on the same day—to express his thanks and to assure me that he would not neglect these materializations nor leave the admonitions unnoticed.

"I have described as well as I can in writing what I have experienced. I am a stranger. I do not know any one in England, nor does any one in England know me, and better and more certain proofs I could not have secured in order to emphasize and to follow in the future the Spiritualistic teaching which the spirits inculcated at this seance." X. St. Louis, Mo.

Daniel Webster once said: "The man who would be disrespectful to his mother would spit on her grave when she is dead."

Good humor is one of the best articles of dress one can wear in society.—Thackeray.

Come and take a choice of all my library, and so beguile thy sorrow.—Shakespeare.

And now comes jolly Autumn, strewing leaves.

Like liberal largess round a prince's path.

His fat-cheek smile beams out on garnered sheaves.

And all the spilling coffers that he hath.

The thud of falling fruits, too ripe to cling.

Drum music makes for his plebeian state;

About his path a blackbird rabble sing.

Upon whom aldermanic robins wait.

He sprinkles round him showers of berry blee

And tucks the generous ears of stately corn.

He thumps the answering melons leapedly.

And flatters apples flushing like the morn.

Thus plods he, chuckling, down the sunlit lanes.

Assessing what the Spring had hoped to clear.

And levying on the Summer's heavy gains—

The General Tax Collector of the Year.

RUPERT HUGHES.

Strong reasons make strong points.—Shakespeare.

Dreams are rudiments of the great state to come.—Bacon.

That life is long which answers life's great end.—Young.

He who undervalues himself is justly undervalued by others.—Hazlitt.

Patience is the support of weakness; impatience is the ruin of strength.—Colton.

All things are artificial, for nature is the art of God.—Sir Thomas Browne.

Shakespeare.

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## THE SUICIDE.

## Her Experiences in Spirit-Life.

THEY ARE GRAPHICALLY TOLD AND ILLUSTRATE THE FACT THAT HUMAN NATURE DID NOT CHANGE BY DEATH.

TO THE EDITOR:—The author of this spirit-message, who went out by her own hand, had been in the spirit-world about eight years when the message was given. She was the mother of nine children, the youngest being but five years of age at her departure. Let her tell her own story; it contains much that is interesting and instructive to earth's children.

H. A. BRADBURY.

My dear sister,—According to promise I now write you such little bits of my experience as I can impress on the medium's brain. As I wrote you before, I was lost and am found—lost in sorrow and found in joy.

You know some of the causes which brought me to my end as a physical being; how, when in my weakness strength was required of me; when in my sorrow that weakness sympathy was withheld from me; when love and peace were desired by me, only suspicion and doubt were given, until only one thought remained—I must end all, for I cannot be more unwelcome anywhere than here and now. You know as a Universalist I believed that, once free from the body, all was happiness and joy; but I did not find it so. Four years ago, I felt the same old feelings as before; the same brooding over my misery and unhappiness, and the same desire to destroy my life, but had not the power or means to do so; the Death-Angel would not come as I prayed. Many days, weeks and months did I walk the old home in spirit among my children, unseen, unthought of, and wringing my hands in very despair. I was glad when the fire consumed it, as it helped break those sad conditions.

At times I desired to visit you, and my thoughts brought me to your home, where my presence was something to be grieved by a kindly thought, which was a great help in my misery and a ray of light in my darkness. Sometimes mother would come to me, and for a few moments the tears would flow and my heart would be relieved of its burden of sorrow; then the old feeling would return again that I must be alone and planning how to outwit the life that was clinging to me so tenaciously, which death had not destroyed.

I think I must have been unconscious much of the time for several years, and when I awoke I was thinking only of my wrongs and troubles, as I see now, needlessly and selfishly, for really all was within my own mind—cause and effect.

When I seemed to be lying on a bed in a strange place, and for a few moments I was happy as one could be when all physical demands are satisfied, and the elements are perfect; and sweet sleep would come, and faces of loved ones be seen as in dreams, bringing much peace; but awaking, thoughts of self and trouble would make me miserable again. You may inquire, why did not the wise spirits do something for me. Well, I have learned that each one must work out his own salvation in earth or heaven; that every cure must come from within, and that all real permanent growth is from the God within. Outside influences are a great help, and in my case were strenuously applied, as in all life cases. I was taken to an asylum, curative institution, in which were teachers, doctors and nurses, and they could make themselves visible or invisible to me at will, and from the first moment, whether there or away, their influence was over with me to guard and protect, and when I became unconscious, it was through their power, that my spirit-body might recover its tone and strength.

All about were the most beautiful flowers, filling the air with their delightful fragrance; the trees were laden with delicious fruit, the river and the grand old mountains made up a scene which you would think might make any one happy; but I could not be happy because my thoughts were all of self, and they had been running in the misery channel so long that my load of misery had become to me what gold is to the miser, and was given up with the utmost reluctance.

Now, I am going to tell you something that seemed very strange to me. One day when I had partly recovered I was thinking of "Old Jowler," and what do you think? He came right along wagging his tail in welcome, and I wondered if dogs were immortal; for he was as much alive as was I, and that thought of him was a great help. From this train of thought grew others, and still others, until I can say that old Jowler, and the thoughts he awakened, was one of the means in my cure, as it led me to think of something beside my own misery.

Now I wish to tell you how I live and what I am doing; for I have found a place to work, and love my work dearly, and my soul is satisfied.

There are many coming from earth every day, in the same condition I came, and there must be some to meet, greet, love and care for them. I am one of these, and because I passed through the same low stage, I can sympathize with them. As they come to us weak, sick in body and mind, we take them to our quiet home, where that which is needed for their recovery is administered by those naturally attracted to the varying cases, from pure love of the good they may do them.

Rest is generally the first requirement, and which they cannot obtain without outside aid, so they are bathed in a spiritual ether, as you bathe in water; then the Doctor suggests that they sleep, using the power of mind over mind until all thought of their condition is overcome and they sink into natural slumber, as babes upon their mother's breast. This slumber continues for a short or long period, as the case requires.

When awakening, they are shown what will please them most, as mother and old Jowler were shown to me; sometimes it is flowers, or other beauties in nature, a pet bird or animal, for they are all here, and all serve as redeeming object-lessons. In some hard cases it is necessary that the treatment be continued for years before the spirit is freed from earth conditions.

All the means of progress and enlightenment are used; to this end we have lectures of the wisest minds every day, and music by the musicians, which all may attend. The lectures, which are on subjects and in answer to questions arising in the minds of the inmates and attendants, are very interesting. Our patients ask us questions that we cannot answer, but which are answered in these lectures. Our doctors and professors

perceive these questions without our mention; being sensitive enough to receive the impression of our thoughts.

Of course I am always busy in this pleasing work, doing someone good, and thus receive good, and am raised higher.

Sometimes I wish to go away for a little time, then, just at that moment, someone always comes and asks to take my place, and I have not said a word, and can only say: "May my will be God's will—God's will be done."

All through our home everything moves like clockwork; still there are no stated rules, each one of the attendants moving in his or her own way, doing that which their thought suggests. It has just come to me that there may be one great and wise mind who suggests all these things, and in whose hands "we live, move and have our being." Maybe all things in earth and heaven move in strict obedience to this mind, but which we do not understand, and cannot until we see with more than human vision.

I wish I could show you our home within and without, for it is pleasant and beautiful.

Imagine, if you can, a most beautiful building of brick, with stone trimmings, covering, with its wings, about two acres, and standing upon a ridge facing the west. At the corners of the building are four towers, where flowers of every description, while running vines climb all over the building. Here is the old-fashioned woodbine, like that growing over grandmother's window, which cheers me like the presence of an old friend. When I feel to go out to rest and someone takes my place, the thought comes to me: "Oh! how I wish I could see and smell once more the old red roses of my childhood's home; or see the old red pinks in mother's garden, and inhale their sweet fragrance." Then I look down and there they are, as complete, sweet and beautiful as ever, and I am a child again; and here is mother, too, ready to love and bless, as only a mother can. Now I go back to my work with every sense strengthened by this interview with mother and the old friends.

From the front of the home we look down upon a large river, flowing south, which just below turns to the southwest, so we can see it a long distance. At the back, or east, there is a sloping valley; then a large mountain rises, which is connected with a range further away.

The river is one-fourth of a mile away; the land a gentle slope, and covered with grass, clumps of shrubbery, beds of flowers in different designs, many with letters and sentences in colored foliage, or different-colored flowers; and all somewhat nearer perfection, than anything of the kind found on earth. As Spirit-life is higher than earth-life, so is everything in and pertaining to the spirit realm.

Looking towards the home from the river, we see in large foliage letters: "Love Welcomes All."

As we walk along the windlag paths we see in the foliage, or flowers, Scripture texts, poet's lines or ancient maxims, which seem at the time to be in answer to our thought, and the feeling comes to us that they were indeed made for especially, encouraging us to live and love, work and wait in God's hands with patient trust.

Now, sister, my little story is told, and I feel very glad that I have been able to express so much; still, it is not all I would say. Conditions permitting, I shall try to keep you informed of my progress. You will know by my writing that my health is improving, and it will continue until I am myself again, and more.

My grateful heart is full of thanks to you for what you have done and are doing for my children and my children's children. Your influence is a wide and strong for their spiritual good. You can tell me how you know I am happy, and that I live in a beautiful home, not made with (mortal) hands, where love is supreme, and only waits our appreciation.

I am, as ever, your affectionate  
SISTER M—

## MORE CAMPS.

They Are Coming to the Front.

TO THE EDITOR:—Please don't call me a "camp flend," but say that I am a crank on camp matters, for I consider these camps and the camp workers are the advance guard of sappers and miners, who have out a road through the waste places that the great army of Spiritualists may follow and conquer; and as I am now engaged in aiding to establish new camps, I must encroach upon your good nature and ask you to make our list of camps larger than ever—say we make it 51 instead of 43.

44. Camp at Anderson, Ind.
45. Camp at South Bend, Ind.
46. Camp at Albion, Ia.
47. Camp at Fayette, Ia.
48. And that old camp, 37 years old, at North Collins, N. Y.
49. Camp at Parkland, Pa., near Philadelphia.
50. Camp at Madison, Hiedon Lake, Me.
51. The Spiritualists' Association Camp at East Fairmount, Leavenworth county, Kan.

More camps are coming, Brother Francis, for I am invited to aid and assist in establishing one at or in the middle of my own State, New York, in '96, somewhere near the small lakes that are so beautifully situated in central New York, and another one will be started next year on the shores of Lake Erie, somewhere in Ohio; and the location has already been picked out. Another camp is talked of between Toledo and Ft. Wayne, Ind. So you see my reputation is rather good as a camp worker. It is work that I am well posted in, and well adapted to, so you may hear from more camps, and from yours as a boomer of new camps in the year of '96.

J. W. DENNIS,  
120 Normal Ave., Buffalo, N. Y.

"From Night to Morn, or An Appeal to the Baptist Church," by Abby A. Jackson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Angel Whispers for the Searcher After Truth," by Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

## HUXLEY'S FUNERAL.

Wrong to Man and Insult to God.

Incongruities of the Funeral Rites of the Great Agnostic.

On the afternoon of July 4th the beautiful cemetery at East Finchley was invaded by pilgrim mourners, assembled to honor themselves by reverent farewell to the dead leader, Thomas Henry Huxley. The crowd was numerically insignificant, but intellectually unique. Its annihilation would have been numerically imperceptible among England's teeming millions, but profoundly perceptible as a deduction from the sum-total of England's intellectual life. In the hush of the surrounding hills and woods heads were bared in homage to what in life was illustrious, in death a mighty influence. The centuries are as scorers; in another age Huxley would have passed in the flame of martyrs instead of by natural doom. There was, in truth, a suggestion of tragedy. In sad, stern silence Leslie Stephen, Lecky, and many another brilliant rebel, listened to the rites of the Church of England, rectified over the grave of the foremost and most uncompromising Heretic of this generation.

There was no pageantry, as the Times observed. None was needed. There were no night-songs, save, perhaps a few villagers. These, by the way, were the only respondents to the "amen" of the burial service. The Rev. J. L. Davies, old friend and neighbor of Huxley, liberal priest and evolutionist that he is, faltered in tremulous utterance. It may be that personal grief gave him pause. It may have been—and I think it was—that a sense of incongruity, of desecration—may, even of shame—moved him as he was compelled to connect the official "sure and certain hope of resurrection" with the memory of the iconoclast of theology and the constructor of science. The force of superstition, allied to social convention, and probably (it is for one of the Huxley family who may read these lines to correct if the guess be wrong) some instinct of sentiment in one or other that loved him, make it possible and inevitable that a priest of the Church of England (however unorthodox) should be obliged to say:

"Lord, have mercy upon us.  
Christ, have mercy upon us."

It may be respectfully and in profoundest sympathy with survivors submitted, that the very eminence of Huxley, so stalwartly sincere, demands that the world of science and enlightened culture should be advised whether this grotesque service was consistent with any notion of concession before the death that is lamented. If the responsibility rest with any who shared his life and love, criticism is disarmed, while regret is active. We may especially appeal to Mr. Leonard or Mr. Henry Huxley to enlighten the public in historic justice to posterity.

Regret, however, is vain. Pride enforces. Like the symbolic oak that restfully shadows the grave where the investigator now lies incurious, the lost leader could break but never bond. The willow that neighbors the oak always to passing winds, even as his affection was emotional. The ironclad superiority of Wallace and Gladstone and the Gadarean swine was human, loving and lovable. The quaint, tiny tombstone next his grave is eloquent witness—his first-born rests there: "Son, thy father brings thee sorrowing." Two of the Pollocks read that passionate sentence; the brave wife of William Kingdon Clifford passed over it, thinking them maybe of one of whom it was written: "Even as no man loved life more, so no man feared death less."

The sons of Darwin were there; Herbert Spencer was represented; Mrs. Humphrey Ward—all of interest to readers of this journal. The author of "Robert Elsmere," the famous heretical novel, was subject to the "heckling" of a stray and belated priest as he wrote passed her. "Now, what would you prefer to think—immortality or annihilation?" Perhaps I heard, perhaps thought I heard, the answer: "What we prefer to think is not always true."

"What we prefer to think is not always true" That was the socratic message of the lost leader. He is dead, but not recreant. We shall remember him differently to the "lost leader" of Browning:

"We that had loved him so, followed him, honored him,  
Lived in his \* \* \* magnificent eye,  
Learned his great language, caught his clear accents,  
Made him our pattern to live and to die!"

But we shall not think of one who left us for a "handful of silver," for a "rib-and to stick in his hat," we shall think of our rage that were purple to his heart; he who declined no task, left no footpath untraced. The "devil's triumph" was the wrong to man and insult to God. "The wrong to man and insult to God" was pronounced by the priest who journeyed from Westmoreland to oblige whoever was responsible for the blasphemous (there is no other word) rites of the church that Huxley combated with a combativeness inspired by the love of science and the care for mankind. And the priest said, "Amen," and only the villagers responded. There were those by that grave who loved Huxley and who understood his life's work. How apposite it would have been had only two or three individuals, selected almost at random from that distinguished group, delivered each his brief dirge and eulogy by the side of that as yet unclosed grave! But it was not to be.

We thought—superstition is endowed and fortified. It curses the cradle and the grave. Who shall end the last hypocrisy? John Morley was not there, but one, at least, thought of his words on his "dead master," John Stuart Mill: "We have lost a great teacher and example of knowledge and virtue; but men will long feel the presence of his character about them, making them ashamed of what is indolent or selfish, and encouraging them to all disinterested labor, both in trying to do good and in trying to find out what the good is, which is harder."

"Saladin, the impious rebel-editor of the London Agnostic, attended Professor Huxley's burial, accompanied by Frederick Miller and Amos Waters, the writer of the above. To us the Christian burial service was inapposite

and painful. Apparently Professor Huxley's family are not Agnostics; and our sympathy with them in their great sorrow restrains our pen in regard to the "sure and certain" of which Professor Huxley was not by any means sure and certain. All the more honor to Huxley that he held his Agnostic opinions so overtly and bravely when, as it now transpires, he was unsupported by the sympathies of those of his own household.

J. W. DINDALE.

## A VIGOROUS ONSLAUGHT

By a Prominent Worker and Medium.

AGAINST MEDIUMISTIC SENSATIONALISM—AND SOME OTHER MATTERS.

TO THE EDITOR:—Again a great camp-meeting season has come and gone, and in some instances we hear the mutterings of a departing storm—of dissatisfaction and resentment—that has recently shaken the walls of our temples. Spiritual, they are called; are they that figure prominently in the government of societies and camp-meetings spiritual?

There is no use in disguising the fact that we must practice as well as preach harmonious philosophy.

It strikes me that we have had too much of self-laudation, and too many beautiful poems rendered in a masterly manner that were not in keeping with our private lives as Spiritualists.

I have attended five camps this season and have come in contact with some grand people; and, at the same time, have seen some illustrations of as contemptible a spirit as ever Christian or heathen could demonstrate.

Instead of a ruling spirit of tolerance, the opposite of tolerance, charity, or courtesy seems to have prevailed in most of the camps.

And, strange to say, no systematic and rational plans, schemes or modes of procedure, for the next year's work, have been suggested or considered by any of these large bodies of supposed representatives of Spiritualism.

Why is this? Are we to be forever and eternally wrangling over petty personalities, thus laying bare our sore and weak points to the outsiders who would assist us if we would let them? The air is full of "live questions of the day" that should take the place of the old chestnuts that have been rolled and shaken for the thousandth time—questions pertaining to a more sensible and systematic plan of work, also of the much needed reforms in our public school and private educational systems. Plans to our ranks of mediums and energy to give us new strength and means to be discussed whereby our children and the youthful portion of the community may be induced to interest themselves in our religion.

When an outsider visits our meetings and finds things in a turmoil—a house divided against itself—he becomes disgusted and says: "You have no system; no executive sessions; no sensible organization. You do not seem to be quite sure whether you are frauds or ignoramus, as you accuse each other vigorously of being both, and judging from your conduct publicly, we should conclude you were both—an extremely erratic and fanatical set of people."

We know from personal observation that there are many grand workers in our cause, mediums of all phases, who have been standing firmly upon the rock of truth and honesty, from the first, and who are frowned down by those who are either grossly ignorant or willfully devilish.

Fraud and trickery have been practiced not only by mediums but by managers and officers as well, who wink at the sensationalism, on the ground that "we must have a crowd," "anything to get up a sensation."

It is a sad and declared and now repeat that these blots and thunder sensational manifestations have been the cause of Spiritualism; and the demand for the starting and marvelous has caused the whole trouble at Lily Dale and other camps, and is the direct result of these fanatical sensation-hunters.

Far better for us if we could set an example fit for the public to imitate, before we rail against any church or belief that is not in harmony with our ideas.

When honest speakers and mediums, whose motives have been tested and whose talents, gifts and qualities of character are in harmony with the spiritual philosophy, are upheld and supported by Spiritualists to preference to those whose very countenances reveal the low and vicious thoughts that are emanating from their brains, then there is no cause for the Buffalo papers or others to publish to the world the disgraceful scenes that have taken place this and other seasons.

GEO. F. PERKINS.

## TIME TO CALL A HALT.

The Enforcement of Sunday Laws an Absurdity in This Country.

It is not about time that the enforcement of Sunday observance in this country, through the aid of law, should come to an end? Barber shops are now generally closed in this city on Sunday, and it is attempted to suppress baseball playing on that day by legal force. What will the next step be? In Tennessee, upright, honorable citizens, Christians belonging to the Seventh-Day Baptist sect, are working in the chain-gang for no other offense than that of prosecuting their honest callings upon Sunday instead of upon Saturday. Unless a halt is called upon this Sunday question, we shall all be in a straight-jacket. The observance of Sunday is exclusively the observance of a religious ordinance confined to the Christian faith. Two-thirds of the world never heard of such an observance. The Constitution of our country provides that Congress shall have no power to pass laws respecting religion in any shape, and if the congress of the nation is so restricted, certainly the individual States forming the Nation has no such power. The fact that Christianity is the prevailing religious faith of this country cuts no figure in the matter. If the Nation, or States forming the Nation, can under our constitution enforce the observance of an ordinance of the Christian faith, they can in like manner enforce the observance of an ordinance of the Buddhist or Mohammedan faith. The fact is that neither this Nation, as a Nation, nor the States forming this Nation, have anything whatever to do

with the enforcing of the ordinances of any religious faith, either those of the Christian or those of any other, and the sooner we realize this and act upon it the better will it be for all concerned. There is nothing in nature, which teaches of the observance of Sunday or any other day as a day of rest. As we grow in intelligence and out of the babyhood of the race we shall learn that true worship, all that the Creator requires or desires of his children, consists in honest toil and not in lip service and rest from labor.

L. C. MEERS.

## AT FARMER RILEY'S.

Some Experiences at Haslett Park Camp.

AN ATTEMPT TO EXPOSE L. P. MITCHELL NOT SUCCESSFUL.

TO THE EDITOR:—I have just closed my work as chairman of Haslett Park Camp, and am stopping with Farmer Riley at Marcellus. During the last few days there has been an item widely copied in the secular press, speaking of a so-called exposure at Haslett, of a materializing medium. The article mentions, no names, but is doing harm to the mediums of Michigan. A statement of the facts were sent over the signature of the management, but was refused a place by these editors, and so I ask you to say that at a seance held by L. P. Mitchell, two Lansing men were admitted. The seance was very satisfactory to the members of the circle; but while a gentleman was talking with a spirit he had recognized, one of the Lansing men made a rush and grabbed the spirit, which dematerialized, giving rise to their printed statement that the medium dropped through a trap-door after being well bruised.

Finding he had failed to catch anything he next pulled the cabinet down, twisting the light gas-pipe frame apart. While this was going on four other business men from Lansing forcibly broke in the door from the outside and added to the confusion.

The medium was found sitting in his chair under the broken-down cabinet. No one had their hands on him, and the statement that he was nursing bruises was a downright falsehood. There was a carpet on the floor at the time, and there is not now and never has been a trap-door in the building. The whole account is a sensational statement of men who are in business at Lansing, but who at the time were either far from sober or who intentionally broke into a private room and then lied about it afterwards. Let me add that Mr. Mitchell holds the respect and friendship of scientists who were also present at the time, and the exposure was not of himself, but of men who should have the respect of the community, but who lose it by this act.

ALLEN FRANKLIN BROWN.

## IMPORTANT QUESTION.

Are We Freemen or Slaves?

TO THE EDITOR:—We are "home again," not exactly "from a foreign land," but from the great air and sea breezes of the grand old Atlantic ocean, whose life-giving forces were taken into my lungs in childhood, and for which I still cherish a love and desire hard to overcome, although we are always glad to reach our pleasant, comfortable home with its abundance of beautiful flowers and birds. I want to give to your thousands of readers some thoughts which have been uppermost in my mind, for the last month, and in fact, a much longer time, and I feel that I must place them before the people in the interest of Spiritualism, liberty and free thought.

This is supposed to be a country of religious freedom. Our forefathers left their homes and everything that was dear to them, braved the perils of the sea, and the hardships of a new, wild and unsettled country to establish a land of freedom and religious liberty. A century and more has passed and where do we find ourselves to-day? Slaves—yes, abject slaves—under the laws as administered by the orthodox religious power which rules all persons of liberal thought who are citizens of this so-called land of liberty. Look at the encroachments of this orthodox power within the last year, a few of which are as follows: The imprisonment in Tennessee of those who do not believe in the orthodox Sabbath as the only day for forbidding work; the arrest of the forefathers of Wisconsin, and the editor of Lucifer, of Kansas, for giving to the world written thoughts and truths which, if followed and acted upon, would benefit all humanity; the arrest of J. C. Batdorf, of Grand Rapids, Michigan, for daring to use his God-given power of clairvoyance for the benefit of humanity in healing disease and preventing pain and suffering; the blackguarding and abuse of one of the most noble women and workers in the cause of liberty and humanity in the United States, Mrs. Colby-Luther, by that orthodox tool, W. R. Cover, whose name shall be a stench in the nostrils of all liberal thinking people in the land. I believe the cause of good morals and discipline would be benefited by giving him a chastising that would close his eyes and mouth for thirty days at least, for abusing both men and women who are in every way his superior.

I reiterate my first statement, that we are slaves, and soon will be bound hand and foot and a muzzle put upon our mouths unless we, the liberal and spiritual element of this country, unite and by a united effort at the polls put men in office who will make and administer the laws as the founders of this government intended they should be, and follow the advice of such patriots as Thomas Paine, U. S. Grant, Abraham Lincoln and James A. Garfield, in regard to the encroachments of the orthodox religion and the centralization of money and power. Educate the people to vote for their own interests. If we do not, the time is not far distant when the bugle of liberty will sound the call to arms, and a long and bloody religious war will be the result; and the spirit world of progress will send to us a mighty leader, all booted, spurred and mounted on a charger of truth, and lightly will once more prevail over error and superstition. S. N. ASPINWALL.

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SATURDAY, SEPT. 14, 1895.

## Pernicious Belief.

Churchmen claim the Christian religion is the only one that teaches true morals; that inculcates just manners and proper conduct of men as social beings, in their relation to each other and to God; that destitute of faith in Jesus they are whited sepulchres, filled with all manner of corruption. They seem to have no conception of ethics independent of belief in their creed. They class all disbelievers in their theories with heathen and heretics, and brand them with opprobrious epithets. It matters not how worthy a life, without the virtue of belief in the saving grace of the "Lord Jesus," he is necessarily corrupt.

Through our prisons are filled with believers, and scarcely a Spiritualist or agnostic has entered those sacred retreats from the cares of the flesh, yet the latter are esteemed immoral, letting the preachers tell the story.

Viewed from our standpoint, the belief that the penalty for sin may be condoned by faith in Jesus, is an incentive to wrongdoing instead of a restraint.

Truly taught that every improper act will be punished; that guilt carries with it a sting; that however trifling the offence there is no possibility of escaping the consequences; then much is done in the way of true reform. On the contrary, teach that sin is pleasurable; that the penalty is not inherent in the act but is outside of it, and may be avoided by prayer, faith and repentance, then the incentive to a good life does not exist. This pernicious belief has contaminated the body politic; it has poisoned all the channels of thought; it has corrupted the young and followed them through life, and filled our prisons with criminals, and loaded the gallows with murderers. This lesson cannot be repeated too often.

## Roman Persecution a Fiction.

The Romans were tolerant of all religions. We may carp on the subject as we will, yet there is no satisfactory authority to show that any attempt to restrain thought, to compel the worship of any God, or to restrain from such worship, was attempted by the Roman empire until the suppression of the Mithraic worship by order of Antonine Pius, A. D. 160; and then because of the licentiousness of their "mysteries." The alleged persecutions of Christians, in the year 64, under Nero, are wholly fictitious, based on forged authorities, and easily proved such. Said Renan:

"We may search in vain the whole Roman law before Constantine for a single passage against freedom of thought, and the history of the imperial government furnishes no instance of a persecution for entertaining an abstract doctrine."

When Tiberius was appealed to for the prosecution of those who blasphemed the gods, he replied: "No, let the gods defend their own honor."

Christians, and Christians only, are the parents of laws for the protection of their gods. It is only they who have so low an opinion of "Father, Son and Holy Ghost," that human laws were necessary to protect them and their holy book, the Bible, from insult.

## Favors a Radical Change.

Mme. Modjeska, America's favorite, was recently interviewed in this city by a Times-Herald correspondent, in the presence of her husband, during which bicycling and the costume for lady riders were discussed. She said she did not ride a bicycle, but she greatly enjoyed riding a horse. "We like to watch the bicyclists—they seem to so thoroughly enjoy themselves. It must be refreshing, I am sure. In Paris the ladies are more sensible than here. There they all wear trousers. I think they look much better in such a costume." The madam's husband seemed to protest, to which she quickly replied: "No," shaking her head vigorously. "I am not in the habit of doing it half the way. If a woman sits astride she surely should wear trousers. They should be full, neat and modest."

There is no doubt the ladies, if not dictated to by priests, with a "Thus saith the Lord," will settle this question along the lines of common sense. Gentlemen have no business with the subject, be they pulpites or plowmen.

## Church Methods.

"Georgia has a quiet, harmless Seventh Day believer in the chain-gang for a year for working on Sunday."

The above news item betrays to-day the methods which have been employed throughout the entire history of the church to extend its power. Professing to serve the Prince of Peace, it has stopped at no crime which could be made to advance its interests. Now its purpose is to suppress those who recognize the teachings of God through Moses as paramount to an edict of Constantine; hence all the machinery of governments which they have forced into their service in defiance of constitutional law, is evoked and set in action to put them down.

Synods and ecclesiastical councils declare that opposition to Sunday observance must be suppressed. State laws are enacted under whip and spur of the church, when the prisons are filled with devout worshippers whose only crime is disrespect for what they esteem man-made holy days.

Not only in Tennessee and Georgia, but in our own Illinois, the devil of persecution is incarnated, and is carrying on his despicable work. Four Adventists of Decker township, Richland county, were lately arrested and tried for violating the Sunday laws and were each fined \$1 and costs, amounting to over \$100.

All these outrages against humanity for opinion's sake find their parallel in medieval times, yet Protestants want the world to hold Catholicism only responsible for them. The spirit of persecution is always rampant in those countries where the church holds sway, without regard to the sect in power.

## The Wisdom of Solomon.

"Who was the wisest man?" inquires the Sunday-school teacher. The catechism has taught the pupil to reply, "Solomon."

The "Wisdom of Solomon," chap. 2:1 to sequel, may be consulted as evidence of that wisdom:

"Our life is short and tedious, and in the death of a man there is no remedy; neither was there any man known to have returned from the grave. For we are born at all adventure; and we shall be hereafter as though we had never been: . . . come on, therefore, let us enjoy the good things that are present, . . . let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us; let us crown ourselves with roses before they be withered; let none of us go without his part of voluptuousness; let us leave tokens of our joyfulness in every place."

Now that is the wisdom of the "wisest man," who illustrated that wisdom in the person of seven hundred wives and three hundred concubines, portrayed in that admirable production which the church has preserved to us from the ancient days, as they want us to believe. Though "The Wisdom of Solomon" is an apocryphal book, yet the reader may compare and find the same sentiment confirmed in Eccles. 2:24; Isaiah 22:13, and 56:12; Luke 12:19, and I. Cor. 15:32. Are we not taught to "search the scriptures," and so we found it recorded and confirmed. Selah!

## An Eminent English Divine.

Rev. Conyers Middleton, D. D., a learned English churchman of one and three-fourths centuries ago, an eminent author whose numerous publications are still searched for and read with avidity, in his celebrated "Letter from Rome," written in 1724, showed an exact conformity between popery and paganism, and maintained that the Roman church derived its religion from their heathen ancestors, and that their miracles were feasts in legendarium. If not taxing Prof. Edwin Johnson too heavily, and all our duties will permit, he will oblige our readers by examining Middleton's "Free Inquiry," and particularly his "Introductory Discourse," and state in brief his most salient points. It strikes us it will confirm his own positions in his "Creed of Christendom."

If the claim is a true one, and we believe it is, that Catholicism is a slightly revised edition of heathenism, which still claims to be a reformation of Catholicism?

## Cassadaga.

It has been passing through a very severe ordeal, and to illustrate what has been going on there, we give as a matter of news the status of affairs as presented by various communications. Private letters from that camp show that there is a determination to rid it of all kinds of fakirs, and it can't do that without a violent commotion, as is illustrated by the communications appearing on this page. The evidence seems to be overwhelming that tricksters were at Cassadaga in full force. Our columns are open to those assailed to show that the statements made against them are false. They must confine themselves strictly, however, to the charges made, and them alone. We shall take great pleasure in establishing the innocence of those who have been so furiously assailed.

## Shame.

A veteran, E. R. Gillett, who served three years at the front in the late war to preserve the Union, now in his 69th year, is turned out to work on the highways with a gang of fellows in Tennessee, for worshipping God on the Jewish Sabbath, and laboring on Constantine's "venerable day of the sun," known in modern times as Sunday. Such is the reward these United States far patriots to country and loyalty to one's highest convictions of devotion to God. Mr. Gillett was at one time a member of the Iowa Legislature. Such justice seems like trifling with human liberty, and reviving inquisitorial tortures. Shame on the barbaric laws of Tennessee which demand such sacrifices from its citizens on the altar of faith; and shame on the people who endorse such laws.

## Spiritualist Camp-meetings.

For two months we have crowded our columns with camp-meeting reports. They must now give place to other important matters.

## A Pitiful Outcome.

A new sect of religionists has sprung up, of which a Mr. Farny appears to be the chief spokesman. In a recent address he is reported to have said: "The Christian Israelites represent all Christian denominations, and their present work is specially for the gathering of the seed of the ten lost tribes of Israel. In the seventh chapter of Revelations he said there were spokesmen, 144,000 persons who are to inherit David's throne and to reign with Christ 1,000 years on the millennial throne. Of this number 120,000 are to come forth from the Christian churches, and 24,000 out of the tribes of Judah and Benjamin. These 144,000 are to receive immortal bodies. These bodies being both spiritual and material, they can ascend and descend at will. These will be the sons of God, spoken of in the eighth chapter of Romans, and will be the bride of Christ, and as the spiritual bride consists of both man and woman, there will be in effect 280,000 of these immortal Christian Israelites, and Jerusalem will be their home until finally translated into the eternal city."

The Christian Israelites seem to be in antagonism with the Adventists, who have pre-empted a claim to the golden streets of the New Jerusalem—which celestial city is to be the perquisites of 144,000 Adventists.

Admitting the claim of either Christian Israelites or Adventists, it would seem, to an outside observer—not one of the 144,000—that the eternal happiness of the comparatively small number of 144,000 saints, out of the billions upon billions of the human race—the remainder of whom are destroyed "root and branch," or wall and burn in endless torments—were a very pitiful outcome for the work of an omniscient and omnipotent creator.

But, however, and natural that a petty materialistic interpretation of spiritual and poetic imagery should bring little theologically-finitized minds to accept such inadequate and God-degrading dogmas.

## Psychological Phenomena in the Courts.

In the recognition of psychic phenomena France leads all other nations by a generation. It is a long step for courts at law to give value to evidence based on hypnotism in its various forms, yet this is just what has recently been done in France, perforce of the best advocates of that nation. The Spiritualist spirit on the authority of the Revue Spirite that on the 18th of May last Madame Roger, a somnambulist, was brought before the Tribunal Correctionnel of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defense. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Potet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same argument had been accepted with regard to spiritual phenomena last year, Leymarie would not have fallen a victim to the ignorance of jurists and the fanaticism of priests. The trial lasted three hours. The result is that the practice of mesmeric clairvoyance will no longer be considered a crime in France. One step further, and Spiritualism itself will be a fait accompli in the eye of the law.

## CHICAGO CAMP.

## It Has Proved a Most Dismal Failure.

THE PROPHETIC WARNING OF THE PROGRESSIVE THINKER MORE THAN REALIZED.

While THE PROGRESSIVE THINKER never assumes a dictatorial position in matters that appear on the surface for the good of the cause, the claims made by it that a Chicago camp-meeting started at so late a date was inopportune and very unwise, and could not be made a financial success, is being very sorely realized by those into whose hands the matter has been shifted. It can be no fault of ours that this is the case; neither are we ready at this stage of the proceedings to lay the blame at the door of the good brothers whose hearts were far larger than their judgment; but in the face of all our warnings, this body of Spiritualists have been plunged headlong into the abyss of financial distress, and somebody is to blame for it.

Despite the warning, despite the prophetic editorial stand originally taken, THE PROGRESSIVE THINKER has, at its own expense, furnished a special correspondent, and given each week a column toward sounding the weak of the movement, and for no other purpose than to see an attainment of the greatest possible success thereof.

With all the hard work; with all our blowing and laudations, the camp closed on Sunday last, with an indebtedness of \$2,817.30 on its hands. This is a deplorable fact, but could hardly be expected to be otherwise, from the way in which it was first started.

Now the Spiritualists of the city, upon whom this whole matter was forced in the first place, will undoubtedly be called upon to preserve the honor and dignity of the cause by paying for what they did not sanction. No future anticipations need inspire their souls for any camp until this matter is properly adjusted. The manner in which this undertaking was first forced upon the Spiritualists of Chicago, at an untimely moment, was an outrage which they will long remember.

## IMMORTALITY.

## The Practical Value Thereof.

THE VIEWS OF THE EDITOR OF THE NEW YORK HERALD IN RELATION TO THIS QUESTION COGENTLY AND BEAUTIFULLY EXPRESSED.

"And they shall never perish, neither shall any man pluck them out of my hand."—John x., 28.

The effect produced on a man's current life by a firm belief in the future is something to be wondered at and admired.

If a man had the Kohinoor in his pocket, and was not afraid of being robbed, it would add "a cubit to his stature," and fill his heart brimful of good nature.

And, on the other hand, when a man has no faith in the future, not positively denying it, but looking to the sky with a very faint hope, he may be successful in business and envied of his neighbors; he may be a right honest creature, living in the sunshine wherever he can find it; but in his heart there dwells a tenant, grim and unwelcome, who holds a life lease of his residence. He may make the best of himself which circumstance allows, but down in the depths of that man's nature, covered up by a careless laugh, or otherwise concealed, is an intermittent desperation which over shadows his whole outlook. However rich he may be, he is "poor indeed." There is a kind of satisfaction which he can never enjoy, a domain of peace and happiness whose green grass he feet never press, whose flowers he never looks upon, whose crops are never gathered into his barns.

The religion which circles about faith in the future life, as the planets circle about the sun, is the most practical thing in the world. It is a heat-giving idea, as necessary for the fruitfulness of processes as sunshine is to a wheat-field. As well hope for orange blossoms in a damp cave, where ice-water oozes through the rock, and eternal night prevails, as to make a soul happy and contented, or to lift the highest sense and deliver without the radiance which comes from a belief in immortality.

Give a man one glimpse of the Celestial City, let him hear the voices of angels, and know that they are angels, and you work a miracle in that man's whole being. As the clouds at sunset are fairly drenched in beautiful colors—colors so entrancing that the human race ceases from its labor to gaze upon the spectacle—so the clouds of sorrow which overhang our spiritual landscape are rainbow hued to him who can see the face of the Father, and feel the touch of His hand. After such an experience, literally a new birth is inevitable—to-morrow ceases to be dreaded, and we gladly contemplate the slowly-loosening bonds of mortality, because death is freedom, the Lord's messenger to summon us to a higher, a broader, a nobler stage of existence.

It is the greatest of all plagues that this kind of faith so narrowly prevails. We pretend to be Christians, but the grandest doctrine of our Christianity is either rejected or inoperative. We hope, but we also fear. There are moments when we feel sure, and at such times we are inexpressibly happy; there are other moments when we doubt, and we are unspeakably miserable.

How can a man fail to see that a belief in immortality is a prime spiritual necessity? A denial of it thwarts every heroic endeavor, and corrupts the motives which urge us toward a higher life. If we are to die like the beasts of the field, then why should we not live like them? If we are so made that we cannot help longing for a continued existence, but are not to enjoy it, we are like some poor traveler who sees the green fields beyond the chasm, and, approaching them with hurrying steps and fond anticipations, suddenly falls over the precipices and is broken by the jagged rocks. Unless there is another life, this life is not a boon, but a curse, and man is not a being, but a creature, constructed that the one only thing which will make him a little lower than the angels is the one only thing which he cannot have.

But it is useless to linger on this hot and waterless plain, let us die of thirst. We believe—some of us even go so far as to say we know of our own personal knowledge—that death is simply eviction from the body, and removal from poverty to riches. That belief ought not to be vague, however; it should be vivid, thrilling, prominent and permanent, wavering no more than the rocky headlands on the coast ahead of the angry waves. Think of the matter when you sit by the side of your own soul, with no one else near by. That kind of thinking will make your doubts sink away, like a thief in the night. You have a right to immortality, and God offers it for your acceptance, but you are blinded, and your hand gropes in the air, and fails to reach it. You have another life, and it is a serious misfortune if you do not realize that fact, for it is the one corner stone on which you can build.

If sorrows come and burdens are to be borne, there is rest in the future, and a peace that passes all human understanding. Look up, for skies are still blue, and stars still shine. The sod covers nothing but bodies, for souls are too noble for the companionship of the earthly. The loved one, whose cold hand gives you no responsive pressure, whose eyes look no longer into yours, is not in the churchyard, but in heaven; not beneath the flowers which you have wet with your tears, but in that home not made with hands, whence she comes to you, ever and anon, an invisible, but beneficent presence. And after a little, your day's work done, you will enter the cloud region, and emerge on the further shore where she and many another will give you a warm and heavenly welcome.

Where love is there is no labor; and if there be labor, that labor is loved.—Austin.

When the light begins within himself a man's worth something. The soul wakes and grows.—Browning.

The force of his own merit makes his way; a gift that heaven gives for him, which buys a place next to a king.—Shakespeare.

The string o'erstretched breaks, and the music flies; the string o'er slack is dumb, and music dies; tune us the star neither low nor high.—Edwin Arnold.

## CASSADAGA

## TURNING ON A SEARCH-LIGHT LARGER THAN THAT POSSESSED BY THE WORLD'S FAIR.

## LILY DALE.

## It Has Been in a Turbulent State.

## And Waves Have Rolled Mountain High.

THE QUESTION WHETHER "KATIE DID OR KATIE DIDN'T" HAS BEEN FLOATING AROUND IN GRIM ATTIRE, AND WOULD NOT DOWN.

## GRACE L. PARKHURST TAKES BACK HER GOOD WORDS.

TO THE EDITOR:—A short time ago I sent to your columns a letter descriptive of three seances attended at the parlors of Mrs. Mabel Aber Jackman.

At the time I was sincere, supposing I had truthfully reported the same. Later developments cause me to recall all I said in so far as it refers to the mediumship of Mrs. Aber Jackman, and the transpirings at her seances.

I now believe her a fraud—a fakir—and developments prove that accomplishments were housed in her home or cottage.

The board of trustees of C. L. F. Association, having been informed of suspicious transpirings connected with the Abers, unknown to them, placed a watch over the premises.

They are assured that fraudulent practices were resorted to, and state that Mr. Hugh Moore and Mrs. Mabel Aber Jackman can never enter these grounds as mediums.

As a Spiritualist and a lover of truth, I hereby recall all said in my late article in so far as it relates to Mrs. Aber Jackman and her seances, as being incorrect, as I now believe fraudulent practices were there resorted to, and as developments reveal the fact that a cabinet door in her cabinet might have been entered by confederates.

For further developments of the same consult the Daily Buffalo Express, as articles have appeared in nearly every issue for the past two weeks.

I most cheerfully recall any statement made in good faith, when convinced I was mistaken at the time.

I trust all who may have read my late article may also read this, and accept retraction in so far as Mrs. Aber Jackman, her mediumship and seances relate.

GRACE L. PARKHURST.

Lily Dale, Sept. 4, 1895.

## VERY MUCH SURPRISED.

TO THE EDITOR:—I was very much surprised on reading last morning's paper, the Union and Advertiser of Rochester, N. Y., to find the following:

"LILY DALE, Aug. 31.—The grounds of the Cassadaga Lake Free Association at Lily Dale, N. Y., are the center of one of the worst storms ever experienced in Spiritualistic circles."

Hugh R. Moore and wife of St. Louis have been detected in keeping five confederates in personate seances. Their house has been examined and the trap-door to the cellar which the mortals entered found.

"Mabel Aber, of New York City, was watched by a committee. For a time she was thought to be honest. Sentinels on duty discovered four mortals, two girls and two women, slinking away from her house from a rear entrance. They were quickly caught in the woods. They confessed having been boarding at Mabel Aber's. Before warrants could be issued for their arrest they jumped the train and got into Pennsylvania."

"Moore and wife have also folded their hands and gone. They are suspected of having Knoxville, Tenn., for the objective point."

"Early in July, Moore came here from St. Louis. He created a sensation in Spiritualistic circles by giving seances in which six distinct forms materialized and stood in plain sight in fairly good light. To do this the medium was not required to go into a trance. He was perfectly conscious all the time."

"Flash-light pictures of the seance were taken and for a while no one recognized the spooks in the picture as those of mortals."

"Many entertained strong suspicions, however. From time to time a committee investigated the Moore seances, but they could find no fraud. The house was searched and no spooks could be located. However, things got so hot for Moore that he left, carrying bag and baggage."

"The four girls from Rochester, who have been doing the spirit act for Mabel Aber, bear the names, as near as can be ascertained, of Florence Cady, Stella Dunkley, Leona Mattell, and Millie LeGrand."

"They would give no street address. It is a poor piece of work that they were not held by the officers. Mabel Aber cannot now be found. She is thought to have departed for Lockport. She recently did business there."

I have thought all the time that Hugh R. Moore and Mabel Aber were O. K., and, in fact, I still think so, as I do not believe anything I read. I trust you will throw a little light on this occurrence.

VICTOR WHITE.

Rochester, N. Y.

## SHAMEFUL TRICKERY BROUGHT TO LIGHT.

LILY DALE, Sept. 3.—Another act in the Aber farce was witnessed yesterday by any who cared to go their house and look at the evidence strewn around, and an indignant crowd took advantage of the chance. In their fears for their personal safety the Abers lost sight of all else, and left the most damning evidence behind them. The searchers found cambric masks, caps and parts of suits, recognized as decking the spirit flash lights; slates with partly finished messages and sketches, tube paints, water colors, and brushes. On a scrap of paper was written memoranda of names, dates and such as this: "For Nellie

nearly a year. At the time of the picnic in June last they were still in progress. Great results had been achieved and more were confidently looked forward to. The spirits had painted pictures galore, "under strict test conditions," but never without the presence of Donovan. But it was promised, in the near future, that Mrs. Pettengill would be able to perform the wonder of spirit painting all by herself, and aided only by her own individual spirit "guides."

A majority of these developing seances were held in an upper chamber, in Mrs. Pettengill's Lily Dale house. The room was held by her as secured as a sanctuary. The only person to be usually present at the sittings beside Mrs. Pettengill and the medium was Mrs. Emma J. Huff, a "sensitive," who frequently sensed the presence in their midst of the immortal Titian.

The paintings by this time were coming thick and fast. There were portraits of Emperor Wilhelm, Lincoln, Garfield, Eliot and dozens of lesser celebrities. The school of conducting these producing seances was to tack a piece of canvas upon the back of a cabinet, then close the door and await developments. The pictures were ordinarily said to have been painted in from six to thirty minutes. There is not the slightest doubt but that Mrs. Pettengill believed the paintings to have been produced then and there by spirit power.

Next door to Mrs. Pettengill lives Charles Bates. He is her son-in-law. He became suspicious early in June of the manifestations of Donovan for good and sufficient reason, and quickly instituted an investigation of his own account. It was not many days before he was thoroughly convinced that Mrs. Pettengill was being swindled. One day not long afterward Donovan's spirit-painting trick was thoroughly exposed. At least, it was thoroughly exposed to Mr. Bates. But both Mrs. Pettengill and Mrs. Huff thought that possibly evil spirits had tacked the picture into the cabinet, which Mr. Bates knew had been placed there by Donovan's own materialized hands.

Mr. Bates knew that was right, and determined to protect Mrs. Pettengill, even from her own blindness. He advised Donovan to flee Lily Dale, and to return no more.

Donovan went. He stayed not upon the order of his going, but went. And still Mrs. Pettengill clung to the hope that Donovan was innocent of the charge brought against him by Mr. Bates, and would not give up the "spirit paintings" without further proof.

At last the proof is forthcoming. A few nights ago the "spirit artist" visited Lily Dale in person. He is William Holdt, of Erie, Pa. He is a pretty good-looking sort of a young man, and a sign painter by occupation. He seemed rather to enjoy the novel position in which he found himself. He went to the seance-chamber in company with several witnesses, and picked out more than a dozen pictures which he had painted for one Donovan. He made a written statement to that effect, all the time grinning as though it were all a good joke. Asked if he guessed for what purpose the portraits were intended, he said he did. He noted that they were directed to beset Cassadaga, and drew his own conclusions. He said that he painted three or four of the pictures in less than three hours, and didn't charge very much for any of them. He thought if any one else had a big price for a specimen of his work, it was because they didn't know very much about pictures.

NOTE FROM THE PLATFORM TEST MEDIUM AND LECTURER, F. CORDEN WHITE.

TO THE EDITOR:—Camp is over and nearly all the materializing mediums have been exposed—a devil of a time all around.

I am taking a few days' vacation, and go from here to Pittsburgh, Pa., for the last two weeks of September; all of October and November at Aberdeen, S. D.; December at Milwaukee, Wisconsin; January at Columbus, Ohio.

Mr. Campbell is laid up with a very badly inflamed foot. It may be some time before he is around. I have been re-engaged for two weeks at Lily Dale for the season of 1896.

The camp was a success in all ways financially, and exposing two of the greatest fake mediums on record, Mabel Aber and Hugh R. Moore. I inclose you the following from the Buffalo Express:

"MABEL ABER, A LILY DALE MEDIUM, FLEES FROM ARREST."

"LILY DALE, Sept. 3.—Lily Dale is again stirred to its depths. This afternoon party searched the house of Mabel Aber, a medium who fled from her home under fear of immediate arrest. The upper chambers were found to hold dark secrets. Articles were found which proved beyond question that her spirit manifestations are produced by human and mechanical agencies. There were masks galore, and crowns low, high and pointed, by the half dozen. Even the headgear of Benjamin West, who was supposed to paint the wonderful McRoberts portrait, was found intact. Head-bands with luminous painted letters were lying about the floor, and a big doll stuffed with hair was brought to light. This is, without doubt, the materialized body over which many a parent has wept and prayed this summer."

"In addition to the materializing together there was found a complete painting outfit; colored pencils, which were probably useful in her slate-writing tests, with full names of parties for whom they were intended were brought to light, as well as an array of lesser evidences of grossest fraud. One woman, a Mrs. Seymour, who was among the crowd of investigators, became violently agitated, and accused all the others of bringing in the criminal making-up in order to save Mrs. Aber. She gathered a good many things up in her arms and started for the door. Mr. Turner, constable, ordered her to lay down the articles and vacate the premises. She refused. He insisted. She became abusive, and at last Mr. Turner forced her down the stairs and into the street. The woman threatened and fought like one mad."

"It has not yet been determined whether she is Mrs. Aber's friend or her accomplice. Lily Dale's regular season has ended, but there is a season of revelations to follow."

F. CORDEN WHITE.

Buffalo, N. Y.

Honest designs justly resemble our devotions, which we must pay and wait for the reward.—Sir Robert Howard.



## A VETERAN WORKER.

Mrs. Emma Hardinge-Britten Makes Earnest Appeal to Spiritualists.

SUGGESTIONS FOR ORGANIZED ACTION AND THE ESTABLISHMENT OF A SPIRITUALISTIC TRAINING COLLEGE FOR MEDIUMS, IN LIGHT, LONDON.

## NUMBER TWO.

In my former paper I dealt, as far as the limitations of space would allow, with the first portion of the subjects included in the above heading, and now ask permission of our esteemed editor to devote my present article to the reasons which induce me to plead, even to the verge of urgency, for the formation of a spiritualistic training college, indicated also in the headings of this and my first article.

In order to show the value, as well as necessity, of progressive and practical training in the culture and unfoldment of spirit mediums, permit me to refer to the early experiences of the American Spiritualists, amongst whom the first initial steps in the promulgation of the great modern spiritual cause were taken.

I arrived in America, and that without the slightest knowledge that such a cause as Spiritualism had an existence at all, about the period when the tenth anniversary of the commencement was about to be celebrated.

After a series of incidents almost too incredible, and certainly too numerous, to be detailed in this paper, I became forced into the investigation, and inevitable acceptance of the truths of Spiritualism. Once enrolled in its ranks, I found that its leaders in New York City—the then place of my residence—were such men as Horace Greeley, Judge Edmonds, Professors Hare, Mapes, and other equally renowned scientists; many of the leading physicians of the city; writers as Washington Irving, Fenimore Cooper, and an endless array of doctors, lawyers, and editors, together with their wives and daughters. Amongst these distinguished and anything rather than foolish or credulous associates, the media instruments included the three celebrated Fox sisters, D. D. Home, A. J. Davis, and Mary, his wife, besides not less than some fifty powerful professional mediums, and at least twenty-five unpaid and non-professional ones, amongst the latter of whom were Miss Laura Edmonds—the Judge's daughter—and myself.

Besides devoting certain hours of each day for sitting in the wild fancies that were too often fastened on the spiritual cause, to teach us the wonderful and varied methods of control by spirits—their failures and successes; the interferences which human imaginings would at times occasion; in a word, to make the careful student aware of the vast difficulties, both on the human and spiritual side, of the new telegraphy between the mortal and immortal worlds, and, as far as possible, to educate the close observers amongst us in something of what the word Spiritualism implied, and what spirits themselves had to suffer from the folly, fanaticism and ignorance of the human side of the movement. Nevertheless, it was in the rush and hurry of these many-sided and hastily-improvised gatherings that the early Spiritualists studied their hitherto unknown and unprecedented movement; in this way, too, that the spirits learned to control their mediums, and the mediums were informed how to prepare for, and deal with, the influences they received.

Thus, too, we were taught when to fast, advised as to the very nature of the fabrics we were to wear, so as to favor control. We learned to classify the grades of spirits that appeared, and their various phases of control, and to court the good and repel or seek to reform the evil ones that at times harassed our gatherings.

The trance and speaking mediums were counseled to attend every available public gathering, and practice or be practiced upon by their spirit controls; also how to address an audience, before ever they presumed to mount the rostrum to instruct others. Again and again I have been commanded by good spirits to read, study, and in every way to prepare the instrument on which the spiritual master-mind was expected to produce divine harmonies.

"It might create astonishment," they would say, "if the human side of the movement poured forth from the lips of the automatic but wholly unlearned medium, but far better would it be to prepare a good and suitable instrument through which master musicians from the higher world could lift up the souls to the divinest truths of heaven, instead of merely exciting surprise and wonder."

I might fill even a volume as large as my early work on "Modern American Spiritualism," did time, space and opportunity permit, in describing the initial modes by which the vast continent of America has become filled with capable, well-instructed and well-developed mediums; and though Spiritualism—even in that land—is only in the early dawn of the day when we may expect and believe that the kingdom of heaven shall be established upon earth, still, when we compare the mighty fruitage in the Spiritual cause in America with that of any European land, we are constrained to look at the underlying sources of power, and acknowledge that whilst the Americans have faithfully labored for the grand open communion they enjoy with the Spirit-world, the investigators of Europe, for the most part, are either satisfied to content their researches to the domain of scientists, whose principal aim seems to be to discover falsehood rather than truth, or to patiently sit down and let the spirits do all the work for them, rather than purchase the desired bond of spiritual intercourse by sedulous and steady personal investigation. Meantime I am convinced that the extreme paucity of medium power, rendering investigation in this country so rare and difficult,

except in the reserve and exclusiveness of private circles, is not due to lack of the true mediumistic element by which alone spirits can commune with mortals, but simply because there is not that amount of earnest devotion and patient research which marked the first unfoldment of the cause in America, and which still continues to enrich the land with medium power. When I first returned from America to this, my native land, I found such admirable mediums opening the way for investigation as Miss Florrie Cook, the Marshalls, Mrs. Guppy, Miss Keoves, Herne, Williams, Miss Houghton, Mr. Eglington, and many others no less distinguished and highly-favored instruments, through whom the divine "music of the spheres" lifted up the souls of the wise, the learned, and the noble. Our public gatherings, promoted by the most influential person of the country, included writers, editors, thinkers, and persons whose rank and talents could not fail to command alike respect and impel research. We saw a mighty change has now shrouded the spirit of our great movement into little less than midnight gloom, I am not prepared to say. It is enough that it is so; and whilst reiterating as I now do, the priceless worth of the Spiritual cause, whether as a religion, a combination of all sciences and the mightiest impulse to reform in all departments of human crime and injustice, I can conceive of no better way to promote a revival of that interest which once seemed to make our ranks impregnable, and which I still hope is only slumbering—but not in the light of mortal death—than by presenting, as I hope to do in my next paper, a sketch of what might be accomplished by the attempting at least, however narrow may be the preliminary scale of effort, the foundation of a training college for spirit mediums and speakers.

## Passed to Spirit-Life.

Abram Cramer was born in Washington Township, Morris county, N. Y., and passed to the higher life at early morn, Wednesday, August 28, 1895, at his residence in Broadville, Michigan. After an illness of nearly seven weeks, he passed peacefully away, in the 80th year of his mortal existence. The deceased was married to Miss Mary Taylor in 1835; thirteen children were born to them, eight of whom still survive him. Their mother's transition to the life beyond occurred in 1880 at Gardner, Kansas, where they had lived for twenty years.

In the spring of 1888 he came to Broadville, Michigan. He was married to Mary Eliza Brown, the widow of Wells Brown, and has since resided here. For twenty-five years he has been an earnest and ardent Spiritualist, making his beautiful teachings practically manifest in his honorable and peaceful life. He went joyously forward to the life of ministrations from the higher sphere, which was so dear to him. His remains were taken on Thursday, August 28th, to Gardner, Kan., for burial, accompanied by his wife and her son, A. M. Brown, and a daughter of Mr. Cramer, Mrs. Minerva Bruner, of Olathe, Kansas. There they will gather with the rest of their family to pay the last rites to an aged and loving father.

ROSE ROBERTSON, Sec., Broadville, Mich., Spiritual Society.

Passed to Spirit-life in July, from his home in Baldwinville, Mass., Mr. J. Patterson. He was attended during his last illness by his faithful wife, Mr. J. Patterson, a general, kindly man, and believer in the communion of the two worlds. He had long ago realized that "There is no death." His wife also has the tender consolation that he will not forget her. He took great pleasure in reading THE PROGRESSIVE THINKER, and kept the old volumes that he might enjoy their contents. Now, his faith in the beyond is exchanged for knowledge. All denominations attended his funeral, and joined in relating kindly things of him. Funeral services by

C. FANNIE ALLYN.

Passed to Spirit-life, from Milford, Mass., Mr. S. S. Jones. Artistic in his nature, and loving ardently the beautiful, it is no wonder that he became a firm believer in Spiritualism. A loving and lovely wife, a talented son and daughter, and a kind and loving mother, were waited with impatience the coming each week of THE PROGRESSIVE THINKER, and read it thoroughly, and with unabated interest. In compliance with his wishes, his earthly form was cremated. May his influence often comfort those whom he loved so fondly while here. Funeral services by

C. FANNIE ALLYN.

## The Various Fakirs.

The various fakirs throughout the country, who are palming off bogus materialization for the genuine, are coming to grief everywhere. Dr. H. H. Grabendike attempted to impose on the good Spiritualists of Pueblo, Col., and they are very indignant thereat. The Pueblo Chieftain says:

"Within the cheerless walls of the city jail lies the materialized spirit of a being from the world beyond—at least, so a number of people paid fifty cents each last night to see 'Dr. H. H. Grabendike step forth from a cabinet at the materializing seance in Gold Dust block at D and Union avenue, clad in a flowing robe of cheese-cloth, in the role of a spirit, appearing for his own benefit, at the gain to him of one dollar for every two spectators. From the spirit embodiment he has fallen to a common prisoner, with a charge of obtaining money under false pretenses."

Spiritualism has nothing to fear from the arrest of fakirs. It is gaining ground everywhere, and the movement is assuming a more healthy condition.

## Deserve Death.

"Remember to keep the Sabbath day holy."—God.—Ex. 20:8.

"Whosoever doeth any work on the Sabbath day he shall surely be put to death."—God.—Ex. 30:16.

Constantine, a Pagan king, set Sunday aside as a day sacred to the sun. Christian nations, inspired by the Pope at Rome, have re-enacted in their several sovereignties Constantine's decree. God's law is set at defiance, and Christian preachers, with shameless effrontery, lyingly quote God as authority for keeping holy the first day of the week instead of the seventh. Instead of punishing with death, as God directed, those dupes who listen to the priests, it is not the latter who deserve death?

## BUDDHISM AS A FAITH.

Dr. Sze Toomba Lectures Upon the Belief of India.

EVERY MAN IS A PART OF GOD AND GOES BACK TO HIM AFTER DOING HIS WORK—HOW BUDDHA IMPROVED HIMSELF BY HUMAN SELF-DEVELOPMENT—NIRVANA IS THE CHRISTIAN HEAVEN PURIFIED AND IDEALIZED BY THE EASTERN CREED.

Sze Toomba, a gentleman of a good deal of color, lectured at 258 Clybourn avenue, this city, upon the "Truths of Buddhism" to a small but select audience made up chiefly of North-side theosophists. Dr. Toomba has already lectured at San Francisco, Denver and Omaha, and he proposes after a week in Chicago to go on to Philadelphia and New York.

"I am not organizing any Buddhist propaganda," he said to a reporter. "I am on my way to London to meet a number of people that I have been asked to see. I have lectured in several places since my arrival in your wonderful country, and I will probably lecture again several times more. The people were most kind to me. In San Francisco I got \$90; in Denver about the same, and in Omaha, \$80. I had not hoped to get any money at all in my journey. I do not speak the English so perfectly as one should, but I can make myself understood. My home is at Churash, near Madras, in Burma; and in what you call the monastery, there, a bonzo or a lama, just like your monks, you know. We live the communal life and eschew women, wine and meat. It is not my business to tell the American papers why I go to London. I ask nothing of anybody. I have money sufficient to pay at hotel and railroad, and when I make a lecture like that to-day I do so not for the money, although I like to have that, but to tell the truth to those men and women who do not know it."

Dr. Toomba was called out upon the stage at this time, and as the reporter asked him he took the platform and came to the reading desk, where there was a Bible lying. "This is a good book," he began, opening it, "but I shall close it and tell you about the Lord Siddhartha instead of the Lord Jesus."

## HONOR THE LORD JESUS.

"We Buddhists honor the Lord Jesus, but what he said was said many years before in India. When Gautama got his inspiration under the Bho tree he was like Jesus on the Mount of Olives. Both made the great renunciation, both gave away all they had and all they hoped. Both saw the real truth—the center of Buddhism—that human and eternal happiness is grown out of fields sown with refusal."

"Sir Edwin Arnold has told you that at the root of every sorrow lies desire. Throw away the wish and you will not have the want." This is Buddhism as a rule of life. If all the needs of humanity were the denominator of a fraction and all its possessions the numerator you can see how each man can for himself control that fraction. If he wants much that fraction is large. If he controls himself and wants little it is small. This is Buddhism as a practical rule of life. As an explanation of the things to come we go farther. The Lord Buddha, who was in the flesh but the Prince Siddhartha, is the god—your Christian god, your Buddhist god, the Mohammedan god, the Parsee god, the god of the Indian, the god of the Congo man. He is all the same. He is one. Jesus Christ was part of that god, so was Mohammed; so was Joseph Smith; so, too, was Gautama Buddha, who gave to Asia a rule of life that has made us happy and that has brought us closely in touch with god. Buddha—the human Buddha—is not god any more than a leaf of a tree or a wing of a butterfly is life, but he is some god. We have a prayer, 'Om namo padme hum,' which means 'the dew is on the lotus.' The idea is that this dewdrop becomes mixed with the other waters of the world just as you and I become mixed into god when we die. We are part of god now, and when we come back to him, if we have done our work manfully, then he is as far as we have chastened ourselves is a better god.

## BUDDHA AND HIS UNITS.

"It is like this in my mind. In the abysses of time the god put himself into life as we see it. Man, ox, ass, camel, dog, bird, fish, insect, snake, what you will. Each carries somewhere in him some of the god, that is his life, his ego. If he does his duty, if he renounces and refuses, then that drop of god goes back to god better than it was given to the carrier, and god grows better himself. Each man, each beast, each flower must fulfill its own law and it is better or worse for it, as it does that work."

"We Buddhists believe in Nirvana, so do you Christians and you Jews, only you look at it as something different from what it is. The Buddhist Nirvana is the Christian paradise purified and idealized. It is the rest after the drop of god in the ocean of Buddh. It is the home coming of god, of god's scattered particles."

"We have no code of ethics like yours. There is the walking on the noble eighth-fold path. No man should cause suffering to any created being, to any life that can feel pain. The pain he gives that shall surely be again his portion. No man should be lustful, none should steal, none should lie, none should refuse alms to him that needs. We Buddhists hold that a dollar's worth of food to a hungry man is paid to more advantage than a thousand spent on a temple."

Thus any one can see that the religion presented by Dr. Sze Toomba will compare very favorably with any of the multifarious religions of Christendom. In the course of time the world will become nauseated with the numerous creeds, and will then reject them all and adopt in their place practical honesty, morality and virtue—discarding all the personalities that are now regarded with superstitious reverence and awe.

## DIVINE WRIGHT.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"He had such a gentle way of reproving their faults that they were not so much afraid as ashamed to repeat them."—Atterbury.

## DR. PHELON'S TIMELY WORDS.

The Cause We Love in the East.

During an extended trip through New England and the Middle States this summer, I had the pleasure of coming in contact with many earnest and consistent Spiritualists. I took pains to ascertain their sentiments on several points of interest to me, and of which I would like to present a synopsis to our dear PROGRESSIVE THINKER family, hoping that it will be of some interest to all who are thinking broadly.

There is a growing perception of the necessity of loving harmony and tolerance, as an essential element of farther advance along the road of uplifting toward the liberty of spiritual freedom. This we can not hope for at its best, unless we stop all criticism of one another, be the manner of it acrid or insinuating. Let us always say the kindest, most loving thing possible of one another. As we claim a hearing for our own thoughts and aspects, we must grant it to others, if we are just. Whoever is trying to do his best, should concede an equal desire to lie in the hearts of every other of the fragments of the great totality of humanity, struggling by his side. No one can either live the life of another, or be benefited by any vicarious offering of another.

It is also a growing sentiment that Spiritualists must so organize for protection against their opponents, that when the Christian (?) efforts are repeated, as they are bound to be, to "stamp out clairvoyance," the highest spiritual gift afforded to man, our media must know just where to apply for the assistance they need when arrested and thrown into prison on some flimsy pretext. Money should be funded in advance, in the hands of true-hearted Spiritualists, for use in legal defense. Our sensitivities ought not to be pilloried a second time in raising funds to secure justice as American citizens. Their cause is the cause of the millions of other Spiritualists. True Spiritualism is one for all, and all for one.

Spiritualists should also remember that their votes count, and see that broad-minded, liberal men go to our legislative and to the halls of Congress to represent them. Now, it is difficult to find in our law-making bodies a member who will father a bill in our interests, or who will defend us when we are attacked. This need not be so, if our people will make honest Spiritualism or freethought a test for support at the polls.

Again, as a speaker at Lake Pleasant said: "We have been in primary Spiritualism long enough. How foolish we should be, if desiring to read a book through, we should read over and over again the first few pages. This is just what those who are bound to phenomena must do. The same has been made of alphabet, while the grand truths, the knowledge of the powers and possibilities which any one can demonstrate, if they will, as part of their everlasting birthright, lies unknown and untouched. If a single finger or a hand can be materialized, and this has been done, beyond all doubt, then, under proper conditions, the whole body can be just as easily shown. If a single rap, or other sign of psychic intelligence can be given, then there is no limit. This has all been done, over and over again. Let us consider this all proved, and let finger again push into the psychic realm, and we will enter into the pure psychic, and there enter into the inheritance of potency for controlling, not being controlled by the great forces, of which we, as well as our invisible friends, are lawful masters."

"Too much has it been said: 'What can I get?' 'What have you got for me?' thus pinching the souls and outward expression to final loss and narrowness. It is time for us to say: 'What can I give or do for humanity, and my brother?' How can I help prevent our generation from being deluged with food from the crisis ahead of us, as has been the custom heretofore, in all man's crucial transitions from the lower to the higher?"

As an example of the awakening everywhere, the First Society of Spiritualists at Lowell, under their active leaders, have taken a fine, large hall, and beginning with September 1, are moving on from conquering to conquer, after quite a rest. The financial harmonies of Lake Pleasant are to be settled, thus revivifying one of the most desirable camps in the country. In all quarters there is a hum of renewed life, that gives promise of much in the future. Do we not know that persecution is the seed of truth?"

I wish that I could say, so that every Spiritualist could hear, and never forget, don't be ashamed of your Spiritualism. We are millions strong. Like the drops coming down out of heaven, we have appeared upon earth to refresh and renew it. It is now time for us, like the mighty torrent, to sweep aside all barriers to our cause and become the possessors and rulers of all created conditions, for so are we called and designated, as spiritual incarnations.

W. P. PHELON, M. D.

## Opening Service of First Society of Spiritualists.

TO THE EDITOR:—Once more the season for work is upon us, and I have great pleasure in announcing through your columns to those interested in the teachings of Mrs. Richmond, that encouraged by the success of last year in Hooley's Theatre, we have again enlarged our borders, and this year have secured the Schiller Theatre (also on Randolph street), where, on Sunday, September 15th, we hope to welcome our beloved pastor, Mrs. C. L. V. Richmond, returned from her summer labors, and also all our friends and co-workers in the cause.

To those who have not already selected their seats in our new home, we would say, do so as early as possible. The plan of theatre is now on view at the office of Dr. Greer, 127 La Salle street. It is particularly desired that our friends who have already subscribed should locate themselves in order that the committee may know what seats are at their disposal on the opening Sunday. We are looking forward to a very successful year, and we cordially invite everybody to our opening services on Sunday, September 15. Rally, dear friends, and let us have an opening that will make glad the hearts of all. Donations of flowers will be gratefully received.

C. CATLIN.

## CHICAGO CAMP-MEETING.

At Last the Farewells are Said and the Old Trends Wave Adieu.

THE FAITHFUL HAD A GOOD TIME, BUT CAME OUT \$2817.30 BEHIND.

At last the little band of campers at Central Grove have turned their faces towards home. The closing scenes were such as to show for the management indomitable grit to the last. Only three or four tents remained over Sunday to hold the fort and clean up the battle-field.

Let us might impede the progress of the venture and cause inharmonious, our articles have been free from the idle gossip and scandal heard upon the grounds, and even now we pass it by in silent disgust. We are, nevertheless, sorry that such frailties cannot be lived above by Spiritualists.

Sunday was devoted principally to a reckoning up of the accounts to see where the camp "was at." Mrs. Lyman spoke in the forenoon, and Mrs. Hamilton Gill in the afternoon, giving a few tests.

We were somewhat astonished at the announcement by President Warner, upon the matter of permanent organization, that information had just been received from the Auditor of the State that the articles of incorporation representing a capital stock of \$25,000 at \$1 a share, would not pass according to recent law; but that a corporation for religious purposes could be organized on a capital stock of \$2,500, with shares of \$10 each.

The fact is, they are just where they started from in the matter of organization with a new executive at the head, a deficit of \$29.18 between the old and the new management, and liabilities amounting to \$2,817.30.

The accounts, as the present financial secretary has been able to compile them from the slips and scraps on hand, and from the oral statements of persons on the grounds regarding the amounts they have paid in or received, foot up as follows:

Total receipts.....\$1,487 09  
Total disbursements.....1,187 85

Discrepancy.....\$ 281 73

It is easy enough to say: "I told you so," but it now appears evident that, owing to lack of judgment in making debts in the beginning the camp lacks just that \$2,817.30 of being a financial success. There has been much said by some of the original management about having so many obstacles thrown in their way at the start, as reason for said failure. This is flimsy and illogical argument. In the first place it should never have been commenced so late in the season, and in the second place, no such a move should have been made without a good sound financial basis upon which to begin. However, the present management are undaunted in their determination to raise the funds to pay every cent of the just indebtedness of the association, and made a good showing towards that end right on the spot by raising about \$350 in cash and promises to pay on or before October 1st, also organizing for an energetic canvass, and for holding a series of meetings around over the city for the express purpose of wiping out this mighty spot, this bluish that has so carelessly been cast upon the fair name of Spiritualism.

We glory in their grit, and hope, for the good of the cause, their efforts may be crowned with success. One thing is certain, if the enthusiasm shown at the farewell meeting can be retained for a few weeks, the indebtedness will be liquidated, and the association prepared to act in the matter of a new camp-meeting, but until this is done, there can be no hope of anything in that direction.

Our best speakers and mediums, at least those of national reputation, do not contract with camp-meeting associations of bad financial standing. Wind is of great value to certain occasions, but money is far more substantial in the successful operation of spiritual, or any other kind of camp-meetings.

Brother Warner and his estimable wife deserve great credit for their activity in the cause, as also do all the present officers, and many of the earnest and faithful ones, whose time and money may have gone toward the success of this undertaking.

We propose to give more of the financial statement next week, with due credit to whom credit is due, likewise criticism.

DR. T. WILKINS.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely, Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 2c.

"The Dead Man's Message." An occult romance, by Florence Maryatt. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth 81. For sale at this office.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 2c."

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## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

N. J. Holm writes of a very satisfactory seance to himself and others with Mrs. L. A. Roberts, of Chicago. Under what was regarded good test conditions, numerous forms materialized, some of whom were recognized.

Louis Freedman writes that he has had a demand from the people of New York City to postpone his contemplated Australian trip, and form classes in practical development, in connection with his medical work. He has engaged large parlors at 328 W. 59th street, where he will be found all day by interested persons.

Dr. Willis Edwards received a very hearty welcome from the members and congregation of the Church of the Spirit, on Sunday, September 1st, when he resumed his ministry. He was gladly surprised to find a new organ, on which Madame Burgeois played very beautifully. The church was decorated with lovely flowers and a large audience was present.

Mrs. Jennie Hagan-Jackson speaks at Osborn's Grove, near Decatur, Mich., Sunday, September 8, and at Lawton, Mich., on September 15; then at Normal, Ill., the 23d of September; then at Fort Worth, Texas, on the 27th, 28th, 29th and 30th, and a brief time on October 1st. Mrs. Jackson desires to correspond with clubs, societies and associations concerning a course of lectures. She will give your letters prompt attention. She will give lectures alone, or with Mr. Jackson and their illustrated lectures. Send for price list. Mrs. Jackson will take orders for THE PROGRESSIVE THINKER wherever she goes to lecture. She will attend funerals, give her special attention to parlor meetings, receptions, entertainments, in improvising, reading, etc. She can be addressed at 399 S. Lafayette street, Grand Rapids, Mich.

We are glad to learn that the Hon. L. V. Moulton has so recently recovered from his attack of sickness that he has been able to return home from Ohio. He is far from being well yet, however, and has been obliged to cancel all September engagements. He hopes to be fully recovered in time to go to Washington, D. C., October 1st, to attend the National convention.

Mr. P. Medallie, of Mancelona, Mich., says that a good medium would do well in Northern Michigan—at Big Rapids, Reed City, Ludington and Cadillac.

L. P. Cummins, in an article in the Rushville Republican, says of belief: "It may be perfectly safe to say in regard to all beliefs that they are either right or wrong. And I do not hesitate to give it as my opinion that they are. I do not think it wise to depend too implicitly on what we simply believe. It may be hurtful and even dangerous to be overconfident in matters of belief, especially when the doctrines or theory believed in lacks a logical basis. Many things sincerely believed are of some character. From the nature of some subjects we can do no more than to believe them to be true and so, while it is frequently possible in the case of other subjects to change belief into knowledge by feasible and honest investigation. Many believers in both religion and politics are hermetically sealed in prejudice. They appear to believe because they believe. Their belief is like the crooks in an aged tree—they are there and there to stay. An effort to change them is unavailing. Better to wear out and both cause pain figuratively and real, if not destruction, with the difference that one is possible, the other is impossible."

Thomas M. Rooney writes: "During my receipt weekly of your valuable PROGRESSIVE THINKER, and through its medium, I have been enabled to view Spiritualism in a clearer and broader light, and have also been enabled to explain the beauties of the belief to my associates of the rail (as I am a railroad conductor), and hope in time to do much in the way of missionary work among my friends and co-laborers, who daily face death in the discharge of their duty."

Mrs. India Hill writes: "Rev. A. Wheeler is delivering a series of lectures at Leonard's Hall, that are entering and instructive, and his psychometric tests given at the close of each lecture are readily recognized, and of great satisfaction. Mrs. Wheeler is beyond a doubt the finest trumpet medium I have been in measure to meet. By her wonderful mediumship, we are able to hear the voices of our loved in broad daylight. Her seances are genuine, and of the highest order, and I can recommend her as being a refined, sincere and honest medium. We are having a feast of spiritual food through these noble

workers. Sister Hammond, formerly of Topeka, Kansas, now a resident of this place, a willing worker in the cause of reform. Rev. A. Wheeler and wife can be addressed 550 N. Jackson street, Decatur, Ill."

C. F. Ray, secretary, writes from Milwaukee, Wis.: "The Unity Spiritual Society will begin the season, September 15th, with some of the best speakers and mediums to be secured. Edgar W. Emerson, the gifted test medium, will open the meetings in Lincoln Hall, the finest in the city. This society has been incorporated under the State law, and with the brilliant array of talent that the secretary has on his books, we are looking forward to a glorious spiritual feast and revival—the greatest ever known in this city. Our mid-week dime socials will be continued the same as last season, which promise to be a very interesting feature of the work, as nearly all the different phases of the phenomena will be given. These entertainments will be winter."

E. W. Sprague, trance speaker and platform test medium, is again serving the Indianapolis Association of Spiritualists for the month of September. His engagements are not settled for the coming three months. Address him during September at 38 St. Clair street, Indianapolis, Ind. Permanent address, Newland and Forest avenues, Jamestown, N. Y. Mr. Sprague is well received wherever employed.

The Psychic School of Spiritual Culture will be held every Tuesday evening at 7:30, at Athenaeum hall, 18 East VanBuren street, commencing Tuesday, September 10, under the auspices of Mrs. Emma Nickerson-Warne and Dr. Willis Edwards, who will lecture and give delineations. Music will be given, under the direction of Madame J. Bourgeois.

Hugo Pitner, of Washington, D. C., writes: "I take the liberty to suggest that country people, who live more in connection with natural laws, are more apt to understand than members of an urban population, therefore I think it best for progress to canvass for her own interest. I found unexpectedly, myself, among the lowest Hebrews, advancement in the same direction, hankering after the truth, but without the chance to investigate."

W. C. Boyles writes: "What a God send it would be to the two-thousand people of Coal Hill, Johnson county, Ark., if a good lecturer would drop in upon us. There has never been a lecturer or medium for any kind of physical phenomena in the town, nor anywhere else in the county. I would gladly correspond with any such, and arrange for his comfort while here."

M. P. Hammond writes: "Having finished my visits to the camps at Grand Lodge and Haslet Park, I am now at this beautiful place, Bellevue, Mich., where I will lecture twice, and would like the people here, and the towns in this vicinity, to know that I would like to make arrangements to speak for the Spiritualists either on Sundays or weekdays, for a small remuneration. I find that there are many places where our friends would like to have public meetings, but it costs so much to secure a speaker that they have to forego the pleasure. Now, I would like to say to the people in Michigan, that there are many speakers who are willing to work for small pay, if they can be called, although I see no reason why a spiritual speaker should not be paid for the work the same as others are; but as I have been a missionary in the spiritual field for over twenty years, and have helped to organize many societies, I am willing to continue so I say, who will be the first one to come to tell me to come?"

W. R. Packard writes that he has an aunt who will be 100 years old on the 13th of October. Last winter he dreamed that she would die on the 14th of June last, so to his dream, and that something was going to happen to her or himself. On the 14th of June she was taken very sick and came near dying.

Chas. S. Butler thinks that if Brother J. M. Lockwood would join the A. P. A., in addition to the numerous other organizations he has joined, he would change his mind regarding the aims and objects of that organization.

All mail and telegrams for G. H. Brooks, during September, should be sent to 125 S. Division street, room 4, Grand Rapids, Mich. He will respond to calls for funerals and week-night meetings.

Dr. T. Wilkins would like to arrange dates for lectures with societies within reasonable distance of this city. He can be addressed at 34 Walnut street, Chicago, Ill.

Spiritual meetings are held every Sunday evening at 1188 Bedford avenue, near Putnam avenue, Brooklyn, N. Y. Good speakers and mediums. S. Van Brocklin, chairman.

Nellie Barnes writes from St. Louis, Mo.: "As camp-meeting is over at Clinton, some mediums have returned home and others have located in other cities for a time. Mr. Frank N. Foster, spirit photographer, is located at 2333 Olive street, St. Louis, Mo.; John Huntington, trumpet and platform medium, 3309 Franklin avenue; Nellie Barnes, materializing medium, 3216 Franklin avenue."

We neglected to state last week that W. H. Bach passed through this city on his way from numerous camps to his home in Aberdeen, S. D., where he has a permanent engagement. We regard Mr. Bach as one of our foremost workers, and you will hear more from him, as the years advance, that will be of interest to the cause of truth.

Mrs. Lora Holton, the musical medium, is now located in Cincinnati, Ohio. Her postoffice address is Fairmount, Cincinnati, Ohio.

Mrs. F. DeWolf, independent slate-writer, test medium and lecturer, has returned from the camps, and may be found at her home, 247 Ogden avenue, where she can be addressed for engagements.

Lyman C. Howe writes as follows of the lectures of Prof. W. M. Lockwood: "Prof. Lockwood surpassed and delighted the thinkers, and most of the large audiences were thinkers. He laid the foundations broad and deep, and built with a master's hand. He left an impression at Lily Dale that will stay, and I hope this is but the beginning of his work at the Mecca of Spiritualism. Mrs. Lillie made the fur fly, in her last lecture on 'Does Spiritualism Spiritualize?'"

The following comes from Buffalo, N. Y.: "On Sunday, September 1, the season of 1895 was opened in Buffalo by Mrs. R. S. Lillie, of Boston. On the

opening Sunday the rostrum was very tastefully decorated with flowers by Mrs. Dr. Mattoon and Mrs. A. Atchison. Mrs. Lillie was indeed inspired in the delivery of both lectures. The subject for the afternoon, 'Are we Spiritualists?' or, 'The Demands of the Hour for Spiritualism.' Evening, 'How to the Line, Let the Chips Fall Where They May.' Her plea was not for pure Spiritualism, but for purer methods of living our spirituality, and a strong denunciation of the contemptible frauds practiced by a number of our so-called mediums at Lily Dale. She said: 'Is the orthodox devil capable of such diabolical work as this? Is the orthodox hell hot enough to give to such persons the punishment they so richly deserve?' The hearty endorsement of the lectures show that Buffalo Spiritualists have no room for fraudulent mediums. Mrs. Lillie, the correspondent at Lily Dale for the city papers, is the lever that has uprooted the contemptible practices of a number of would-be mediums, and the hearty thanks of every Spiritualist should be given her for her noble efforts to make Lily Dale, as its name implies, a haven of true love and purity, and not a haven for fraudulent mountebanks. Our Temple during vacation has been greatly improved, being painted inside and out, rostrum enlarged, with a neat railing, three large upholstered chairs, and a new carpet, for the body of the Temple, which has been done through the efforts of the above-mentioned ladies and Mrs. N. Whitcomb."

Prof. W. M. Lockwood is now in the city. His lectures everywhere have been enthusiastically received, and have given Spiritualism an impetus along entirely new lines of thought. He goes to Columbus, Ohio, for September. Address him for engagements at 40 Loomis street, Chicago, Ill.

Mrs. J. D. Sketchley writes: "I was much pleased, and hold almost spellbound at the wonderful tests and experiences given by J. Frank Baxter at the close of his fine lectures at the Clinton camp. Edgar W. Emerson's public tests, given through his bright and witty control, were gratifying and convincing to the most skeptical. The lecture given by Rev. Grumbine, Sunday, August 25, from subject 'The Future of the Race,' would elevate and inspire anyone that came within hearing of his voice. Mrs. John Lindsay, of Grand Rapids, Michigan, accompanied me home, where she has been giving daily readings to numerous persons, all saying they were more than pleased. I must also mention the Bangs Sisters and Max Hoffman, from whom I received slate-writing that was wonderful and convincing."

Mrs. F. A. Logan writes that the Circle of Harmony continues to be held every Sunday, at Foresters' Hall, 20 Eddy street, San Francisco, from 11 a. m. to 3 p. m. The minds of the members are so harmonized, unfolded and inspired that any subject can be considered without eliciting tests and feelings one toward another. The result is that even a Presbyterian clergyman has been converted to Spiritualism, and takes active interest from Sunday to Sunday. Trance, test and inspirational speakers, together with music, hold the audience as if spellbound, from four to five hours. Another Circle of Harmony has been established in Oakland, to meet every Sunday evening, in People's hall, 6th and Market streets, at 7 o'clock.

George F. Perkins can be addressed for engagements at 69 Brownwell street, Cleveland, Ohio. He opened meetings there Sept. 8, at Wober Hall, on the West Side, corner Pearl and Jay streets.

Mrs. Virginia Barrett is open for engagements as test speaker. Address, 850 North New Jersey street, Indianapolis, Ind.

The Morning Star, of Glen Falls, N. Y., says: "On Sunday afternoon the large auditorium of Hotel Woodin, Lake George, was filled to its fullest capacity with one of the largest and most intelligent audiences ever assembled on the shores of Lake George, to listen to the grand teachings of the wonderful psychic, Mrs. Cora L. V. Richmond, of Chicago. N. B. Little, of Glen Falls, presided, and introduced Mrs. Richmond as the queen of the liberal platform. The magnificent manner in which she treated the subject, 'The Rise and Progress of Spiritual Philosophy,' fully justified the introduction. The exercises were interspersed with violin selections by Prof. J. J. Watson and Miss Watson, of New York. It is unnecessary to add that the music furnished by them was superb. Miss Watson used a Cyma-vision picture presented to her father by the late Ole Bull, who was, as Mr. Watson stated, a believer in the spiritual philosophy, the great violinist himself claiming, at times, to play under inspiration. The fine singing of Miss Myers and Mrs. Watkins added greatly to the entertainment. The services closed with platform tests by Dr. W. B. Mills, of Saratoga. Dr. Mills was at his best, and the names and descriptions given of the unseen were unusually clear and distinct. It will be a long time before the Lake George Camp Association will be able to furnish a more refined, complete and interesting service than the one of Sunday afternoon. Mrs. Cadwell, the materializing medium, endeavored to give a materializing seance last evening. Mrs. Richmond, Prof. Watson and Miss Watson will give an entertainment at the hotel this evening. Mrs. Carrie E. S. Tving will occupy the platform on Sunday afternoon, Sept. 1."

Mrs. Mary C. Lyman has returned to Chicago and will open meetings here as soon as she can find a suitable hall.

Dr. Mary A. Gebauer, lecturer, platform test medium and psychometrist, and her husband, Dr. G. Gebauer, from Cincinnati, are stopping at 87 Morgan street, between Madison and Monroe, where they will be pleased to receive callers and friends. The medium will also hold circles Monday and Thursday, 8 p. m. Everybody invited. All mail from societies wishing to engage Mrs. Gebauer, please direct to above place until another notice.

Moses Hull writes: "The camp season for 1895 is ended. I have been in camp about every day since June 30, and I assure you I am nearly worn out. I am not sorry, however. Better to wear out than to rust out. Now, even immediately on my work in halls. The next seven Sundays will be spent in Watertown, N. Y. I hope to find some week-day work within easy reach of Watertown. It actually looks as though the Spiritual Workers' Training School, of which I spoke in THE PROGRESSIVE THINKER, and mentioned at two of the camps, would materialize about next June. I have already received many requests to undertake such a work; and

several of the camp-meeting managers have said: 'Brother Hull, bring it on our grounds; we will do well by you.' Eight or ten have said: 'Put me down as one of your scholars.' The whole matter of the school and its location is as yet undecided, but will be settled within the next two months. I can be addressed during the next sixty days at Watertown, N. Y."

At a birthday party held at the residence of Mrs. M. Summers, this city, last Monday evening, in a short session for spiritual communication on slates, several fine oil paintings were given, under test conditions, to the surprise of all present. Appropriate messages were also written on the slates, accompanying the pictures, addressed to the parties present for whom they were designed.

Mrs. Ada Poye has removed her residence from 7513 street to 3119 Rhodes avenue, flat 22, near 31st street and Cottage Grove avenue, where she will give private sittings on Tuesdays, Wednesdays, Thursdays and Fridays, from 10 a. m. to 1 p. m. Mrs. Poye has won golden opinions during her ministrations with the society on the South Side. Her practical lectures and magnificent tests have proved a drawing card.

W. J. Colville will lecture in Washington Hall, 400 Washington Boulevard, on Monday, September 9, and continuing on Tuesday, Wednesday, Thursday and Friday at 3 p. m. Course tickets, \$1; single admission, 25 cents. Sunday, September 15, at 3 and 7.30 p. m., subjects: "The New Woman and the New Man," "The Gospel of Evolution; Its Practical Message."

Prof. Lockwood has returned from his camp engagements and is located for the present at 52 S. Sheldon street, only a few steps from W. Madison, where he will be glad to meet those desiring to see him. He is open for engagement for January, 1896.

Charles W. Peters may be addressed for engagements at Decorah, Iowa. Postoffice box 904.

Dr. and Mrs. Caird, of this city, who have been at Lake Brady Camp, are now in Akron, Ohio where they will remain for two months. They will be in Kent Thursday evening and Friday of each week. Friday evening they will have a circle in Cuyahoga Falls.

## SOME GOOD ADVICE

## Emanating From Dr. M. E. Conger.

## HE FAVORS A GENERAL UPLIFTING OF THE CAUSE TO A HIGHER PLANE.

TO THE EDITOR:—I have a few suggestions to offer your readers upon the "training school subject," inspired by Moses Hull's letter which appears in THE PROGRESSIVE THINKER of September 1.

Moses illustrates by a gentle criticism the necessity for training schools. If the time has arrived when one of our leading teachers can thus speak out in meeting, our speakers, like the Christian clergy, are dependent and limited because of their dependency, what is to prevent the laymen from making a few suggestions?

My first suggestion is that our spiritual camps take hold of the training-school subject and adopt methods to carry forward the work.

My second suggestion is, that our camps need a central, far-reaching object, something more than a fashionable resort and recreation. Certainly the sick and complaining mediums and teachers ought to have a short-cut medical education; they are not too old to learn.

Surely those who have been deprived of a common-school education, and are determined to forge to the front, prepared or unprepared, should have an opportunity to improve their orthography and grammar. The scientific, theoretical, speculative class of discourses might submit to public criticisms by the laymen, whom they aspire to instruct; such a school for all teachers is at least suggestive.

For the occult, theosophical, idealistic, Order of the Magi class, able teachers may be secured that will prove inspiring, and to the unfolded Spiritualist, both instructive and entertaining.

For the full-grown, experienced Spiritualist, we want free, independent, honest, clear-cut, high-toned teachers; none of your one-sided, limited, aimless nobodies, but the fearless, aggressive, outspoken, progressive instructor. Such teachers will draw such teachers are not proud or selfish; such instructors should be invited on to our camp rostrums.

I am inclined to think that some of our camp-meeting managers, officers, presidents, chairmen and chairwomen, might be benefited as well as some of the speakers and mediums, in a training school.

The order of exercise in the most of our camps has been changed very much to the real benefit of the campers and the societies. The grinding of the spiritual mill every day, for a month or six weeks, gets to be too much like the old theological mill that some of us claim to have graduated out of.

One discourse a day, if up to date, is as much as a health-loving Spiritualist can digest, and much more than the most of us attempt to live. After each discourse invite the conference to talk it over for a full hour, or hour and a half. This course will give tone and point to the conference, and make it one of the most interesting meetings of the camp.

Give the platform test mediums a fresh, full hour, or two hours if they require it, and not at the tail end of a good or poor discourse.

I would not employ second-class talent at our camp-meeting resorts; there is a big field for exhorters, as missionaries; I would employ the ablest speakers in all the recognized reforms of the day, including the political.

I would have experienced Spiritualists as chairman or chairwomen, large-hearted, and comprehensive; also cleanliness and the very best sanitary surroundings. For those addicted to the debauching habits of chewing, smoking, or snuffing that deadly demoralizing drug, tobacco, I would have a tobacco retreat for their special benefit. Of course no intelligent, well-bred Spiritualist will pollute the air of a Spiritual camp by smoking poor tobacco in old pipes, in the face of neighbors and associates.

A closing remark: The western camps we visited during August were well attended, and we enjoyed them very much, but we could not endorse all we saw and heard; our views may be too radical or

too conservative; no matter, let our views, and we hold them until compelled to change them for better ones.

I am never satisfied with anything but the best in the spiritual. I hold that Spiritualists ought to, and may be leaders in all that tends to the good and uplifting of humanity; that is our true and normal position. I further hold that as Spiritualists, are entitled to every good thing, every noble, inspiring thought, every virtue, all the wisdom of all the religions, of all the nations of the earth, up to date, and it is our duty and privilege to accept and adopt all that has been unfolded that is good, and discard all that tends to chafe body, soul or spirit.

A little enthusiasm was expressed when one or two of our speakers got off the spiritual orthodox track, and touched upon some of the live questions of the day; of course, the heresy was overlooked; I thought several times that an enthusiastic, old-fashioned Methodist amen, "hit or miss," would have been a change and temporary relief; I am not out as a critic, and I do not like to find fault, but I could; and I should commend at the head of the class; there is a growing tendency to popularize Spiritualism, but it cannot be done; every step in that direction gained by submitting, by compromising or ignoring, is weakness. Only by adhering to and living the truth, can we command the respect of friend or foe.

Lock box 323, Chicago. M. E. CONGER.

Right Living." By Susan A. Wilson. The author shows the practicality in her method of teaching the principles of "Right Living." It also shows that once the most truthful history of man of any of the most convincing arguments on Spiritualism ever written. No novel was ever more thoroughly interesting, no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

Joan, the Medium. An inquiry as to whether Modern Spiritualism is a new or old religion. By Mrs. M. E. Conger. 60 pages. By Moses Hull. Price, 15 cents.

Jesus and the Mediums, or Christ and Mediumship. Careful comparison of some of the Spiritualist and Mediumist of the Bible with those of today. By Moses Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediums. It also shows that the manifestations throughout the Old and New Testament were the same, and that the mediums of today are the same as the mediums of the times, that every one should have.

Illustrated. "The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adds to the common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

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**CHAPTER I.**  
The Bible and the Priest of Rome.

**CHAPTER II.**  
My first School-days at St. Thomas—The Monk and

The Confession of Children. CHAPTER IV.  
The Shepherd whipped by his Sheep. CHAPTER V.  
The Priest, Purgatory, and the poor Widow's Cow. CHAPTER VI.  
Festivities in a Parsonage. CHAPTER VII.  
Preparation for the First Communion—Initiation to  
Idolatry. CHAPTER VIII.  
The First Communion. CHAPTER IX.  
Intellectual Education in the Roman Catholic College. CHAPTER X.  
Moral and Religious Education in the Roman Catholic  
College. CHAPTER XI.  
Protestant Children in the Convents and Nunneries of

CHAPTER XII.  
Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

CHAPTER XIII.  
Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIV.  
The Vow of Celibacy.

CHAPTER XV.

The Impurities of the Theology of Rome.  
CHAPTER XVI.  
The Priest of Rome and the Holy Fathers; or, how I  
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CHAPTER XVII.  
The Roman Catholic Priesthood, or Ancient and Mod-  
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CHAPTER XVIII.  
Nine Consequences of the Dogma of Transubstantia-  
tion—The old Paganism under a Christian name.  
CHAPTER XIX.

Vicarage, and Life at St. Charles, Rivière Boyer.  
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CHAPTER XXI.  
Grand Dinner of the Priests—The Maniac Sister of  
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CHAPTER XXII.  
I am appointed Vicar of the Curate of Charlesbourg—  
The Piety, Lives and Deaths of Fathers Bedard  
and Perras.  
CHAPTER XXIII.

The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.

CHAPTER XXIV.

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CHAPTER XXV.

Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money made by the sale of Masses—The Society of Three Masses abolished and the Society of one

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**CHAPTER XXVI.**  
 Continuation of the trade in Masses.  
**CHAPTER XXVII.**  
 Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the water god) in my vest pocket—The Grand Oyster Solree at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Solree.  
 We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters,

those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII.  
The Immaculate Conception of the Virgin Mary.

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The Abomination of Aurlicular Confession.

CHAPTER LV.  
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CHAPTER LVIII.

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**CHAPTER LX.**  
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known and published in the town three hours before its occurrence.

CHAPTER LXII.

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Mr. Desaulnier is named Vicar General of Chicago to  
crush us—Our people more united than ever to de-  
fend their rights. Letters of the Bishops of Mon-  
treal against me, and my answer—Mr. Brassard  
forced, against his conscience, to condemn us—My  
answer to Mr. Brassard—He writes to beg my  
pardon.

CHAPTER LXIV.  
I write to the Pope Pius IX, and to Napoleon, Emperor  
of France, and send them the Legal and Public

Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I got to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

CHAPTER LXV.

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## CHURCH AND STATE

CAREFULLY ANALYZED BY A ROCHESTER JOURNALIST.

### CHURCH AND STATE.

An Address Scintillating with Interesting Facts and Statements.

Delivered Before the Rochester (N. Y.) People's Ethical Society, BY A. W. MOORE.

In my remarks this afternoon I will so endeavor to treat upon the subject of Church and State as not to antagonize religion. I believe that from the remotest period in human history to the present time, honest men and women have been engaged in propounding religious doctrines, with a view to the betterment of mankind, and the noble service and benefits rendered to the race by some of the votaries of the countless religious systems of the past are incalculable.

It must be conceded by all fair-minded men that the religious instinct, when properly exercised, has helped to uplift man from degrading tendencies, and assisted greatly in bringing hordes of barbarians into tolerably civilized conditions. A great many religious systems and creeds have budded, blossomed, borne fruit and gone to decay. And this process is quite natural, and will continue until the human race is sufficiently educated to realize universal truth, as exemplified by the operations of universal law.

There are two truths that have been largely ignored by the teachers of modern times: to-wit, first, that all things in the visible and invisible universe are governed by absolute, unchangeable law. There never has been, since the foundation of this law, inasmuch as a hair's breadth, and there never will be, in the eons of ages to come.

Second, that all power lies in the unseen. There is not an object upon the face of this planet that can be discerned by the physical sight that possesses an iota of inherent power.

#### PROMPTING FROM THE UNSEEN.

Every religious system upon our earth that was ever established has had for its foundation some prompting from the unseen—called occult or spiritual. Look back to the most distant periods of antiquity, study the hieroglyphics upon the rocks, temples and tombs of peoples who flourished in prehistoric times, and you will find evidences of a hidden knowledge, or perception of a power which lies in the unseen. And as you come gradually up the scale of human development to periods when men made records on papyrus and parchment, the same story is told of this unseen power. Ancient Egyptian records are saturated with accounts of occult phenomena. Chaldean, Persian, Hindu, Chinese manuscripts teem with experiences called spiritual. The Mahabharata, Zenda Veda, Shaster, Vedas, Raynamaya, and all the other sacred books of the East, the West, the North and the South, tell the same story of the occult phenomena.

#### OCULT PHENOMENA WORLDWIDE.

Coming up to more modern times, we find Babylonians and Jews recounting their mysteries, and in the Bible of the Hebrews and Christians are told some of the strangest stories of this occult phenomena to be found recorded.

The civilization and magnificent literature of Greece were founded upon the spiritual philosophy of the Hindus, and the literature of Greece forms the text-books in our colleges to-day. All the occult phenomena so abundant everywhere in the world now, and which are vouched for as real and genuine by the best scientists in every country, were familiar to and well understood by the Greek philosophers.

If you want to prove it, read their works, and even though they have been largely misinterpreted, diluted, distorted, and twisted around to meet, in a measure, the requirements of modern thought, you will still find them saturated with spiritual teachings and magical marvels.

Socrates lost his life for instructing the people in regard to the truth of the spiritual philosophy, and as he raised the fatal cup of hemlock to his lips, he exclaimed, triumphantly: "Here is a libation to the gods!" The so-called gods of the Greeks were nothing more nor less than

#### DISEMBODIED SPIRITS

of men, who had dwelt upon earth, and were exemplified in statuary. You see, in those days, the ruling powers abhorred the manifestation of spirit intelligence, just the same as they do to-day. That is why they condemned Socrates to death.

Kings, princes and potentates have no use whatever for the spiritual philosophy, because it teaches a spiritual democracy, and the brotherhood of man. The idea that a humble subject is as accessible to the spirit intelligences as a prince or potentate is thence and dangerous to an aristocracy, and those who seek

it is that the various systems failed to inaugurate the brotherhood of man.

THE PYRAMIDS MAY HAVE BEEN BUILT BY OCULT POWER.

We all know that human nature is pretty nearly the same the world over. It has always been, and still is, a fight for supremacy among the races.

There have been, however, always a small minority in the world who have acquired sufficient mastery over their passions to resist temptation in their varied forms and obtain spiritual perfection. Let us go back to the dim past. We behold stupendous remnants of civilizations, of which scholars only form conjectures concerning their origin and subsequent progress and decay. The ruins we behold in the various parts of the world, particularly in Egypt, Assyria, India, China and like countries of the Orient, and Mexico, South America and Europe in the Western hemisphere, reveal the fact that prehistoric races achieved the highest conditions of civilization. Look at the ruins of the many cities grouped around Nineveh and the almost unbroken line of ruins to be seen from Telkirt to Bagdad.

These fragments of a past glory make us ashamed of the architectural achievements of our own age. Point where we will, nothing that has been constructed in modern times is anything like so stupendous, so colossal, in solid yet simple grandeur as the pyramids of Egypt. Do we ever think of the methods used by the ancients in lifting up enormous masses of stone weighing many tons each to the height of hundreds of feet? How, for instance, the enormous stone blocks were raised to the top of the great pyramid, to a height of 480 feet? or about four times the height of the White House. We are told that the Egyptians were familiar with an occult power by which such enormous masses of stone could be moved. We laugh at such an idea. Yet, in our own time, we are repeatedly confronted by occult phenomena such as solid bodies being lifted without any physical touch.

Men and women have repeatedly been carried in mid-air by the same agency. If a solid body, such as a piano, weighing six hundred pounds, can be lifted to the ceiling by occult power in 1893, why could not blocks of stone be raised by the same power in ancient times. Does universal law change with the human fashions? Not at all.

But the majority of people don't believe that any solid body in the world was ever moved by occult power. This unbelief, however, does not change history and has no bearing on facts. It is, in reality, simply ignorance, a deprivation on the part of the unbeliever, and the only cure is knowledge. There is nothing more potent in the universe than mind, and by the concentration of man's will power, all things are possible to him. Just as soon as phenomena are witnessed unbelief becomes something else.

History shows that all through the ages the wisest men, the most profound philosophers, and, in our own time, our greatest scientists, and hundreds of millions of men and women believed and yet believe in occult power, and spent and still spend much time in studying occult phenomena.

MAN ABUSED THE OCULT POWER.

Now, I want to show how man has abused the occult power, through the manifestations of which he was enabled to discover the immortality of his soul. And that will bring me directly to the subject of Church and State.

There is every evidence to show that there is in olden times possessed a profound knowledge of the powers which lay in the unseen. As I have said, the glory, beauty and soul of all the messages that have come from the intelligences of the Spirit-world are comprised in that one simple mandate to the human race: "Love one another."

But the crafty-minded of the ancients did not exactly like the idea of the brotherhood which this divine mandate suggested. They put their heads together, and becoming adepts in occult manifestations, said: "These wonderful phenomena should not be made known to the common people. We are the only ones that should control the manifestations." So they organized in mystical orders into which only certain people were admitted to membership. They can only touch very briefly upon some of these orders. There was that of Mithras, one of the so-called divinities of the ancient Persian pantheon. Speaking of the ceremonies observed in the initiation to the mysteries of this order, Chambers' Encyclopedia says: "They were of the most extraordinary and, to a certain extent,

DANGEROUS CHARACTER.

The solemnities assumed a severe and rigorous aspect. Originating in Persia, this mystical order spread into Asia Minor, Syria, Palestine and other countries.

"The Essenes," says Chambers, "was a religious mystical fraternity among the Jews, whose name and origin, as well as character and history, are alike involved in obscurity. The Essenes bore one of the most important parts in the development of Judaism. Christianity stands in ecologic connection with them that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks. An infinite number of writers, more or less qualified for the task, have endeavored to throw light on this brotherhood, but with no success." The same authority says: "Angiology, derived from the

MAGICAL PHENOMENA,

formed a prominent feature in their teachings." In the course of time they were looked upon as saints and workers of miracles. By laying on of hands and certain whisperings they cast out evil

spirits and healed the sick. The Essene code of ethics was three-fold: the love of God, of virtue and of man; in other words, the fatherhood of God and the brotherhood of man.

THE ELEUSINIAN AND OTHER MYSTERIES.

Then there were the Eleusinian mysteries concerning which, even in ancient times, there were many traditions as to their origin, and modern speculation, as usual, has run wild in the attempt to satisfactorily explain them, because it did not comprehend the spiritual philosophy. Initiation into the Eleusinian mysteries was compulsory on every free-born Athenian. The celebration of the great mysteries commenced on the third month of the Attic year and lasted over nine days.

It is not necessary for me to recount the numerous mystical orders which have existed in ancient times, nor to speak at length on those of the present day. I merely wish to point to these societies or orders as being the origin of that class distinction which paved the way for the subsequent fusion of Church and State in more modern times.

The rich and powerful classes in ancient times had the same hatred for the plain, unvarnished truth that the orthodox scholars have to-day. They had a love for mysterious knowledge and phenomena; they gloried in signs and wonders; they loved the ostentation and pedantry which belonged to the so-called wise and learned; but they had no use for the truth which commanded them to love one another.

There were men, however, who clung to truth and who ardently strove to bring about the brotherhood of man. Both these classes found their way into the mystical orders of ancient times, much in the same way that the worthy and the unworthy gain admission to secret lodges of our own day and into churches. In the process of time the mystical orders, instead of catering for man's spiritual development alone, began to minister to his sensual desires. The orders became the rulers of nations and the masses, after having enjoyed the blessings of spiritual guidance, fell under the tyranny of men posing as God's chosen people.

I have not time to do more than allude to these mystical orders, which were not only numerous, but which exercised a tremendous influence in the world long before and since the beginning of the Christian era.

Indeed, the Christian Era is of very recent origin. Compared with a hundred million of years during which our earth has been developing, what, indeed, are a couple of thousand?

#### MISUSE OF THE SPIRITUAL POWERS.

It was when men lost the spirit and clung to matter in ancient times, that nations fell from glory to decay. By the misuse of the spiritual powers entrusted to men of old, cities and empires, continents and islands were swept to destruction, leaving for posterity only scattered remnants of former glory. Whenever nations have approached the brotherhood of man in the past they have risen to the greatest heights of civilization, culture and happiness, and the further nations have departed from the brotherhood the further have they been sunk in degradation and ruin.

There is one thing in regard to the mystical orders of ancient times—they had their real mysteries. They did not pretend to them and then, when they initiated a candidate, give him mummy and clap-net. No, they could bring forth the same

#### KIND OF MATERIALIZATIONS.

transfigurations, etherizations, voices, music and marvels that are common among the mediums to-day. To the uninitiated such manifestations are mysteries. But to the practical psychologist of today they are not mysteries at all, but the outcome of natural law. The ruling classes in ancient times formed a coalition with the spiritual mediums or adepts by which the common people were kept in conditions of semi-barbarism and ignorance, and the practice in the temples became corrupted. The oracular voice which came in the Temple of Isis—the real spirit-voice—was replaced by the crafty counterfeit of the priest. As the adepts became corrupt the manifestations of the spirit became corrupt also, for in spiritual manifestations like always comes to like!

#### THE ORACLES OF THE ANCIENTS.

Speaking of the oracle, Chambers says: "It dates from the highest antiquity and flourished in the most remote ages. Among the Egyptians all the temples were oracular. In the hieroglyphic texts the gods speak constantly in an oracular manner and their consultation by the Pharaohs is occasionally mentioned. In later days the most renowned of these oracles was that of Ammon in the oasis where oracular responses were rendered by the shaking of the statue of a god or by his appearance in a certain manner."

"Oracles were used by the Hebrews, as in the consultation of the Urim and Thummim by the high priest. The Hebrew oracles were by word of mouth, as the speech of God to Moses, dreams, visions and prophetic instructions, besides which there were oracles in Phoenicia, as that of Beelzebub and others of the Baalim. They were also in use throughout Babylonia and Chaldea. So numerous, indeed, were the oracles in the ancient world, that three hundred are said to have been in existence."

#### CELEBRATED ORACLES.

"The most celebrated oracles of Asia Minor were those of Telemisus in Caria or Lycia, but the Grecian oracles enjoyed the highest reputation for truthfulness, and the most celebrated of these were the Dodonean and the Delphic, the latter being particularly renowned and was Panhellenic, or open to all Greece, consulted for public purposes and occupying a position resembling in some respects that of the papacy in the Middle Ages in Europe.

"The name of the first priestess who was Panhellenic, or open to all Greece, consulted for public purposes and occupying a position resembling in some respects that of the papacy in the Middle Ages in Europe.

#### CAVE ORACLES WAS PHEMONA.

Just at this point I wish to call attention to a fact that is not generally known. I have just mentioned that a woman—a priestess—was the first to give the oracle in Greece, thousands of years ago. There is a private lady in this city who for ten years past has given the

#### ORACULAR VOICE TO HUNDREDS

of those who have cared to investigate the phenomena. For seven years I have from time to time listened to this oracular voice which comes out of the void and talks in loud, distinct tones, sometimes for five minutes, sometimes for half an hour. The themes upon which the voice discourses are in regard to the moral progress of man, and it advocates the exercise of all those virtues which make life beautiful and death a welcome entrance to a higher state of existence. I never heard better advice, grander philosophy, nor more reasonable doctrine than that preached by this nineteenth-century oracle. I have listened to the voice time and again, in company with some of Rochester's purest-minded and most notable men and women. Every test that human ingenuity could devise to detect fraud in the manifestation of this oracle has been used, and a committee from the English Society for Psychical Research has put in force its strictest scientific tests in search of deception—but without avail.

I could give the names of prominent citizens who hear this voice occasionally, that would astonish you! I mention this to show you that the Egyptians, the Greeks and all the ancients never obtained from the realm of the unseen any privileges that man cannot enjoy to-day.

We are better educated scientifically, nowadays, to comprehend the psychological phenomena, and the outcome of the present systematized investigations into the subject by scientific men will be vastly important to the human race.

And now, to illustrate to you the folly of re-establishing a partnership with spiritual and material things, I will quote what an authority says in regard to the

#### FINAL CORRUPTION

"The consultations with the oracle were generally in the Delphic month, April, and once a day on other months, and the precedence of consulting the oracle was determined by lot." (That was fair and brotherly, but listen.) "Rich presents, however, obtained for Croesus and the Lydians the privilege of first consultation."

"(That compares with sales of English church livings to the highest bidder.)" "Sacrifices were offered by the inquirers. The response was deemed infallible, and was usually dictated by justice, sound sense and reason, until the growing political importance of the state rendered the guardians of it fearful to offend, when they framed the answers in ambiguous terms, or allowed the influence of gold and presents to corrupt the inspirations."

Here we see a fusion of religion and politics which eventually brought all the magnificent civilizations which rose upon the foundations of the spiritual philosophy to the dirt.

#### HYPATIA, THE DAUGHTER OF THEON.

I hope, my friends, that you recognize the difficulty of condensing the salient points of history into the narrow limits of the time allotted me this afternoon. I can only touch upon events here and there that bear upon my subject. I will now briefly allude to an event that marks the triumph of ignorance and bigotry over wisdom and knowledge. You have all, no doubt, read of Hypatia, the daughter of Theon, an astronomer and mathematician of Alexandria, and head of the Neo-Platonic school in that city. She was born in Alexandria in the latter part of the fourth century, and was remarkable for her beauty, her wisdom and her tragic fate. From her earliest youth she exhibited an amazing intelligence, in consequence of which, her father, one of the most erudite savans of his time, resolved to give her genius a thoroughly philosophic culture. She succeeded her father in the chair of philosophy at Alexandria; and the fame of her lectures drew around her students from all parts of the East, where the influence of Greek spiritual thought and knowledge was felt.

Hypatia seems to have been worthy of the lofty eulogies she has received.

Amid the widespread corruptions of Alexandria, she lived as spotless as a vestal, and her teaching was one that not only preserved herself from pollution, but inspired her with a love of beauty, truth and goodness that was Christian in its spirit and earnestness. The citizens of Alexandria were proud of her, and such reliance was placed on her judgment and sagacity that the magistrates used frequently to consult her in important cases.

#### THE TRAGIC DEATH OF HYPATIA.

Among those who were most intimate with Hypatia was Orestes, prefect of the city. At this time, the bishop of Alexandria was Cyril, a fierce hater of so-called heathen and heretics. Detestable Orestes, whom he suspected of being no true Christian, and who had drawn up an accusation against him for exciting a tumult, he soon cast an evil eye on Hypatia, whom he regarded as a Satanic enchantress, and the grand obstacle to his reconciliation with the prefect. His

hatred communicated itself to the lower clergy, and especially to certain savage monks from the Nitrian deserts, who, headed by one Peter, a reader, attacked Hypatia in the streets as she was returning from her lecture-room.

The maiden was dragged from her chariot, hurried to the Casarian church, where she was stripped naked and murdered with tiles, after which, she was torn to pieces and her limbs carried to a place called Chnaron and there burned to ashes. This is a very conservative account of Hypatia, which I have taken from one of the popular encyclopedias of the day. How would it read if all the shocking details were given?

#### JESUS, THE CHRIST.

We must now turn our thoughts for a few moments to Jesus, the founder of the Christian religion. He was known as the Christ, which means physician or healer. We are all familiar with the sublime characteristics of his mission. He came to minister to and prescribe for the spiritual sickness of humanity. He repeated over and over again the phenomena that had for ages been common in the Orient. His psychical powers were most wonderful, especially when exercised in conjunction with the poor and humble fishermen, and others whom he chose by spiritual intuition, as being in rapport with himself.

#### SO-CALLED MIRACLES OF JESUS—APOLLONIUS.

It seems strange that contemporaneous writers have little or nothing to say about the so-called miracles of Jesus, while they wrote voluminously concerning the occult phenomena of the same character precisely which was exemplified by Apollonius of Tyana, who lived at the time of Jesus. We have very accurate accounts of Apollonius, and he is even mentioned in Scripture as Apollos. He was a zealous follower of the doctrines of Pythagoras, which exemplified the spiritual philosophy so popular to-day. He soon collected a considerable number of disciples, traveled a great part of Asia Minor, and found his way to India, in order to be acquainted with the doctrines of the Brahmins. On this journey he stayed for a time in Babylon, was introduced to the magicians there, and at last reached the court of King Phraortes in India, who recommended him to Jarchas, the principal Brahmin. When Apollonius returned from this pilgrimage, his fame as a wise man was greatly increased, the people regarded him as a worker of miracles and a divine being, and princes were glad to entertain him at their courts.

He claimed insight into futurity, and certainly performed wonders that were perfectly astounding. He was expelled from Rome on a charge of having raised a young woman from the dead. After extensive travels in Spain, Italy, Greece and Ethiopia, he was accused of having taken part in an insurrection against Domitian, but on his appearance before the tribunal he was acquitted. Ultimately he settled in Ephesus, where he opened a Pythagorean school, and continued his teaching until he died, nearly one hundred years old.

We have a history of Apollonius written by Philostratus. Hierocles, a statesman, and opponent of Christianity, wrote, in the third century, a work on the life and doctrines of Apollonius, to show their superiority to the doctrines of Jesus. In later times, Voltaire, Blount and others, wrote similar works, and in our times, work entitled "Antiquity Unveiled," attempts to demonstrate that Jesus and Apollonius of Tyana were one and the same person. It is a remarkable circumstance that many of the Christian writers have assailed the character of Apollonius with such vehement hostility and malediction as to reveal their dread of a comparison between that undoubted historical person and Jesus of Nazareth.

The spread of knowledge by means of more liberal thought, which has inaugurated systems of popular education throughout the world, will result in the casting of the fierce light of truth upon the records of ancient times, and many characters that have been obscured by the fury of religious fanatics will shine out like stars upon the pages of history.

#### THE SPIRITUAL AND THE POLITICAL.

I have attempted by the use of mere fragments of history to show that the fusion of spiritual things with politics was inaugurated by the mystics long before the founding of the Christian system of religion.

This fusion caused the dwarfing of every religion in the world, and I maintain that if any religious system founded upon the spirit had pursued its operations independently of politics, it would have prevailed as the universal faith, and would have established a human brotherhood long ago.

The fact has been proved thousands of times by millions of times—in human history, that spiritual development can only be achieved by those who are actuated by altruism, and have for their motive abnegation or self-denial. When the authorities of the Christian church departed from the mandate to

"LOVE ONE ANOTHER," and ignored the ethical principle that "God is a spirit, and must be worshipped in spirit and in truth," their system became in the eyes of the world truly grand and prosperous. The spirit, however, could not remain with men who were actuated with a desire to encircle the world with the chains of religious intolerance. In place of spiritual influence, material grandeur dominated. The spiritual influences inculcated sweet simplicity, modesty, love and truthfulness; material influences demanded majesty, power, authority, aggressiveness and selfishness.

#### THE COURT OF THE CHRISTIAN HIERARCHY

At the time of the Reformation, dark indeed was the cloud of ignorance that encircled Europe in what appeared an impenetrable gloom. The first rays of reappearing intelligence came when the power of the church was curtailed by what we call the Reformation. But what we call the Reformation, Henry the VIII., became his own pope in England, and the history of his church for centuries is marked by the same black spots.

became in time, by a fusion of religion and politics, the dominating power in the world. Men posed amid the greatest earthly magnificence, in robes of purple and scarlet velvets and silks, wore crowns of gold and precious stones upon their heads; they sat on thrones in gorgeous temples, and were carried about beneath canopies by grandees of less rank than themselves. They lived in gorgeous palaces, and were waited upon by innumerable flunkies in gorgeous liveries. So powerful did they become at last that emperors and kings of nations were compelled, on pain of death, to pay them homage, and they had to crawl on their hands and knees when they approached the mighty Pontiff to kiss his mortal toe.

The numbers of ecclesiastical grandees or princes of the church, kept continually increasing all over the world. Bishops became mighty political bosses wherever their sees were established, and no man dared oppose their mandates.

#### NO LAW BUT CHRISTIAN LAW.

In Europe laws were made to conform to the Christian dogmas—in fact there was no law but Christian law. The people had no voice whatever. If the kings of the nations had to crawl on their hands and knees to the Sovereign Pontiff, their subjects must surely have had to roll in the mud in the august presence of their rulers. As for any subject or body of subjects having any political rights, it was blasphemy to think of such a thing.

During the Dark Ages the state was a very insignificant institution compared with the church. It was not then a question as to the church having any connection with the state, but as to whether the state had any rights at all in the ecclesiastical government of nations. The church owned everything worth having, and if it wanted more all it had to do was to take it. Nobody dared object until the time of the reformation. The church captured every art, every work of man's genius, and turned them to its use and advantage. It utilized the sweet sounds in music, the bewildering glory of color, the intoxicating influence of sweet perfumes, the grandeur of form in the ceremonies of a gorgeous ritual, copied from those they called heathen, which hypnotized the masses and rendered them strictly obedient to ecclesiastical rule.

#### For centuries all the geniuses of Christendom were

#### DRAFTED BY FORCE

into the service of the church. Artists were compelled to paint on canvases, and panel, and ceiling, marvelous conceptions of the glory and grandeur of the Christian system, sculptors, carvers, architects and artisans were drafted into monastic orders to wear out their lives in one dull round of slavery, to perpetuate by their genius in wood and stone, in Cathedral, abbey, church and palace, the traditions which gave authority for an aristocratic ascendancy of the few over the stupendous majority of mankind within the realms of Christendom.

To show the arrogance and tyranny of the ecclesiastical authorities in Michael Angelo's time, I may mention the fact that he was compelled against his will to paint with his own hand the ceiling of the Sistine Chapel in Rome, and his genius was often trampled by the unworthy tasks in which Leo X. and successive popes engaged him, the former having employed him for years in excavating roads for the transportation of marble from Carrara, and in other ignoble labors.

It was in Michael Angelo's time that the church arrived at the zenith of its earthly glory.

#### REVEALED IN LUXURY.

No court established by man was ever so magnificent as that of the Christian papacy. The princes of the church literally reveled in every luxury that human appetite and desire could demand. All the earth, under their domination, was theirs, and the fullness thereof. I might here recount, some very dark pictures which resulted from the centuries of ecclesiastical rule. But you are all familiar with the strangling of knowledge, and the complete closing up of every avenue of intelligence by the church. Only the few were allowed to be educated, and the masses were kept in the most revolting ignorance. All human activity in Christendom paid taxes to support this magnificent hierarchy. Every attempt on the part of intelligent men to enlighten their fellow-men was

or something worse. Columbus was mocked at Salamanca; Bruno burned at the stake in Rome; Galileo to save his life recanted; over NINE MILLIONS of so-called witches were burned at the stake or otherwise foully murdered. Many of these poor creatures were what we call mediums now. I will not harrow your souls by dwelling on the dark side of ecclesiastical rule. All agree, even orthodox Christians, that the bloody wars, the countless massacres, the horrible torturings, the infamous cruelties, the unspeakable inhumanity which marks the pages of Christian domination, form the blackest blot in human history.

At the time of the Reformation, dark indeed was the cloud of ignorance that encircled Europe in what appeared an impenetrable gloom. The first rays of reappearing intelligence came when the power of the church was curtailed by what we call the Reformation. But what we call the Reformation, Henry the VIII., became his own pope in England, and the history of his church for centuries is marked by the same black spots.

[CONTINUED ON PAGE 5.]



# "MOONLIGHT,"

- - OR - -

## THE DIVINE SPIRIT IN ESTERIA ST. CLAIR

BY AGNES HOUGHTON BANFIELD.

[CONTINUED FROM LAST WEEK.]

Time flies rapidly, or slowly, according to the condition of mind and heart; if one is very happy they cannot remember the days even, or if the brain is very busy you see the same effect; but with those in sorrow or unhappy conditions, the days, months and years are doubled.

Three years in Europe, constantly traveling had developed our heroine from a sensitive, earnest girl into a calm, clear-headed woman. Lady Harcourt had discovered that life held many shams, and that the greatest of all was an unhappy marriage, where one had to appear that it was exactly the opposite, but she was too proud a woman to pin her heart on her sleeve to be pecked at by the daws of the world. Lord Harcourt had changed but little, only in temper; marriage did not improve his disposition, especially with a wife of the temperament of Esteria. He was a man that really wanted some one to find fault with, and his wife was too popular with his world to openly disagree with her; and she was too indifferent to him to curtail his liberty. Wearying of constant travel, Esteria had begged to return to America and visit the place where they were married, where she now owned a summer house near the Hotel Clyde.

Yes, he would go, as there was good fishing in that vicinity, and with his horses, dogs, and trips into the city, he could get along for a few months.

They had been settled but a few weeks when his lordship came into the house one day much out of temper (not an unusual thing). An accident had occurred, and he was in a bad way. He had been riding in front of their house, caused by one of his dogs which had broken away from his keeper, and had frightened a horse accompanied by his wife, and the latter was thrown out and seriously injured.

"Now, what are we to do?" asked Lord Harcourt.

"Why, open our home to them; it was our dog that caused the mischief, and if not, we should at least be hospitable."

"Oh, yes I am to blame, of course! and as you don't believe in horse-racing, fox-hunting, or any sort of sport which affords a man a good time, this occurrence will afford you a good moral point; but it doesn't make any difference to me what you believe, or what you do not, for I shall keep all the horses and dogs I want, and go where I please."

"I have never complained, have I?"

"No! You are too smart not to see that it would do no good, and you don't happen to be one of the crying kind, either. I rather suspect you manage to look out for number one, and get lots of amusement out of your charities, and travels, so you can well afford to let me go by myself."

After these slurring remarks, he turned on his heel, ready to meet his guests with warm welcome. When they appeared Lady Harcourt could hardly believe her eyes; could this be the tall, handsome doctor she had met a few years ago? His hair had turned prematurely grey, his eyes sunken and heavy, his expression one of constant care and worry, and altogether his general appearance gave one the feeling that the man carried a burden greater than he could bear. They had not long to wait to find the cause of such a transformation. As they were tenderly bringing his wife into the house, her high, sharp voice reached their ears with the words, "she knew they could carry her more carefully if they tried, and the doctor knew it hurt her, and did it purposely!" and many such remarks which shocked even Lord Harcourt, who well-bred enough to keep all ill-timed words from the ears of his neighbors.

"Time had not dealt kindly with Nettie Filmore husband any more than it had with her husband; she was pretty no longer—her skin was yellow and wrinkled, her hair was pulled back from her narrow forehead, and the snarl that was ever in her voice was painted on her face. Doctor Belmont could only look pained and embarrassed, but made his wife as comfortable as she would be, and went down to Lord and Lady Harcourt. "I am glad to see you once more looking so finely. I regret to make you all this trouble, but trust that in a few days my wife can be removed."

"Don't mention it, make yourself perfectly at home," said Lord Harcourt; but before leaving the house he said to his wife, "Don't imagine you can keep me here by any chance that she will cannot be removed; she is the worst shrew I ever saw, and has succeeded in changing a once handsome doctor into a broken-down old man."

Mrs. Belmont did not gain as was expected; it was not only a fractured limb, but her spine was injured. She was a woman who, in her own home, could not retain a servant long, and the doctor could find no one who would take the care of her; he would have to give up his practice and take care of her himself. But here Lady Harcourt came to the rescue—she would invite no guests to be entertained at her home; and Lord Harcourt received a dispatch from a friend in Canada to join him on a hunting tour. Lady Harcourt thought the doctor best keep up his practice, and leave his wife with her until she had fully recovered.

The trial of having the care of the injured woman took all the fortitude of Esteria, and the patience of the doctor. One disagreeable person in a household can work the discomfort of all the others. It is like the broken main-spring of a watch—without this perfect rest of the machinery is of little service.

Fate had thrown Esteria and Robert Belmont together in order that they might know more of each other's inner lives than they could have learned in years of ordinary acquaintance.

It was a hazy, lazy summer day; the doctor had driven away to visit his patients, the invalid was asleep, and all about the place was quiet except Donna. She came running into Lady Harcourt's

presence, exclaiming: "Oh, see! Miss Moonlight, what I see got!"

"Why, what have you?"

"Dis hyer one wid er needle run fru him am er bumble-bee; dat odder one am er skeeter. Now dat bee he tried er sting me, but he couldn't coteh me, cause I dodged; but by-me-by he go ter sleep on er rose-bush, an' I coteched him; but dat skeeter—I runned an' dodged but he bite me like do dobbl!"

"Why, Donna, what kind of language do you call that?"

"Why, black! Miss Moonlight, black! You see, I had ter bring dese things in fer you ter see how dat doctor man am situated. I see watched an' watched dat sick woman, an' I know she am er skeeter, she'll bite wuz; no use his dodgin' it—she wuz only er bee, now, Miss Moonlight, he might run away an' not git hurt. I jes' got myself in er awful scrape t'other day. I wouldn't er run fer five dollars. I wanted ter let him know dat wife of his wuz a skeeter and bit him, an' I can go my foot right in it. He wuz er comin' down stairs t'other mornin', an' I 'tended not ter hear him, an' I sed to ole Dinah: 'I wish dat sick woman wuz a chicken.'"

"Why, sed Dinah, 'Cause I'd like ter wring her neck, fry her an' frow her ter de pigs.' I looked up an' 'spected he'd laff, but he looked so sad an' spoke like an ole hen. I jes' run an' butted my head agin de stable do', but my skull wuz so thick dat it didn't hurt; so I jes' takes off my shoes an' runs over some tishles ter see how I'd feel when I got pricked, an' it hurt mighty bad. Now I wants ter know, Miss Moonlight, what I kin do ter le de good doctor know dat I sored."

"Offer to do him some little act of kindness, Donna, and like all true gentlemen, he will know you are repentant without saying a word."

The summer had glided by. Mrs. Belmont had partially recovered but would never be entirely well. Esteria had passed a restless day, for some natured feel the spiritual changes of the soul at atmospheric changes. She had wandered from room to room, from the piazza to her studies in the grove, and at last, had strolled down into the garden, and sank into one of the easy chairs that Donna had trimmed so profusely with flowers that Esteria looked like the picture of a fairy queen. She had been sitting and dreaming in this secluded spot, forgetful of fleeting time. The moon was shedding its pale rays over the garden when she roused herself from her reveries, and thought of returning to the house, when suddenly she became aware of a presence, and looking up, she saw Robert Belmont standing before her, pale and resolute. As he discovered her sitting there in the rays of the moon, again there came to him the thought, how much she resembled that bright orb; he had no idea when he entered the garden of pouring out the anguish of his heart into the sympathetic soul of Lady Harcourt. But she, with that wonderful foresight which many women of her temperament possess, threw up her hand in a frightened manner, as if to warn him of the pain which she felt he was about to inflict upon them both. But, alas! there are times in all lives when the psychological conditions are such that reason has no power over them—the emotions are like a storm without a dam, and the person is thrown into it without any power to save themselves.

Robert Belmont had only thought of thanking her for her kindness, and impressing upon her mind the happiness her society had given him; but the thought that he was about to leave her alone, and perhaps, her presence forced over, overcame him, and forgetting all else he told her of his great love for her, and the wretchedness of his own life, and in his despair he could only say, "What shall I do?" Many people had come to her in her short life with these same words, "What shall I do?" and her soul had always risen to the solution of the problem, and given them some light and hope; but tonight she felt how poorly her own life was sustained, and her soul longed to cry out, "What shall we do?" She realized that this man would have made her life happy; that he was in her hands to be married or blest. If it was love, it would go on forever—it could not die; it was only a question of adapting him to the right rendering of it. It seemed a long time the question if we both realize the truth that love is not gauged from a physical standpoint, but from the mind and soul. Time, distance and space have no power to separate two thus united.

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Redcliff was a town well situated as a centre for any enterprise; but the descendants of the original settlers had drifted into an indifference which was surprising for a town so prosperous a State. It was not far from New York City, and the farmers had become independent, and why should people care what became of the town proper? At the time our story opens Redcliff was a popular resort. Immense hotels were erected in and around the place; the scenery was as fine as could be found in any part of the country; business men could enjoy the country air, and yet not be long away from their great financial interests, and this is a requisite that all consider in building up a summer resort. Money is the aim and incentive of American life that must be gained at the expense of pleasure, many times; but when one can combine business and enjoyment, the true-born Yankee is quick to avail himself of this privilege.

Lady Harcourt soon closed her summer home after the departure of the Belmonts. She wired her husband to meet her in New York and to everyone she seemed intensely pre-occupied.

When Esteria St. Clair became of age her uncle took her to his office and said to her: "My dear, sit down and let me explain to you some of your business affairs. I have always kept a secret the extent of your fortune. Why? Because I believed for your own welfare it was the right course for me to pursue. I will keep the secret from you no longer, as you are about to take control of it yourself. One word of advice, Esteria: Keep the amount of it to yourself, as far as the world is concerned, and live quietly and reasonably, as you have always done. Your father left you three million dollars, safely invested; but you have been brought up with the idea that this was three hundred thousand, and this is all you or any one can make use of for their own personal affairs. Three millions to-day is not such a large fortune when we consider that there are families who represent thirty or forty millions; and if you have no children, Esteria, three millions will allow you to carry out any idea you may have for the benefit of the world, as I am independent of your own life."

Lady Harcourt was thinking of this conversation when she happened to be passing the office of Ned Bruce, and concluded to stop in and see that gentleman.

"Ah, good morning, Lady Harcourt; can I be of any service to you?"

"Yes, I wish to make my will; also to deed over a piece of property to a friend as a gift, before departing for Europe. It is a friend of yours, also, and his life has not been as happy as you and I might wish; but in the future, or a few years hence, you will see that he will have no time for unhappiness. In the meantime I wish him to enjoy the books and rest that I am sure this little retreat will afford our friend, Dr. Belmont."

Ned Bruce with difficulty repressed a whistle of surprise; but his habit of at once going to the motive of one's acts, solved the problem in an instant, but which he knew existed between them. His surprise at the extent of her fortune, and what she destined it for, made him think but little about the gift to Dr. Belmont. This gift was a studio, fitted up to the nearly heart-broken man before Esteria spoke, and then her voice trembled so it was hardly audible. "I realize it all, Robert. Your love for me awakes a corresponding chord in my soul. It is not 'what can you do with your life,' but 'how can I help you live?' It is a question whether this love of ours will make music for the world, or discord. It will not be hard to settle the question if we both realize the truth that love is not gauged from a physical standpoint, but from the mind and soul. Time, distance and space have no power to separate two thus united."

"But have we no remedy for the mistakes of marriage?"



## HUMANITY'S SAVIORS.

## Lifting Up Those Who Are Lowly.

RISE OF THE EFFORT TO IMPROVE THE CITY'S POOR—CHICAGO COMMONS IS ACCOMPLISHING MUCH FOR OUR CIVILIZATION—PLAN OF WORK AND FIELD OF THE PHILANTHROPIC ORGANIZATION.

To the soul that is rightly attuned, in harmonic accord with the finer ethical and spiritual elements that elevate and beautify humanity, it is cause for gladness and hope on behalf of our race, when a humanitarian enterprise is developed.

Whether in the church or outside thereof, a heart that beats unselfishly for the good of man, and manifests its helpful desires in works that aim and tend to uplift the lowly and better the conditions of the less fortunate of earth's children—that heart is worthy of love and highest esteem, and is deserving of a niche in the grand temple of man, among the saviors of humanity.

So we rejoice and are made glad when we are made aware of such a work in the great city of Chicago. As says the Christian.

"Profound people on the boulevards shake their heads—they have never heard of the Chicago commons. Eminent clergymen gravely consider—yes, they know about it—Graham Taylor's scheme after the plan of the Hull house—deserving of encouragement, but—the Chinese affairs must be looked into. Pray let us not forget the heathen—our brothers in the wilderness. It is well that the delegation proceeded at once to China.

"But, persistently, like a child that will not be refused, should not charity begin at home?"

"Begin there, yes," with righteous indignation flashing from ministerial eyes, "but beware lest it remain there!" And the subject is dismissed.

"Then the one who wants to know wanders by devious ways, notably the Milwaukee avenue cable line, over to North Union street, and there, at the junction of Milwaukee avenue and Austin avenue, stands the building, plain, dignified, imposing. Every man, woman and child knows it, not as social settlement, a college settlement, what you will, but as it has been to that individual, as it has satisfied his needs. To one it is 'the doctor's,' to another 'the school,' to still another 'Miss Taylor's.' Some will tell you how the people who live there have pictures and books and dance sometimes, and once how Mignagno, who plays the violin like an angel, was playing on the steps of the tenement-house where he lives and all the Cumini and Saldino children were singing and laughing around him, when 'along come the Americans: and he stop and listen and tell them to come with him and they go down the street to the red house and he ask them in, but they did not want to go till he say they can make more music inside, where it is warm, and he will show them pictures of Italy. The Mignagno, who has played before great people in orchestra, he tell them to come and they go inside.

## A TRANSFORMATION.

"The red house was not like it used to be. It was a palace—clean, smell sweet, glass in the windows, what you call them? carpets on the floor; not so many people live there, just a few, and they shake hands with Mignagno, and have the children to eat, and they make music and tell them to come the next evening and bring their fathers and mothers and brothers and sisters. Mother of Mary, it was like heaven! Then Mignagno's little brother, so little and so weak, took sick and everyone thought he would die, and Mignagno was not able to use his crutches, and they carried him over to the big, red house. They were so good to him: they gave medicine and kept him there in the clean, white bed and one sweet lady—Beppo thought she was a saint and prayed to her when he was so ill—look care of him all the time when Mignagno had to go away. Then the young doctor, he says he can make Beppo walk without his crutch, when he gets strong enough, and he must live at the red house. Beppo's father was very angry when he found it out, and swore he should not stay where the Americans would make him well, so he could not beg any more, but Mignagno, he had a knife, and his old, drunken father was afraid to go after Beppo when Mignagno said he should not. So Beppo is getting strong and learning to read.

"All this and more will the great-eyed Rosa tell you, who lives in the two rooms over Bolga's saloon—she and the four little ones and Bolga's brother Marco. Rosa has warm, rich color and deep liquid eyes. She crosses her little red shawl over her breast and brushes her shining, black hair straight back from her brow, but there are crisp little tendrils that turn backward. Bolga and Marco were very angry when she went up to the big house for clothing, but what could she do? Marco was out of work and downstairs drinking most of the time, and there were the three little ones with precious little to eat and almost nothing to wear, and before the warm weather would come there would be another little mouth to feed, and so she asked for clothing. She paid for it in work, just a little, to make her feel that she was earning what she received, and she took home things to eat. When she was sick some of the people came every day to see her. At first Bolga would not let them go up the stairs. He said he did not want them bothering around; they would ruin his business; then what would become of him and his family and Marco's family? But they said they did not mean to do that. They knew he had a right to do what he pleased and they would not interfere. They were only giving to those who needed it and he doesn't mind so much now.

## DO NOT LIKE THE CHANGE.

"Almost as bitter as the saloon-keeper is old Moses, the Jew peddler. Up to ten months ago the old red house was a good market for his wares. The front part was occupied as a lodging-house, crowded as full as it would hold. The basement was filled with Italian families herded together in very close quarters. He went there often, not so much to sell—for pennies were scarce in that locality—but to sit awhile and chat and show folk.

"Moses had been out on one of his journeys last winter, and when he came back to Chicago and went over to look

up his friends, he found everything changed. The house had been painted, a wide, new porch adorned the front, a new fence had been built, and when he ventured up the steps and asked for his friends he was met by strange faces, and strange voices answered his inquiries. The great big house, with its twenty-eight rooms, had been turned into an abiding-place of new people, restoring it almost to its original grandeur as a private dwelling. The spacious rooms in the basement, which had once done duty as the sleeping apartments of several families, had been thoroughly renovated and fitted up as an assembly-hall, with folding-doors connecting the big rooms. This hall has since been utilized as a kindergarten schoolroom for the tiny tots of the neighborhood. Upon occasions important questions have been discussed by the Civic Federation of the seventeenth ward. The Girls' Cooking Club has had its demonstration lectures in this same hall, and during the last week an important work of the community has been carried on here known as the summer school.

"Upon the ground floor the rooms are arranged on either side of a wide hall, which extends the entire length of the house. On one side the parlor is provided with many evidences of luxury. Good pictures, photographs and engravings adorn the walls, soft rugs are spread around, and in one corner is a piano. The furniture for that room was donated by the Plymouth Congregational Church. Back of the parlor are the living-rooms of some of the residents, and beyond these the dining-room, with oak furnishings. A large, light kitchen brings up the rear. Across the hall are the office, the reading-room and library, as well as the apartments of Herman Hegner, the 'head worker.' He it is who superintends the work in the absence of Graham Taylor. Upstairs are still other bedrooms, furnished by churches and societies as a home for the courageous souls who have determined to sacrifice their individual taste for pleasant surroundings in order to live in this poor neighborhood that they may better understand the needs of the people and minister to their wants. Not only is it their purpose to look after the paragon comfort, providing them with clothing at a nominal price, giving them food when they are starved, but also it is their aim to create in the people a desire for a better kind of existence, believing that with the earnest desire will come the effort to obtain it. College-bred men and women, who have been trained in the best methods of doing things, have been aroused to the fact that upon them devolves the duty of teaching the less fortunate. Jane Adams has a theory that the rich need the poor as much as the poor need the rich, and upon this principle is founded the work of this social settlement.

## THE ACTIVE WORKERS.

"There are at present at the Commons twelve resident and eighteen non-resident workers. The residents consist of two ministers, five women and five theological students, two of whom are physicians. The household includes two family groups, those of Professor Taylor and Rev. B. E. Boller, pastor of the Tabernacle Church. Of the thirty workers, ten are students, two are professors in the seminary, and the others are men and women from different churches in the city.

"Professor Graham Taylor is the life and soul of the work. For two years the project was slowly maturing in his mind as knowledge of the city, of settlement work, of city missionary methods came to him. To find the most promising field for Christian work was the first endeavor. After the most thorough and deliberate investigation and comparison with the various choices of the first and unanimous choice of all concerned, it lies on the west side, between the river, Lake street on the south and My street on the west. It is a compact, nearly square, section of territory, containing 27,710 persons, of whom 15,760 are foreign born, predominantly Scandinavian, though in the immediate vicinity of the Commons, Italian. There are 11,480 under 21 years of age. While family life largely predominates, there are 3,172 more males than females, the excess being accounted for by the hundreds of young men massed in boarding-houses in the eastern half of the ward. Effectively located at the heart of this residence and business district, the old Tabernacle Church stands, the only established English-speaking church among nearly 30,000 people. The district having been decided upon, the next problem was to find suitable premises for occupancy. In the center of the boarding-house and industrial section of the ward, half way between the Tabernacle Church and the river, the large brick house was found and transformed from a lodging-house to the Commons.

## THE WORK UNDERTAKEN.

"The already large and manifold work of the settlement is the gratuitous social service of its workers, and the residents bear their own living expenses and also contribute more than half the rent of the house.

"The distinctively religious life and effort of the settlement include daily household prayer, open to the neighborhood; bible classes, children's drill classes in hymn music, maintenance of worship, spiritual work and personal visitation at the county hospital and poorhouse; personal co-operation of the residents in services and work of churches, mission schools, temperance rescue work and house-to-house visitation. A distinctive feature of the work of this settlement is the direct and practical effort put forth to improve the conditions of the public institutions for the care of the dependent, defective and delinquent classes. To this end two of the settlement workers are detailed to spend each Sunday and one week evening among the poor in the county infirmary. Others regularly visit the county hospital, and frequent inspections are made of the police stations, justice courts, jail and house of correction by the ward in connection with the Civic Federation committee on county and municipal institutions, of which he is chairman. The sanitary condition of the ward is also the subject of earnest and consecutive thought and effort. By the co-operation of the faculty of the Chicago Summer School of Medicine, located near by, a medical dispensary is open daily at the Commons for the benefit of the sick poor. Courses of free lectures are also offered, on hygiene and household sanitation.

"Such is the story of a helpful work in which angels and angelic human spirits in the mortal form may well join in lauding and assisting. Hull House, 127 North Dearborn, Chicago Commons—they compose a trinity of divine-human influence and effort, prophetic of noblest, highest and best results, challenging the admiration and praise of all lovers of humanity. J. C. UNDERHILL.

## SURELY A SPIRIT.

## Edgewater Folks See It.

IT WANDERS AROUND IN DARK, FLOWING GARMENTS, AND DISAPPEARS MYSTERIOUSLY.

A something, ghost-like in its actions, but clothed in drapery of black instead of the traditional garments of snowy whiteness, glides about the shadowy lawns and dimly-lighted streets of Edgewater in these nights of the dark of the moon. As the something slips here and there, with noiseless tread, beneath the trees, nothing but mystery is left in its train. Believers in spooks and those who scoff at the suggestion of phantom existence are alike unopposed.

And the Edgewater policeman, as he paced his lonely beat last night, kept a careful watch among the leafy maples, for he expected at any time to be followed by another lively but vain chase after the restless, wandering thing.

However mysterious may be this shade of the night, the fact of its existence is beyond question. It has been seen not only once but several times, and by different people.

Policeman Qualey, who protects the Edgewater portion of Chicago between the hours of early candlelight and dawn, made two efforts in one night to catch the perambulating mystery. On one of these occasions he had a companion in the chase, William McMullen, the coal-heaver of the Edgewater electric power-house. McMullen alone chased the something on three different nights. Henry Block has seen it several times, on one occasion having with him his best girl, when she saw it too, and she was glad she had a protector along.

These and others have beheld it with their own eyes and agree as to its general characteristics.

When first seen it is always either standing still, as if in thought, or gliding about some spot with an uneasy motion. Its face has not been seen, if it has a face, for its back is always turned toward the spectators. When approached it either keeps fifty paces ahead of the pursuer or disappears entirely. When in motion it makes no sound, leaves no footprints, and although it does not rise from the ground, yet its motion seems to involve no physical effort. It simply glides.

In respect to garb, it is enshrouded in a long, black gown. When in rapid flight this gown floats in the wind.

It seems to exhibit a peculiar liking for one particular street corner.

## LIKES A CERTAIN CORNER.

It may be this strange liking of the apparition for a certain corner is an explanation of certain things that have happened at that corner of late, and also an explanation, in part at least, of the habits of the wanderer itself. The corner in question is at Evanston, Bryn Mawr and Ridge avenues. The first two streets cross at right angles. On the north-east corner, there stood for many years a two-story brick house. Ridge avenue intersects the cross street diagonally. Arthur Johnston, with his family, occupied the house. Two months ago he decided to rebuild, and moving the old house up Ridge avenue a hundred yards, he started to erect a business block. Here was where the trouble commenced. As soon as the basement of the old structure began to be disturbed the inmates of the house noticed mysterious rappings about the doors. Henry Block, a teamster living with Johnston, says some nights he and his companions were kept awake by these building noises. The site of the old building is the favorite haunt of the strange thing.

But the recent experiences of people with the something are more interesting than any accounts of mysterious rappings. Three weeks ago, after the old Johnston house had been moved, temporary quarters were prepared for the firm men in the barn, back of the new building. The experience of the three men during the first few nights they slept in the barn loft, as recounted yesterday by Henry Block, is strange. The three were Henry Block, William McMullen, who works in the power-house, and a man named O'Connell. Mysterious noises, sounds of something moving about the barn creeping through the corn bin, and all else slowly, were too much even for the horses, let alone for the men.

## SCARES THE HORSES OUT.

The horses broke their fastenings, and in the morning were found collapsed stalls and stable floors. The racket from the horses brought relief from the noise of the stealthy tread by the strange intruder to the men who felt their hair standing up. A second and third night of this kind of experience was enough, and the men sought sleeping-rooms elsewhere. The broken managers in the barn still remain to tell the story. The barn and house demonstrations were the only ones where noises have been noticed, for on the street the something is always as silent as the night.

Two weeks ago it was that Henry Block was walking with his best girl on Evanston avenue. The shadowy thing was first seen near the new brick building, and moved ahead of the couple down Evanston avenue. Giant strides along the avenue it seemed to take as the couple followed. The girl clung to Block's arm in terror, but Block was determined to put the something to a test. A block south was a cross-road, and he argued, if this was a ghost it will not venture near. And the something didn't. As it neared the dead line it slid off to one side and disappeared in the bushes. Block has seen the phantom several times since, and always near the new building.

William McMullen, the coal-heaver, since the nights spent in the barn loft, has lived over the Edgewater Depot of the Chicago, Milwaukee and St. Paul railway. He works from noon till midnight, and on his way home from work during the last two weeks he has seen it three different nights and has chased it into the new building each night.

## HE CHASES IT ALSO.

Arthur Johnston, the owner of both the new and the old buildings, also has seen it, and once he chased it.

Policeman Qualey several nights ago was starting near the railroad station when he saw it moving about among the trees near by. He watched it carefully for a time and then gave chase. He yelled an order to 'halt,' but the

fitting figure fled. On through the maze of trees that dot the Edgewater lawns it went, its black garments streaming in the wind, and the policeman in hot pursuit, until he was well-nigh exhausted. A grove with much underbrush was reached near the lake shore, and there the flying figure disappeared.

The policeman slowly wended his way back to the station. He got there just in time to meet William McMullen returning from work. As they stood chatting together McMullen noticed the something and straightway recognized it. Qualey's attention was called and the two gave chase. Over the same lawns the two men followed. Equally futile were their efforts to overtake it. At last, as before, the something took refuge in the same clump of bushes and the chase was over.—Chicago Tribune.

## HE IS DELIGHTED.

## With the Idea of a Training-School.

AN URGENT APPEAL TO HAVE PRACTICAL QUESTIONS CONSIDERED—SPIRITUALISM EMBRACES ALL REFORMS.

TO THE EDITOR:—I was delighted to read, first, what Moses Hull said about a training-school for some of our mediums and speakers.

Although he seemed to lay great stress upon the bad grammar that some of our speakers used, I should lay greater stress upon some of the trashy nonsense we have from the rostrum, that is not in any way educational. But I was more than delighted when Dr. Conger came out with his suggestions. I endorse every one of them.

Some years ago we did not agree on some points very well. I wish there were more who would endorse his suggestions. One I especially like is where he suggests that we at our camps discuss in the conferences the lectures that are given. It would do lecturers good; that is, it would be educational to them as well as to others.

We have what is called a "Liberal Club" in our city, and that is just what we do after each lecture; we hold a discussion of an hour upon the subject of each lecture, and our meetings are intensely interesting and educational. Our meetings have been running for eight years, and have been very successful in every way, and without any inharmonious.

I am sorry to say that so many Spiritualists object to anything being discussed except what they call "Spiritualism proper," when to me there is not anything pertaining to human life outside of Spiritualism. I am glad to say that there is not any reform of the present day but what you will find Spiritualists right in the front ranks; but I am also very sorry to say that the great majority of Spiritualists do not take any interest in any reforms, and are only interested in the phenomena of Spiritualism.

Why I criticize in this way is because I want the Spiritualists to be the best class of people in every way. We have the best philosophy that was ever given to the world, and if we only practically live it every day of our lives, what a happy people we would be, and it would do more to call the attention of the skeptical world than all the phenomena we have. I have often thought all these years, how much more educational we could make our camp-meetings in practical life. We have dealt too much in theories and speculations, and especially in past history, to the exclusion of the present and its practical value. What do we care what was done two thousand years ago? It is far more important to us to know what is doing now, and how to better our present conditions. Let us have more teachings upon the great questions that are before the people. PROF. A. B. SEVERANCE.

## HIS MISSION.

## His Methods Were Most Noble.

To promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction (which has grown with my growth and strengthened with my strength) that there is no alleviation for the sufferings of mankind except veracity of thought and action and the resolute facing of the world, and the willing consent of make-believe by which pains have been hidden its uglier features is stripped off.

It is with this intent that I have subordinated any reasonable or unreasonable ambition for scientific fame which I may have permitted myself to entertain to other ends; to the popularization of science; to the development and organization of scientific education; to the endless series of battles and skirmishes over evolution and to the untiring opposition to that ecclesiastical spirit, that clericalism which in England, as everywhere else, and to whatever denomination it may belong, is the deadly enemy of science.—The late Prof. Huxley.

## HASN'T CHANGED HIS CREED.

## Ingersoll Explains His Presence at a Spiritualistic Camp-Meeting.

ELMWOOD, Ill.—Concerning his recent appearance at a Spiritualistic camp-meeting at Onset Bay, Mass., Robert J. Ingersoll recently gave the following characteristic interview to the Times-Herald correspondent:

"The Spiritualists are liberal, willing to hear all sides, and so they invited me to speak at their meetings. Of course I gave them my ideas with perfect candor, and they treated me with perfect fairness. I am not a believer in Spiritualism, because I have never had the evidence—the facts—to convince me, but I have no objection to their ideas—if they turn out to be true.

"I believe in intellectual hospitality, and I think that most of the Spiritualists are in spite of my being an infidel."

"In no respect have I changed my belief. I am just as orthodox as ever, and still believe that facts without faith are better than faith without facts."

## The Lily Dale Cyclone.

The Lily Dale cyclone is a strong sympathy of life and progress, and I think the camp will be happy to have when the pieces pick themselves up and put themselves together for stronger work. LYMAN C. HOWE.

## DANGER OF OUR COUNTRY.

## Dark, Pessimistic Forebodings.

"It is coming upon us like an avalanche, and we are not prepared in any way for the gloomiest times our country has ever seen. If we have the Commonwealth of Labor without delay, and then honest patriots will be able to protect our country. It is a question of freedom or vassalage, and we must realize victory or defeat in the next ten years."

## —PROF. JOS. RODES BUCHANAN.

Prof. Buchanan's name will be enrolled in history not only as standing in the very front lists of scientists, but of labor reformers also.

Upwards of fifty years ago I heard him lecture on phonology in Bloomington, Ill., and a few years later, while attending medical lectures in Cincinnati, Ohio, attended occasionally what then seemed to me, may I add to people generally, his Utopian lectures on psychometry. Some (as in every reform) that then laughed at and ridiculed his ideas, are now anxious to claim priority in their discovery; but with little show of success, however. Prof. Buchanan will stand in history as practically the founder and elucidator of the science of sciences, the sine qua non to all science; the key that is to unlock and explain the hitherto occult forces of nature in the realm of mind.

Great, however, as is our obligation to him as a scientific explorer, the wages earned of this country owe him much more than to any living scientist, for the great services he has rendered in throwing light on this, the great problem of the day.

In the quotation heading this article he discloses the exact situation, though but very few see it.

Until quite lately I have reasoned that a people with such an origin as ours and such patriotic associations could easily be aroused if danger menaced them either from without or within.

The stupid indifference, however, manifested in the last two years by the masses to the arrogant and impudent encroachments of plutocracy, the facility with which they are ready to divest themselves of their suffrage to enthroned their oppressors in power, for a mess of pottage, bodes destruction to the republic. In short, from being naturally very hopeful I have come to be, on the future of our country, quite a pessimist.

The stupid and criminal indifference of the people has allowed our would-be masters to get this (once) great nation by the throat, and nothing, I fear, but slavery or a bloody revolution is left us.

In conclusion, I wish to thank you, Mr. Editor, that in this mercenary age of subsidized presses to mouth the foul lies of plutocracy to the end that the people shall be kept in ignorance as to the cause of their enslavement, you have stood steadfastly by the people, and when the terrible day of reckoning shall come you will have the blissful and patriotic satisfaction of reflecting that you did what you could to avert it by advocating the principles of the fathers, and the brotherhood of man. V. FELL.

Nashville, Tenn.

## VOLUNTEERS WANTED FOR THE WAR.

## An Earnest Appeal for Assistance.

FELLOW SPIRITUALISTS OF CHICAGO AND FRIENDS OF THE CAUSE: Our campmeeting closed with a generous debt. Every unpaid laborer on the ground is in need of his wages. Every tradesman who supplied necessities is calling for his dues. Justice must be done; all honor must be maintained. The burden is ours. The needs of the hour should stifle all petty gossip and the opportunity to be honest ought to rally our lines. Let every man and woman stand shoulder to shoulder for a harmonious campaign. Donations are wanted. Six thousand fifty cent pieces, or subscriptions equivalent thereto, will accomplish the work. Everyone who first contributes \$5 or upwards will be duly licensed to criticize and condemn the mistakes of this season—all who find fault without lending a helping hand will simply enroll themselves as useless flea-hunters. Now is the time—here is the work.

Every medium in Chicago or vicinity is asked to give for this purpose at least one Camp-Fire Circle or Camp-Fire Soiree. Send me for announcement the time and place you choose and the character of your programme.

Everyone with fairly commodious rooms is asked to throw open their homes for a Camp-Fire Soiree whose nature may be literary, musical or amusing as you deem most attractive. Send me, at 189 35th street, for announcement all particulars. If possible, make the fee at so-called 25 cents. Mediums control that of their own circles.

Mrs. Celia Hughes will soon give an Irish Soiree; Geo. V. Cordingley is planning something unique; Mr. and Mrs. F. C. Norton propose a House-Warming Soiree; Mrs. Brown will give a literary and musical, followed by tests at her home, No. 1 Elyria Ave., Wednesday evening, September 25th.

O. L. Concanon will hold a materialization circle at 3120 Cottage Grove Ave., Monday evening, September 23d. Others are in the embryonic stage. Let everyone be prompt, zealous and generous. Send all donations to Geo. L. Marchand, trustee, 516 Chicago Opera House, with whom is associated A. Bergman and The Williams as co-trustees for the donors to this debt liquidation fund. This indebtedness paid, arrangements for next season's camp will move rapidly forward. The eyes of the brethren all over the country are on us in Chicago. GEO. B. WARNE, Pres't.

So we, old-time Spiritualists, who have stood at the wheel for the past forty years and have steered the grand old ship into many a safe harbor from the tremendous storms of bigotry's awful persecutions, are to be branded "useless flea-hunters," if we do not choose to donate money for a purpose we took no stock in the wisdom of, in fact, that we forestalled the "unwisdom" of. We publish the president's language as written, donate the ten dollars they borrowed, and accept the license we already assumed, to say, it is not just for a few people to call a meeting, hold a camp on trust, get deeply in debt, then demand and exact penalty of disgrace, for its liquidation. The same thing can be followed up year after year and without end, under the same plea.—EDITOR.

## WORSE THAN RUM.

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## —OF—

## Jesus Christ

## —BY—

## NICOLAS NOTOVITCH.

## TRANSLATED FROM THE FRENCH.

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Address this office, 40 Leominster St., Chicago, Ill.

## WAS

## ABRAHAM LINCOLN

## A SPIRITUALIST?

## —OR—

## Curious Revelations from the Life of a Trance Medium.

## —BY—

## MRS. NETTIE COLBURN MAYNARD

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CHAPTER X. God compels the Church of Rome to confess the Abominations of Auricular Confession.

CHAPTER XI. Auricular Confession in Australia, America, and France.

CHAPTER XII. A Chapter







## CHURCH AND STATE.

CONTINUED FROM PAGE 1.

Protestant butcheries were no less cruel than those of the mother church. The old story was re-enacted. Under the establishment of Church and State the few flourished in aristocratic magnificence and leisurely comfort and ease, while the millions had to exist on the verge of starvation. Nor did the introduction of new creeds of Christianity bring help to the human race. The non-conformists, or dissenters, were as rabid against those who did not imitate their systems of religious thought. We see Calvin permitting his brother in Christ, Servetus, to be burned at the stake in Geneva, and there is a history of horrors perpetrated by the religious fanatics of the Reformation, which it is not necessary to mention here. I may mention, however, that the murderous and vindictive spirit followed the religious votaries who came first to people these United States, and history records inhuman deeds committed in this country by the various protestant sectarians. What is the good of dwelling upon these horrible events which mark Christian history? I have alluded to them in order to show that all things are governed by law. Was not perfectly natural that a system of religion founded upon the sublime and simple precepts of Christ, but conducted on the principles of worldly aggrandizement, worldly or material splendor, selfishness and vengeance, should rise to an unparalleled earthly magnificence, go into decadence and finally split up into many fragments, as we behold the Christian church today? I contend that the fusion of religion and politics, or church and state, has been the curse of every state where the system has prevailed. But I believe it is the duty of mankind to-day to throw the mantle of charity upon those who have in the past upheld that adulterous union.

As I remarked at the beginning of this paper, I believe that from time immemorial honest men and women have been enraged in propounding religious doctrine.

## THE CURSE OF THE UNION

of church and state has been a legacy handed down from generation to generation. Let us condemn the men who were born here to established religious customs. Let us remember the difficulties which beset those high in ecclesiastical authority, and forced them to obey laws against which their better natures recoiled. There is something pathetic in the situation of the dignitary born to a life of luxury who must obey or starve. Human nature is weak.

Let us look at the present, and in doing so drink the nectar of Christ's command, "To love one another."

The question of a fusion of church and state in this country is sometimes spoken of. There are controversies in regard to the enactment of Sunday laws; some talk about a diversion of money for sectarian schools. There is occasionally a wrangle about God in the Constitution, and religious zeal is active in every direction to gain an ascendancy over the people. But although the noise of contention may be great, and the thumping of pulp cushions may resound, there is absolutely no danger whatever of a fusion of church and state within the borders of this grand republic.

The American mind has awakened to the glorious beams of a returning intelligence. The darkness of ignorance is clearing away; men are yearning for the brotherhood that shall bring peace and rest to the toilers of the world.

Protestant and Catholic, Jew and Gentile are living and working side by side harmoniously. Their children, to a large extent, are attending the public schools, where they form friendships that in after life no creeds can sunder. Some of these friendships are sublime. It has been my lot to form strong ties of love and friendship with those whose faiths are different from my own, and to part with some of these would rend my heart. This same spirit is spreading abroad everywhere, and the time may soon come when the poet's lines, so well known, will be changed to read thus:

"O, State, where is thy victory?"

"O, Church, where is thy sting?"

An intellectual conflict is now raging throughout the world, and the victory will be won for liberty and progress. It is all essential in the revolution of morals that men come sharply together in mental friction. The men who have dared to say "no," laid the foundations of human liberty and progress.

Brave men in Europe to-day are battling for the disestablishment of state churches. It will be uphill work, and perhaps cruel, but the result is sure. Russia will fight for its unholy union of church and state to the last. Its present inhuman and revolting policy shows its pious zeal to retain its hold upon the flesh-pots for the favored few. But there can be only one result—an eventual triumph for liberty, righteousness and reason.

A. W. MOORE.

## Items of Interest from Prof. J. W. Kenyon.

TO THE EDITOR:—The camp season of '95 has gone into history that will report a larger attendance and more numerous camps than in any other year. We spent the whole season at Lake Brady, O., delivering eight lectures to very large and intelligent audiences. Mrs. Kenyon gave a large number of independent state-writings; many of the states were locked, riveted and sealed before being brought to camp by the sisters. One pair of large slates were saved together; then the crosses between them were filled with green sealing wax one year ago last July. Many mediums were asked last season and this one just past, to sit with them, and they refused; but Mrs. Kenyon gave the parties a sitting, and received messages within the slates containing many family names. She also gave many clairvoyant tests from the public platform, giving great satisfaction to the people. We are to be at Lake Brady next year. It was said by those who visited the several camps that Lake Brady has as fine a class of mediums as could be found anywhere.

Mr. Pettibone was the good Samaritan of camp. When anyone got stranded by sickness he would get up a benefit session for them, all the other mediums joining with him. These benefits were highly appreciated by the public and well patronized.

The greatest harmony and good feeling existed among the mediums and great good has been accomplished. Mrs. McCaslin and others kept their highly-appreciated journal before the people. Lake Brady is bound to keep abreast of the times and be largely attended as the years go by.

J. W. KENYON.

## THE CHICAGO CAMP AND ITS ELEPHANT.

## CHICAGO CAMP.

## Who Will Pay Its Enormous Indebtedness?

## Its Financial Condition as Shown by the Accounts.

No one has any deeper interest in Spiritualism than has your correspondent; no one can have a greater hope for the ultimate success of every undertaking and institution that has for its aim the promotion of that cause; no paper in the world has more plainly stamped upon every page, upon every line, and between lines, "Fairness and impartiality toward all men," than has THE PROGRESSIVE THINKER, and with a view to the universal promotion of the cause, and special aim to assist the "Chicago Union Spiritualists" in and through their A. B. C. lesson of leaving "how to run a camp," I have taken it upon myself to make a correct statement of the financial condition of the camp, as shown by the accounts.

We stated in previous articles that we had been promised a financial statement of the exact standing of the association. We contended that it was to the benefit of the institution to take this step just on the eve of a final permanent organization.

Nothing could give more perfect satisfaction, nor establish more complete confidence; besides forestalling any unjust criticism that is sure to accrue to the injury of any such organization, especially where the aim and object is the spiritual education of man, where all matters pertaining thereto are not open and above board. Suspicious and queries repeatedly came to our ears, even upon the camp-ground, regarding the just and equitable use of the funds being raised; the economic management of affairs toward the raising of funds for the debts first incurred; the care that should be taken in selecting officers with records as clean and pure morally, financially and socially, as possible, and many other very sensible suggestions.

Concerning this matter be it remembered that no set of officers can organize a permanent camp-meeting association and maintain the same in Chicago simply because it is Chicago and Chicago is big. The most liberal, earnest and enthusiastic co-operation of every Spiritualist is an absolute necessity and even then the best officers in all the land cannot please everybody.

Again, as to the matter of organization, much remains to be done over now pretty nearly as it was upon the camp-ground, or, at least, the procuring of a charter has yet to be accomplished.

Last week we gave the total receipts and disbursements, and that which should have been shown as balance on hand was shown as deficit, or discrepancy, from the fact that the amount was not turned over by Mr. Porter—so publicly stated. There has been no cry of willful defalcation against any one—only a general looseness in accounts of the first management.

We herewith give the total liabilities as handed us by Secretary Clark:

LIABILITIES.	
C. C. Cook & Bro., tents.....	\$251.78
Globe W. & L. Co., lumber.....	254.04
Wolf & Boyce, groceries.....	74.28
Jas. E. Coe, money expended in excess of collections.....	21.65
E. N. Pickering, money paid out.....	19.27
J. J. Marshall, excess of receipts.....	13
C. C. Allen, for cash advanced.....	27.50
Lehman, rent of grounds.....	550.00
Labor.....	886.40
J. R. Francis.....	10.00
Carriage chairs.....	40.00
Geo. Perry, furniture.....	125.00
Farmer & Co., tents.....	57.75
Murray & Co., tents.....	28.00
H. J. Porter, balance on salary.....	37.50
Geo. B. Warr, money advanced.....	259.00
M. B. Catlin, orchestra.....	147.00
Sylvan Quartette.....	23.00
G. C. Moore, sign painting.....	23.00

Total.....\$2317.30

To this add the deficit.....249.18

Grand total.....\$2566.48

After the reading of the above in Sunday's meeting, President Warr made a brief speech upon the matter of the \$249.18 deficit, and how he, as financial secretary, assisted by Mr. Allen, forfeited out the same, and procured the resignation of Mr. Porter as treasurer.

We have repeatedly stated that nothing derogatory to the honesty of the present officers had been discovered. This is still true, as we are prepared to state, after having sufficiently audited their books. But we do question their judgment in not closing camp when they found such enormous liabilities and not a shadow of prospect of improvement. They certainly knew the amount was enlarging all the time, and that somehow, sometime these debts must be paid or the cause disgraced by repudiation. Some reduction will no doubt be made in the lumber bill by the sale of the lumber, the furniture bill by the return of the chairs; in the quartette work, all of whom we learn are good Spiritualists, and many other bills, say in all, about \$500 may be deducted from the whole amount; but what of the \$886.40 for labor, which enormous amount, unexplained, would impress an astounded public that everybody on the ground had been salaried. The statement is very inexplicit at best, and will be the cause of more comment by the Spiritualists than all other accounts put together. Then there are \$406 for music, and many smaller accounts, too numerous for the association to adjust with a depleted treasury.

Another account, amounting to only \$4.28, for groceries, needs a little explanation: There was a sort of an officers' mess formed, under the advice of the first president, consisting of the president, two secretaries and the treasurer, with the view to holding their advisory and consultation meetings over their dining table—killing two birds with one stone, as it were—the association furnishing the groceries, etc. This lasted only two weeks, and the bill is light.

This was to have been the initial step towards a permanent camp, but the initial is not very flattering. We were opposed to the move in the first place, for many reasons, but refrained from pub-

lic expression because of an observable determination on the part of some who knew to be more zealous than ourselves, and too stupid, and the time for preparation was too short, and the united Chicago Spiritualists had not expressed themselves enthusiastically in need or in want of such an institution. There are sixteen meetings in the city, as far as heard from, dispensing the philosophy and phenomena to an inquiring public, from as many rostrums, and we heard of but few that took enough interest to authorize delegates to attend preliminary meetings for the move, and at no time during camp could more than nine societies be heard from in a willing or sanctioning tone.

More good can certainly be accomplished by and through this number of spiritual attractions than by one daily meeting in the woods for a month, and without so much extra expense. Again, it is our candid opinion that never can a union of the various forces in Chicago be had of sufficient strength to make a grand success of a permanent camp.

The first step of securing bondsmen for the ground rent through misrepresentation, intentional or unintentional, stamped the institution with "financial failure," and at the meeting at National Hall, prior to the opening of camp, the denial, even temporarily, of a statement by said bondsmen, Mr. Horine and Dr. Greer—the gag-law rule, and the hissing of the editor of THE PROGRESSIVE THINKER, in his courteous and manly defense of these men, the flaunting of that lease so obtained, and the use, with the remark that their names were there, and they couldn't go behind them, no doubt kept hundreds from having anything to do with the camp; and all these acts are still too fresh in memory, and were too unbecoming the advocates of so high and holy a cause to be passed without comment.

So many as there have been tents erected and inhabited at Central Grove is concerned, and the erection of a pavilion, a band-stand, and a few other buildings, the holding of daily meetings, lectures, tests, entertainments, dances, etc., that is, but in heaven's name, is this that is intended?

"We went out there and lectured, gave tests, and had pow-wows, and a good social time," but at whose expense? If not paid, look at the aforesaid statement. If paid, by whom? Those who neither sanctioned the move nor patronized it. This is a pretty mess to get into and then cry for some one to come and pull us out.

Prominent workers, who asked the opinion of one of the best mediums in the city what she saw in regard to the camp when in prospect, received the reply that she "saw towards the breaking-up considerable commotion, partly in the social, and partly in the financial relation—something disgraceful." Whether this is true we leave to those who know best. But who, doubtless, never gave the financial part due consideration, seemed behind it, or were reported behind the workers, and urged the matter forward. Now, if they are honorable spirits, and we presume they are, they will help their earth-friends out without imposing upon those to whom it has been of no interest, those who could not, conscientiously give to its aid at all, and upon whom, as a whole this premature child was forced.

We have given in the above, what we feel that the general Spiritualistic public desire to know, and should have before being solicited for aid for the past, present or future, and write it only for the good of the whole cause, and without personal malice. In this we claim a perfect right to the criticism, because the institution is a public one.

DR. T. WILKINS.

## AN OPEN POLAR SEA.

Dr. Sherman May Have Been Correct.

The story of the hidden city revealed to the world by a mirage seen over the glacier in Alaska has once more been started, says the Rochester Democrat and Chronicle. Several alleged observers have seen this alleged mirage, the most favored of them being an alleged John M. White, of Philadelphia, who on June 21, "some years ago," was able to study it for nine hours, from 11:30 a. m. to 9:30 p. m., through a powerful glass. Mr. White is quite certain he didn't dream. His grounds extend into the sea, and he saw a vast, verdant, fragrant, and flowered with verdant shrubbery and traversed by shady walks and winding drives.

I ask, of what is this a symbol? Quick as a flash comes the answer: This is the Spiritual structure; its foundation laid by nature and the Spirit-world is of the granite blocks of truth. On this are reared the side-walls out of the pressed bricks of equality, bedded and bonded together in the cement of brotherly love, each brick is the equal of every other brick, and the cement, in quality and quantity, is the same throughout, thereby symbolizing one of the doctrines of Spiritualism came to teach, viz.: "The brotherhood of man."

Justice demands that all earth's mortals be equally protected, and as the roof not only protects the inmates, but the structure as well, therefore the covering is the symbol of justice. Justice reigns supreme over all. Is not this the "fatherhood of God?"

Within this temple (large enough to shelter the whole human family) is filled with the atmosphere of freedom, sheltered from the storms of persecution and adversity, from the ravages of war and want, from the blighting curse of bigotry, ignorance and intolerance; free from the insults, malice and hate of the enemies of truth, the inmates of this delightful retreat breathe the pure air of its surroundings; as a happy family they sing the songs of liberty, justice and equality based upon truth.

Oh, Truth! thou infinite and eternal principle, all-pervading, omnipotent, omnipresent God! Equality! The rights of all are equal. Justice! Give to every man, woman and child the just reward of their labor, the labor of their hands and of their brain.

Oh, Liberty! Graphest right of man, of which the poets sang, the sages wrote and for which patriots laid down their lives!

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## WANTED--A MAN

## Alive to the Needs of the Nineteenth Century.

## HUMANITARIAN REFORMS ESSENTIAL TO THE WORLD'S PROGRESS TO A HIGHER SPIRITUAL PLANE.

TO THE EDITOR:—There is a homely though rather significant story told of an aged man with a lighted lantern, going down a public highway under the full light of day. When interrogated as to what he was doing, or why he carried the lantern, he replied: "I am hunting a man."

He wanted a man! That seems to me to be the crying need of the Nineteenth Century. We need men—men who will do and dare—men of convictions, with the courage of their convictions to do and say what they think; men of integrity, who will go to the polls and vote for what they believe to be right after due deliberation, instead of voting as party prejudice dictates; men of thought and research, who will hunt, if need be, with a lantern under the full rays of the orb of day for truth and right, and having found will work zealously to establish the same.

We need men of justice; men who are willing to, and do give to every man the just reward of his labor, the labor of his hands and of his brain. We need men who will defend the rights of others as readily as they defend their own; men who hate tyranny and oppression more than hate evil and hell; who love humanity more than Jehovah or man-made gods; men whose zeal for the betterment of the conditions of humanity is greater than their zeal for party, church or creed; men who believe in competence for all, instead of millions for the few and poverty for the many.

Here is an instance of how sadly we are in want of reflective minds: At a recent conference of our society, a friend in his remarks asked the question: "But what have these reforms to do with Spiritualism?" At the same time I heard a voice back of me say: "That's it—that's what we want to know."

And in turn, I asked myself: What do these people think Spiritualism is, anyway? Think you that all there is of it is to have the medium draw as the curtain that obscures the Spirit-world from the ordinary vision, and let you peer in, or hold communion with the so-called dead?

Is the highest conception you have of Spiritualism, to go to a seance and have your friends from the other world take on a physical form; that you may see and handle them?—or to hear them talk? Think you that Spiritualism came to earth's mortals simply to answer the question, "If a man die shall he live again?" I want to tell you that if this in your estimation, is all there is of Spiritualism, you have only tasted the rind of the fruit—eaten the hull and dropped the kernel of the grandest, most beautiful philosophy.

Not for one moment would I disparage the phenomena; it's all good, and we need it all, but it is not all of Spiritualism—it is only the foundation, and foundations will not shelter you from the elements; you must have a superstructure—the side-walls must be built up and the building covered over. And these humanitarian reforms are to the spiritual phenomena what the side-walls and roof of a building are to its foundation—they enclose, cover in and complete the whole.

It has been said that without a perfect foundation you can not have a perfect building. This is true, but it is equally true that, with an imperfect roof, with damaged side-walls, broken windows and missing doors you are liable at any time to become deluged with rain and storm. So, then, perfect side-walls and roof are just as imperative a necessity to security from the elements as is a perfect foundation.

Let me give you a picture: Growing up before me I see a beautiful building, a magnificent structure; its foundation is laid of huge blocks of granite, its sides are of pressed brick laid in the best quality of cement, and its roof covering of a beautiful pattern of Spanish tile. Situated on a rounded eminence whose sides gently slope in all directions, it is accessible to all, and at the same time above the dirt and mire, the murky atmosphere of the low marshes of selfishness. Its grounds extend into the sea, and are covered with verdant, fragrant flowers and dotted with beautiful shrubbery and traversed by shady walks and winding drives.

I ask, of what is this a symbol? Quick as a flash comes the answer: This is the Spiritual structure; its foundation laid by nature and the Spirit-world is of the granite blocks of truth. On this are reared the side-walls out of the pressed bricks of equality, bedded and bonded together in the cement of brotherly love, each brick is the equal of every other brick, and the cement, in quality and quantity, is the same throughout, thereby symbolizing one of the doctrines of Spiritualism came to teach, viz.: "The brotherhood of man."

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## THE TREND OF THEOLOGY.

## Marked Evolution in Religious Thought.

RELIGIONISTS BEGINNING TO SEE THAT THE BIBLE SHOULD BE SHORN OF ITS MYTHS AND PLACED IN LINE WITH MODERN THOUGHT.

Prof. Goldwin Smith has pronounced himself in a recent magazine article a thorough-going antiquarian, and declares himself in favor of the new interpretations and the higher criticisms of the Christian faith. In the course of his article he cites much evidence to show that there is a general trend of religious thought away from some of the old-time dogmas, and towards a higher and kindlier idea of Christianity. He quotes an orthodox English clergyman who has recently traced the history of the "myths" that have associated themselves about the doctrine of eternal punishment, and at the close of his review asserts "there is something radically wrong in the argument for everlasting punishment."

The warden of Merton College, Oxford, speaking of the late Prof. Huxley, declares: "I cannot doubt that, whatever his creed, his inner life was that of a Christian and that his hope went beyond his beliefs." A doctor of divinity at Oberlin asserts in a magazine article that "inspiration is not absolutely necessary to the existence of scripture," not to express his belief in the Bible, but because he believes that a more rational interpretation will place it beyond the reach of doubters and the oval of skeptics. Prof. Smith cites numerous other illustrations of the trend of religious thought away from some of the old-time dogmas, gathered from orthodox sources, and looks upon them as "ominous symptoms in theology," which most undoubtedly they are.

Unquestionably there has been a marked evolution in religious thought since the days when the Pope sought to silence Galileo and suppress his cosmic discovery. The churches themselves are growing away from the eternal hell-fire dogma of Calvin and Christendom. Few, if any, of them would now accept the latter's literal teaching that "the wicked are in ever-lengthened torture, in burning and strangling." Since the knowledge of geology has become general intelligent laymen, preachers, and priests are disinclined literally to accept the Genesis account of creation, of Adam and Eve, of the serpent and the fall, and of the subsequent human race.

Many of them are disposed to regard the narrative as allegorical, if not mythical, and this, too, with all due reverence for the Bible. It is noticeable also, that there is a disposition not to limit the word "Christian" to one connected with some special organization, but to apply it in its broader sense as defining the ethical conditions of the human race, or as it was expressed by one of the speakers in the recent Parliament of Religions, "the essential nature of Christianity is not a dogma, but the ethic-religious life in each individual soul, and in humanity at large." This evolution of opinion is no longer confined to "infidel" or agnostic circles. It is prevalent in the churches themselves, among the more intelligent members.

It is noticeable, also, that the old-time fear that the new and Christianity would be injured by this higher criticism, and more reasonable interpretation is disappearing among Christians. They are beginning to see that when the scriptures are shorn of myths, when allegories are explained, when the Bible is brought in line with modern discovery, and the practical issues of the times, it will not only appeal with greater force to the scholar, and with more power to the average individual, but it will occupy a strong-hold against the assaults of its enemies. A liberalization of opinion to correspond with scientific facts is not dangerous to the essentials of the Christian religion, or to the authenticity of the Bible. It is unquestionable that this view is rapidly gaining inside of the church itself, and it cannot be stopped unless the schools and colleges are closed. The outcome of this evolution will be a still higher place for Christian ethics, and a still stronger authority for the most remarkable of all books, the Holy Bible.

It is a marked and unmistakable sign of the times, and of the progress of independent and liberal thought, when the secular press—which is nothing if not subservient to what is supposed to be the prevailing public sentiment, especially in non-political matters—give voice, as does the Chicago Tribune, to such advanced unorthodox views as the preceding.

The stubborn, irresistible fact is, the science and research of to-day is pushing the old, long-recognized, orthodox theological notions out of the field of modern intelligent belief. The modern mind demands reasons, too, for its acceptance of religions, as well as other matters of intellectual assent. It demands a basis of reason, of congruity with scientific research, and more, of harmony with the ethical element in man's spiritual nature; and this basis it is not too much to say, the old orthodox dogmas, and notions do not supply.

Nor need anyone tremble in view of results. What though long-cherished religious dogmas are destroyed—truth yet remains. What is true in any religion cannot perish; what is true in the Bible will stand forever, though mutable interpretations may rise, give way to brighter light, vanish from belief and even memory.

"Angel Whisperings for the Searcher After Truth," by Mattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

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A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA BOOD TUTTLE.

A COLLECTION OF MUSIC AND

THE VOICES.

THE SPIRIT WORLD.

BEYOND THE GATES.







## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

S. Gardner, Douglas: Q. Perhaps I will be better understood if I quote from Comstock: "These formations known at the present day under the name of coal fields, exist, probably in most parts of the world where the climate renders large quantities of fuel necessary for the comfort of man; a signal interposition of the Creator for his benefit, and clearly proving that it emanated from design, since coal has rarely, if ever, been discovered in any quantities in hot climates." Is this true as regards the coal formation?

A. It is true that coal has been found in greater quantities in the temperate zones than in the tropics, but so far as at present known, vast coal fields may exist in torrid zones. Inhabited by savages, that vast region has remained unexplored, and to science unknown. It is possible to draw conclusions from the lack of knowledge, as men like Comstock have done. A mere compiler of a school book, intended to smooth over the antagonism between the Mosaic account and geology—a writer making not even a pretense at original research and observation, his opinion is of weight only as representing that of a class. So far as our knowledge extends, of warm latitudes, there is abundance of coal. In southern China, Japan, and Borneo, there are coal beds of vast extent. It shows such wonderful design in storing coal where the climate millions of years afterwards would become so cold that it would be needed by the men who live there, whence the design in placing vast coal beds under the blazing sun of the equator, where man is and must remain too indolent to use the power it places in his hands?

The conclusions of such writers remind one of the sage remark of Mother Partington, who said that it was a wonder to her that large rivers flowed by large towns.

H. Brady, Littleport, Iowa: Q. A citizen of our town attended the camp just closed at Minneapolis. While he was conversing with a spirit purporting to be his mother, on a certain occasion, she closed the interview by saying: "Who do you suppose is here?" He replied: "I don't know."

"Bonny," replied the spirit.

Mr. Bonny is a minister living in this vicinity, and in the enjoyment of his usual health. Can you account for such a mis only through deception?

Again, some twenty-five years ago my mother-in-law had regular sittings, in her home. At four different sittings, four different mediums gave this same communication: "Oh, mother, I have passed to Spirit-life. Do have my dear little babe brought to your home, and bring it up for me. Have Jonathan (a brother) 'go after her immediately.' A few days later a letter from her, informed her mother of her usual health and nothing stated in the above message proved to be true. Just one year after, she passed to Spirit-life, leaving a babe who was reared by his grandmother.

Are these analogous cases? The Psychological Research Society has by numerous well-attested facts proved the reality of "apparitions of the living," with the same clearness and certainty that it has those of the dead.

These apparitions of the living are so exactly like the spirit entities that clairvoyants fail to discover any distinction, and even spirits are deceived thereby. Hence such a mistake should not be taken as indicative of deception.

The second instance is a clear case of prophecy, given in a partially concealed form. Did space permit, we could give parallel and illustrious cases, which lead up to and support the following explanation:

The spirit of the daughter became conscious of the approach of death, and without being conscious of it as a spirit, made these communications. Mr. Stead claims to receive messages from distant points, written automatically by his hand, and yet they are not conscious of having written. The same law which allows a departed spirit to write would allow one yet in the flesh. The mind may be in a state of highest activity, and yet consciousness takes no cognizance thereof. The somnambulist performs wonderful feats, and scholars have been known to solve problems in an unconscious state which were entirely beyond their waking intellect.

Especially is the prophetic power acute in the unconscious state, as the dreams of sleep, and as it has been observed by physicians that bodily derangement, so slight that it could not be discerned by ordinary observation, reflected itself on the spirit of the person often in dreams as prophetic of the sickness or death sure to follow.

With such a reflection, the spirit of the daughter went with a message for her mother, and as time is rarely recognized in this class of phenomena, her communications were in the present time. A year past, and the message became more than prophetic, and the desires of the daughter were answered by her mother. Rightly understood, this is a beautiful illustration of the wonderful laws of the psychic realm.

C. H. B., Macon, Ga.: Q. I have been sitting for clairvoyance, and with satisfactory results until the last four or five sittings, in which I received nothing. What is the cause, and how I receive benefit from anyone at a distance?

A. Some organic difficulty or depletion of the vital powers may for a time obstruct clairvoyant susceptibility. The failure during a brief period should cause no uneasiness. The causes which increase or decrease impressibility should be studied by each one for his own individual case.

As for one person influencing another, distance is not an important factor. It may be regarded as a principle that a spirit is present where its thoughts are. Hence, whatever help may be rendered by one by your side, by way of mental contact and impression, may be given from an indeterminate distance.

Investigator, Little Rock, Ark.: Q. We have a small circle, have had very

satisfactory results—table-tipping, writing, etc., and now my wife's sister has become clairvoyant. She is constantly controlled by a spirit of an acquaintance who died some three years ago. The communications she receives are contradictory and annoying. What shall we do to free her from this control?

A. Some time ago a question similar to this was discussed in these columns. The coming of such a spirit was regarded as offering an excellent opportunity for unselfish mission work.

No intelligent being would remain in the darkness of selfishness, if met with the true spirit of loving kindness.

We add here, however, that it is possible for the medium to maintain an independent position, and discretionary and selective power.

He can firmly say to any intruding being, that he will not allow himself to be imposed upon by a presence that is unworthy of confidence. At the same time he may draw to himself those who are desirable, by earnest thought. The gateway for the entrance of such spirits is usually insincerity, or doubt on the part of the members of the circle or the medium. This may be unnoticeable and unrecognized by any one. They who would commune with the departed, should prepare themselves for the heavenly baptism. Let it be impressed, line upon line, that the most momentous thing in life is this communion. Let the place be select and set apart; the time fixed, and body and spirit purified, and made acceptable to the angels who may come.

"A. P. A." Q. Is the Roman Catholic Church a menace to liberty in the United States?

A. While the Protestant churches are trusting with childlike innocence in the safeguard of governmental protection religious freedom, and the liberal principles of the American Republic, Agnostics and Spiritualists, confident in their dreams of reform, are expecting soon to see all the world converted to their peculiar beliefs, none count on the movement which sets back into the abyss of darkness, and with gathering power threatens to swallow them all indiscriminately. That power is the Church of Rome, the most perfectly organized, unscrupulous, treacherous and self-aggrandizing the world ever has seen. It never turns back from its purpose. It may swerve, remain silent, receive contumely, yet, like the felled tree, it remains with watchful eye, ready at the first opportunity to make the fatal spring.

The cry of warning has been repeatedly raised by those who prophetically foresee the impending catastrophe, but has remained unheeded. Insidiously this despotism has made its way, like a serpent, into the slimy pool of politics, allying itself with the party which would yield it most gain, until it feels strong enough to assault the public schools, founding schools of its own, and withdrawing its children. The opposition this movement received has for the time given it a check, but innocent, indeed, is the one who from this infers that Rome has changed her scheme. She is "infallible and unchangeable."

She is cunningly awaiting a more propitious time, and the words of her priests and bishops to the contrary are to divert public attention from the point of attack.

Unwittingly the Protestants who clamor for "God in the Constitution," and the reading of the Protestant Bible in the public schools, have opened the way for the Catholics to make the protest. If the Protestant Bible can be forced on Catholic children, why should not the Catholic version be forced on Protestant children?

Why should liberals be compelled to send their children, where, in prayers and Bible reading doctrines are forced on them which they regard as untrue and pernicious? If the schools are made Protestant, the teachers Protestant, professors, those who make the attempt to evangelize the government are the best allies of Romanism.

At the laying of the cornerstone of the Roman Catholic parochial school at Middletown, Ct., the Rev. Father Kennedy gave voice to the true views of his church, over which a veil has since been drawn. He denounced the public schools as heartless, headless and Godless. They were schools of immorality in which vice originates, and are managed by corrupt politicians. The bishop and twenty priests sat on the platform.

The employment of nuns in the Pittsburgh schools, and often successful attempts to obtain State aid for the parochial schools of New York, the command under penalty of excommunication to all Catholic parents to withdraw their children from the public schools, are such startling examples that those not blind can plainly see the designs of this despotic power. A blow at the public schools is a blow at national liberty—at the life of the nation. The common school is the principal means whereby the heterogeneous elements, the diverse nationalities, the conflicting opinions, are brought into homogeneity and unified. Popular education by popular means is consonant with American ideas of liberty and self-government; is one with the existence of such government.

Catholic children are educated in Catholic ways and prevented from learning anything else. They are thus kept isolated and reared a distinct faction, and have sworn, with religious vows, allegiance to the church first and last, and hold the word of the priest superior to the most imperative law.

Agnostics talk, write, speculate and repine; Liberals boast of freedom of thought; Spiritualists rejoice in tests, and are happy in descriptions of the Summer-land, the glory of the evergreen shore of immortality; each individual for himself, and no organization stronger than a rope of sand—dreaming of the millennium just to dawn, while beneath the illumined clouds is an ocean of darkness, ignorance and craft pressing forward with irresistible force.

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### AT WOOLLEY PARK, OHIO.

#### An Interesting Spiritualistic Marriage Ceremony.

IN WHICH MOSES HULL, MATTIE HULL AND D. M. KING OFFICIATED.

The last Sunday at Woolley Park, Ohio, was a red-letter day. The attendance was much larger than on any previous occasion.

At 8 p. m., the bell that had called the people to the pavilion several times each day for nearly a month, rang out with a more joyful sound than usual, giving the hint that a "wedding chime" was in some way mingled with the tones. Previously an immense audience had gathered to witness the marriage ceremony that legally united Miss Ellen Barker, of Ohio, and Mr. S. J. Horn, of Iowa. The ceremony was an impressive one, the substance of which was as follows: Invocation by Mrs. Coit, of Columbus. Song by Mrs. Cora Randolph. Mr. Hull then stepped forward and said:

"Ladies and gentlemen of the audience, one of the objects for which you have assembled this evening, the first on our programme, is to witness the public ratification of the marriage of two of the parties on this platform. It seems appropriate that a few remarks should be made on the Spiritualistic idea of marriage, and on the authority of the National Religious Association of Spiritualists to publicly ratify such unions.

No Spiritualist believes that any ceremony performed here can have the effect of binding two souls in one, who would not otherwise be one. This ceremony is not performed with any idea that this couple will be able to love each other more or longer than they would if no ceremony had been performed. This ceremony only ratifies and advertises to the world the marriage which has already taken place in the heaven of their own hearts.

Marriage being in the estimation of the National Religious Association of Spiritualists, a solemn sacrament, deserves a place in our religious service. For that and other reasons this association has been organized and chartered, with the full power to ordain its ministers, and to confer upon them the power to solemnize this sacred right. The State acknowledges this right of ours, and recognizes our marriage service as it does those of other religious denominations.

Of all people in the world, Spiritualists have been the most particular in urging the scientific study of marriage, and of special care in selecting life partners. The step these people are now taking affects not only their entire future life, but possibly the happiness of generations in centuries to come.

As thoughts are in a certain sense of the word things, and as they effect everyone upon whom they are centered, we must take this couple, who have permitted us to witness this ceremony, with our best thoughts and wishes for their prosperity and happiness.

To those on the platform I would say, you are here by invitation of Mr. S. J. Horn, of Iowa, and Miss Ellen Barker, of this State, to witness the ratification of their marriage. Marriage exists in every department of nature, and has two primary objects. The first is mutual comfort and enjoyment in health and prosperity, and aid, and consolation in sickness and adversity. The other is, the propagation and perpetuation of the race.

As in a certain sense Brother King is the father of this camp, and of the National Religious Association of Spiritualists, and as he is an old and tried friend of one of the contracting parties, it is but just that he should assist in this ratification. So I will ask the parties to arise, and Brother King to say the ceremony which ratifies this marriage.

Brother King stepped forward and said: "If any one on the platform knows any good reason why the parties standing before me should henceforth not be recognized as husband and wife they will now make it known. (A pause.)

As no one speaks the ceremony will proceed. Undoubtedly your pledges of love, faith and obedience, each to the reasonable desires of the other, have all been made before me, and I will not ask you to renew them. You will please signify your determination to live together as husband and wife, in harmony, peace and perfect fellowship, by joining your right hands.

You thus let the world know that you wish it to consider you as you are—husband and wife. So I, D. M. King, by the power vested in me by the National Association of Spiritualists, and by the great State of Ohio, pronounce you husband and wife, and I pray that what love hath joined together no discord may ever put asunder.

"Mrs. Hull will now yield to her inspiration, and give you what the angels may hand to her."

I offered but a few words, but per request, contributed an impromptu poem for the occasion, and I have been urged to reproduce it, but that is an impossibility. Such efforts usually go from me to return no more. Following this ceremony, H. T. Stanley was ordained, and received the necessary credentials. Short speeches were made by Mrs. Coit, of Columbus; Mr. McMaisters, Mr. Hull, Dr. Stanley, Prof. King and the writer. The meeting broke up in good fellowship, and with many wishes expressed on the part of the speakers, for continued success at Woolley Park. I would say before closing this communication, that the directors voted to build an auditorium before another season, and several cottages are planned that will materialize before the opening of the next meeting. With many pleasant memories of the Ashley Camp of 1893, I live in anticipation of even a larger and more interesting one in 1896.

MATTIE H. HULL.

"Encyclopedia of Biblical Spiritualism," or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Occult Forces of Sex." By Lois Washbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

### WHO ARE HEATHENS?

#### The Chinese Look With Contempt on Christianity.

THEY ASSERT THAT THE MORAL CODE OF CONFUCIUS IS EVERY WHIT AS GOOD AS THAT OF CHRIST.

The Rev. Mr. Donohoe, a Presbyterian pastor of Pittsburgh, who has labored long to make converts among the Chinese in this country, writes a letter to the New York Tribune in which he raises the question whether the results of the attempts to evangelize the Chinese are worth the time, the suffering, the danger, the effort, and the money they necessitate. As the result of his own experiences, Mr. Donohoe says: "I have never yet found one who gave evidence of thorough conversion to Christianity, though I have known a large number who have been in our Sabbath-schools and a few who have professed conversion."

If this be the result of attempted evangelization in this country, where the Chinese are surrounded with so-called Christian civilization, what must be in China, where the people are in the very heart of invincible conservatism and cherish not only prejudice, but absolute contempt for Christianity, as well as deep-seated hatred of all foreigners?

The doubts set forth by the Pittsburgh pastor are confirmed by the experiences of the Rev. Mr. Nevins, of Rochester, N. Y., who was a missionary in Central China for many years. He found the Chinese to be as bigoted as the Mohammedans, and that the only possible method of converting the Chinese was by establishing schools for children, catching them when very young, boarding and clothing them, and then infusing Christian truths into their minds. Even then the most of them would backslide into Confucianism when they were educated and sent out among other people or they would turn out to be "rice converts"—that is, converts who professed to be Christians for the sake of material advantages.

Again, in his numerous controversies with Chinese priests, they stoutly insisted that the moral code of Confucius was every whit as good as that of Christ, and that he and his followers were Christians by the same seven centuries. They even suggested that Christ may have derived his code of ethics from Confucius' doctrines, which are widespread in the East.

Some of the German higher criticism writers, it is well known, claim that between his twentieth and thirtieth year Christ may have traveled in Persia, India and China, as the gospels make not the slightest allusion to his occupation until after his thirtieth year. But aside from this theory, which is only founded upon supposition, Mr. Nevins asserts that it is by far more difficult to turn the Oriental Chinese to Western ideas than it is to turn the Mohammedans to Christianity, and that the founder of Christianity by some seven centuries have derived his code of ethics from Confucius' doctrines, which are widespread in the East.

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A great deal of missionary effort has been expended upon the Chinese in California, and especially in San Francisco, but it requires a microscope to discover any real conversions after forty years of labor. In the way of doing actual good for the wretched people of our slums \$100,000 spent in trying to change the Chinese in their Flowery Kingdom into followers of Christ, and heretics to the doctrines of Confucius. Taking everything into consideration it is a fair question whether there is not a great waste of Christian effort as well as of money in these attempts to convert Chinese who won't be converted and whether it would not be more practical as well as more Christian to concentrate some of this effort and money upon the heathen at our very doors, who know not neither Christ nor Confucius.

The above from the Chicago Tribune indicates that at last a sensible idea has penetrated this mighty brain, and that there is yet hope that the money now going to foreign missions may be applied in a more Christian-like manner toward feeding the hungry, clothing the naked and caring for the sick at home. This reverend may be creed-hardened, but the vibration of one wise thought has been received and expressed.

DR. T. WILKINS.

### The Wentworth Association of Spiritualists.

The yearly meeting of the Wentworth Association of Spiritualists of Paulding County, Ohio, convened on the 24th and 25th insts., at the grove, three miles from Hicksville, where a grand grove meeting was held. The attendance was large and the best of order prevailed. On the 24th many names were added to our list of members, after which some business was done, and two candidates were elected for ordination, F. D. Dunakin, of Cecil, Ohio, and Dr. H. C. Andrews, of Bridgeport, Mich. After said election the lecture of the afternoon was given upon the subject of "Harmony," followed by platform tests by Dr. H. C. Andrews. Mrs. M. Klein of an "an" Worth, Ohio, proceeded to ordain the candidates by a very appropriate and impressive ordination service. On the 25th, at 10 o'clock a. m., Rev. F. D. Dunakin addressed the people in one of his powerful and logical lectures, on the "Needs of the Hour." Mrs. Klein followed with a grand lecture. Dr. H. C. Andrews closed the meeting with platform tests.

At 2 p. m. Rev. H. C. Andrews gave a lecture upon "The Light of the World." Mrs. M. J. Noel of Defiance, Ohio, followed with a short talk and tests.

Mrs. M. Klein gave a grand lecture, following up the theme of thought in the lecture by Rev. Mr. Andrews. Other speakers gave short talks, which closed our meeting. It was pronounced by all as being a grand success.

R. B. CHAMPION, Sec'y.

### IT IS UN-AMERICAN.

#### The Part Which Catholics Are Playing.

THE SAME OLD OCTOPUS LIFTING ITS HYDRA HEAD, TO MAKE THE STATE SUBORDINATE TO THE CHURCH.

The intelligence will be received with astonishment that Archbishop Corrigan, of New York, in a few days will issue a circular to the priests of the archdiocese, instructing them to set aside Friday, September 20, as a day of prayer in the Roman Catholic churches for the restoration of the temporal power of the Pope. Action of a similar sort has been inaugurated under the auspices of the Archbishop of St. Louis, and it is not unlikely that other Roman Catholic prelates will follow the example set by these two archbishops.

To put it in plain language, it will be the purpose of the circular to occur to the American people as well as to the great majority of the Roman Catholic laity, that these archbishops are meddling with a matter which is none of their business. They will fail to understand where American prelates get their rights to interfere with the politics of the Kingdom of Italy. The Italian people have just the government they want, and the one which they themselves established twenty-five years ago, when they united all the political portions of Italy into one nation, and established their capital on the Seven Hills. At that time they guaranteed to the Pope the latest degree of ecclesiastical liberty. They recognized him as the head of the church. They offered him a large pension. They guaranteed him the free use of all the religious property of the city, but the old Pope was not satisfied. He wanted political rule, as he had had it under French influence; but the people would not consent, nor have they consented under the present Pope.

Of all places in the world, free America is the last where people should take grounds against home rule in a foreign country, put themselves in direct conflict with the teachings of Christ to render unto Caesar the things which are Caesar's, and assist in the dismemberment of Italy by dividing it into northern, southern and papal sections, take away from the Italian people that city, which they have changed from a papal farm into one of the finest of European capitals, and deprive them of their political rights.

The action of the New York and St. Louis archbishops is utterly improper and un-American. No enlightened American priest or bishop should take such a position, or show himself servile enough to obey such a command, even though it came from the Vatican. Why should the people of the United States, where Church and State are separated, take any step toward making the State subordinate to the church in a foreign land? If such a step be taken, it will not be in accordance with the views of the American people, or with those of the large majority of the laity of the Roman Catholic church. It is distinctly un-American.

The above, from the Chicago Tribune, illustrates the important fact that the Roman Octopus is not yet dead. Read and reflect thereon.

### The Cause in Buffalo, N. Y.

The First Spiritual Society of Buffalo has engaged Mrs. R. S. Lillie for the month of September, and she delivered her first lecture last Sunday, in their hall. Her address was slightly—very slightly—tinctured with the Lily Dale disturbance; and it sometimes seems that Spiritualism does not really spiritualize the masses, for the cry is always for the most material demonstrations that are possible to be given; yet Mrs. Lillie did well with her subject, which really was "Does Spiritualism Spiritualize?" If it does not spiritualize our new converts, it does convince them, and that is the one point to be gained, after all.

Her subject in the evening was: "Where the Line, Let the Chips Fall Where They May," and while she showed the line, and fear that some of the chips will appear in the dim and distant future to her disadvantage, as in the case of hewing to the line that she has done in the past, with Brother Moses Hull; but I take no part in any one's controversy but my own—so let it go.

This Buffalo society have engaged speakers for the coming season of 1895 and 1896, and have inaugurated Wednesday evening meetings also. Mrs. Lillie, Lyman C. Howe, Carrie S. Twing, Mrs. A. E. Sheets, of Grand Lodge, Mich., with other good speakers and mediums, are to be with us during the winter; so Buffalo will have first-class talent in the future. The Woman's Union have fitted up their new hall in good style, and now rent it to all societies that will use it for the purpose it was designed for; and may good success go with them, is the wish of yours,

J. W. DENNIS.

There is nothing that wears out a fine face like the vigils of the card table, and those cutting passions which attend them.—Steele.

There are a few defects in our nature so glaring as not to be veiled from observation by politeness and good breeding.—Stanislaus.

The wise are polite to the world over.—Bacon.

If you have time don't wait for time.—Franklin.

Books are men of higher stature.—Mrs. Browning.

The mean of true valor lies between the extremes of cowardice and rashness.—Cervantes.

When true friends meet in adverse hour, 'tis like a sunbeam through a shower.—Scott.

All presentiments that are confirmed by events give man a higher idea of himself.—Goethe.

Malice and hatred are very fretting, and apt to make our minds sore and uneasy.—Tillotson.

Scorn no man's love though of a mean degree; love is a present for a mighty king.—Herbert.

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SUGGESTIONS FOR ORGANIZED ACTION AND THE ESTABLISHMENT OF A SPIRITUALISTIC TRAINING COLLEGE FOR MEDIUMS, IN LONDON.

NUMBER THREE.

In my two preceding papers I think I have been sufficiently explicit concerning my own views of the priceless value which spiritual communion and spiritual revelations might be to the world, if, in communion, in full truth and reliability, were made available to all inquirers, and the revelations freed from the vague and imperfect conditions under which they are now too often attempted to be given.

Were some great scientist to discover a new, yet invaluable, phase of natural law—one that might change in many directions the aspect of commonly-received opinions—what would society demand of him in order to participate in the benefit of his discovery? Surely it would be nothing less than to ask him to found a school, wherein every student could share in the results of his own knowledge. And this is precisely the position in which humanity stands toward Spiritualism and its advocates, and it is in this sense that many of the great and far-seeing reformers of the spirit spheres have charged me, with deep solemnity, to open up in this article, the rudiments of a plan for the culture of latent mediumistic powers, and the means of improving the general methods of presenting their teachings through spiritually-inspired discourses.

The first pre-requisite for this proposed training college is a commodious house, with, if possible, some ground attached, and here let me say, it can scarcely be doubted that there are some rich property-owners, spiritually-inclined enough to devote a house and lands to the experiment, at least, of the noble purpose under consideration. The house required should be large enough to accommodate from twelve to twenty young persons (we will say in the first instance of the female sex), together with a good, motherly matron or housekeeper; a well-informed governess, competent to teach the scholars various branches of literature and art (especially music), and a highly mediumistic person, who, by aid of experience and study, should be able to organize the circle, and devote herself, in a manner somewhat analogous to the ordinary spiritualist exercises, especially to the moral as well as spiritual culture of the scholars. Besides these permanent officials, there should be a council of interested managers, who should meet at stated periods and aid in drawing up regulations and superintending their practical application. At least three circles should be held each week for the purpose of unfolding and practising the mediumistic powers of the inmates, and services should be given every Sunday, attended by such members of the council and their friends as could be present.

The scholars qualified for admission should be persons endowed with some mediumistic gifts, and recommended by, or known to, members of the council, who could vouch alike for their capacity and worth. While it is essential and right that the matron, governess and mediumistic controller should be paid employees, the scholars admitted for set terms of time and periods should be received and entertained free of all cost.

When good speakers or mediums were found to be fitted for public work, they should be allowed to go to societies or families applying to the college officials, and though that service should in all justice and honor be paid for, as long as the parties employed remained attached to the college, their fees should be devoted solely to the maintenance of the institution. This provision would not only aid the support of the gratuitous home supplied to the mediums, but it would also avoid the terrible temptation to which some paid mediums have unhappily yielded, namely, to resort to fraud, when the spirit power, which they could not always command, failed them.

In this initial sketch I do not attempt to enter into those varied and important details of internal management which can only be devised in careful council, and regulated by expediency; but I should urge that the most sublime and exalted exercises of music should be practiced, and the scholars taught how to cultivate the ground—if there be any attached to the house—with a view of raising fruit, herbs and vegetables, for medicinal as well as edible purposes, no less than as contributing to the maintenance of the house.

I affirm in this, as in my former papers, that Spiritualism, properly understood, is the religion as well as the philosophy of spirit existence here and hereafter. I insist that every one of the phenomenal methods of spirit intercourse involves a new phase of science; and that to the creative living organism beyond a doubt that in the life beyond the grave they must suffer and stone for every sin of omission, as well as commission, is to create a reform which must ultimately permeate every grade of society.

All this Spiritualism can prove, if mediums are properly trained, and removed from the temptation to practice fraud or imposition. All this Spiritualism will enforce upon every listener, if speakers are so educated as to make their inspired utterances as eloquent as they are true, and all this can be brought to bear upon the age by the careful and intelligent culture of mediumistic powers.

It is to promote this mighty religion, science and reform, then, that I ask the rich and the powerful to come forward and do that blessed and beneficent work which humble people, and working people, like the writer, cannot achieve. A house, land, and some endowment, and gifts or subscriptions enough to pay officials, and maintain the grand experiment for at least one year, should surely be forthcoming from those whose wealth could meet the demand, and whose knowledge must assure them that their stewardship of that wealth will determine their happiness or misery when they themselves become spirits.

I must add in this place that I am impelled to write this preliminary sketch in the first place, at the earnest request of many esteemed friends of Spiritualism, who sorely lament the lack of competent medium powers to answer those who would be investigators were the opportunity afforded them—friends, too,

who grieve over the continual reports of fraud, as well as incompetency amongst some of the mediums, and still more, the waste of time, service, and money, often exhibited in the large circles, like the one from which this article is dated; wherein, from lack of unity and judicious organization, half-a-dozen or more Sunday gatherings are undertaken in places and localities which repeat rather than invite the public to enter, whilst the too frequent lack of order in conducting the meetings, and too often some incompetency in the methods of presenting the sublime spiritual philosophy, mar the truths which might do so much to elevate the religious, reformatory and scientific thought of the age.

I write, also, at the urgent request of the reformers of the spirit-world—those who have done so much in inaugurating the wonderful spiritual telegraphy between the natural and the spiritual worlds, and who would, and could, do so much more to flood the earth with light and blessing if its present recipients would combine in wise and fraternal efforts to work with the spirits, instead of expecting them first to proclaim their glad tidings of Spirit-life to humanity, then to teach the mediums how to repress them, and finally, to organize successful plans of propaganda. In a word, the great and noble reformers of the spirit life ask for reformers on the earth, and I now re-echo this demand of the Spirit-world, not only in my life of devotion to its service, but because I dare not think of entering that world to which my feet are fast drifting, bearing with me the sin of omission to make this appeal, both for the sake of mortals and spirits.

Oh, men and women of wealth, power and influence, rise to the occasion! Come forward with houses, lands and means, and work with the mighty councillors of the life beyond! Bring your helping hands to help build up a new earth, and be assured that in every step you thus take you are building for your selves a new heaven in the life hereafter!

I have not asked permission of the editor of this excellent journal to permit references in this matter to be made to him, but I take the liberty to do so, and ask all the readers, in the name of the Great Spirit and his ministering angels, to send in their names to him, that is, those who may sympathize with this proposed movement, and may be willing to contribute means, help, or counsel in the present day and hour, ever remembering "The night cometh, when no man can work."

EMMA HARDINGE-BRITTEN.  
Humphrey street, Cheetham Hill, Manchester.

NATIONAL CONVENTION.

Convention of the National Association at Washington, October 15, 16, 17, 1895.

TO THE EDITOR:—It is with pleasure that I announce that the Central Traffic Association and the Trunk Line Association have granted rates for those desiring to attend the great convention, on the certificate plan.

We shall be unable to secure rates west of the Mississippi River, the boundary on the west being the Mississippi and Illinois rivers, and the west line of Cook County, Ill.

Rates secured, however, as far west as Burlington, Keokuk, Quincy, Hannibal, and St. Louis. The southern boundary is the Ohio river, but rates can be secured from all points on either side of the river.

It is very important that each person desiring these rates understand these facts: You must purchase a ticket to Washington, D. C., paying for same full fare. On your request, the ticket agent will issue to you a certificate which you must present to the secretary of the Association at the convention hall, and after the entrance is it will entitle you to purchase a ticket for the return journey at one-third the usual fare.

Now, please remember that you must ask for a certificate ticket to the National Spiritualist Convention at Washington, D. C. If you do not secure this certificate when you purchase your ticket, you cannot secure any reduced rates whatever for the return trip. Tickets will be sold at the place of meeting for the return trip, at one-third of the first-class limited fare, to those having certificates.

These tickets will be on sale, to come, three days before the convention assemble, and will be good to return on three days after the convention adjourns. Sunday tickets, of course, are not available. Certificates are positively not transferable.

Remember also this one fact about securing certificate tickets: You must apply for them at least fifteen minutes before the train you wish to take is to leave, as the ticket agent must have a chance to make out the certificate.

So, please remember and do not rush into a depot at the last minute and demand one of these tickets, and then, because you cannot get one, blame the railroad and N. S. A. officers.

No refund of fare can be expected because you fail to secure these tickets.

If certificate ticket cannot be secured, at the starting point, parties coming from the far West can purchase a first place inside the boundaries above mentioned and then purchase a ticket to Washington from that point.

The announcement in regard to New England rates will appear later. No rates can be secured from the South. The Trunk Line Association will accommodate all friends over its lines. Comfortable rooms can be secured for a dollar a day and sometimes less, and there is an immense number of restaurants in this city where good food can be obtained as cheap as in any city in America.

Through the kindness and liberality of Brother Francis, THE PROGRESSIVE THINKER will contain announcements from week to week in regard to the great convention.

The N. S. A. is constantly increasing in membership, and granted four new charters last week.

The convention now promises to be the largest ever held in this country, and the most enthusiastic.

Come to the great convention and bring your friends.

FRANCIS B. WOODBURY, Sec'y.

P. S. The secretary will endeavor to arrange brief excursions to the various public buildings—White House, Treasury Building, Patent Office, Dead Letter Office, etc., and the day following the close of the convention arrangements can be made to visit Arlington, Mt. Vernon and many points of interest in and about Washington. F. B. W.

Washington, D. C., Sept. 6, '95.

THE DEVIL UP TO DATE.

And Some Reflections Thereon.

A writer, in designating the various phases of the operations of Old Nick, very properly states that those who denounced Rev. Lyman Abbott's address at Chicago, for its liberal and progressive spirit, were co-workers of the Devil. The list of Old Nick's emissaries might be greatly extended. The person who restricts free enquiry—the search for truth—is an effective disciple of His Satanic Majesty. An eminent prophet declared: "The lip of truth shall be established," and Christ's truth was: "The truth shall make you free." When a parent attempts to exclude the books of Emerson or the writings of other theistic authors who insist on purity of life and beneficent works, then such a person is against the injunctions of great religious teachers and an enemy to the Great Spirit. That eminent scholar, the late Prof. Asa Gray declared, in speaking of religious beliefs, that "no sensible man to-day believed what the most sensible man formerly believed." This from a Presbyter, an indicator that the professor was no disciple of the Evil One, but a broad-minded searcher after truth. The poet-prophet, Lowell's lines are grand:

"New occasions teach new duties,  
Time makes ancient good uncouth;  
He must upward still and onward  
Who would keep abreast of truth."

The Apostle Paul was no slave to the Devil, but a stalwart truth-seeker. He said: "Prove all things; hold fast that which is true." The old prophets insisted on the great importance of searching for truth, and those who refused to listen to words of truth were, at the final judgment, excluded—were not fit for the higher life beyond this state of existence. "As for truth, it endureth and is always strong; it liveth and conquereth forevermore." Such are some of the declarations of some of the beneficent and thoroughly-equipped thinkers of the world.

J. H. S.

**Passed to Spirit-Life.**  
Mrs. Melissa Simons, wife of S. S. Simons, of Vassar, Mich., passed to the higher life August 15, 1895, aged 53 years. She will be sadly missed by her husband, son and daughter, who survive her; also by a large circle of friends. Her life was one of love and labor. She has reared for herself a monument of good deeds that will live long after those of wood and stone have crumbled to dust. The continuity of life and exalted future conditions were not to her a hope but a certainty. With the five little blossoms she dears to the mother heart, that in the years ago had been transplanted from the home garden, she daily held communion, and through the mediumship of Dr. Sarah Allen, of Flint, Mich., who spoke at her funeral, she said her spirit friends had oftentimes told her a bright home awaited her, but she found it better than she expected.

M. BURNSIDE.

**THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION.** From Dr. J. R. Buchanan.  
"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."  
A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

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**"The Fountain of Life, or The Three-fold Power of Sex."** By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

**"The Gospel of Buddha, According to Old Records."** Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

**"The Religion of the Future."** By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

**"Religious and Theological Works of Thomas Paine."** Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

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Author of "Helen Barlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents. For sale at this office.

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SPECIAL ADVERTISEMENTS.

**Medical, Concerning Dr. Peebles.**

That Spiritualism in making rapid strides none dispute; and that the old-school medical practice, with its toxic drugs, is going out of date, none deny.

Dr. Peebles, so well-known to the liberal and Spiritualistic public for half forty years, through his books, lectures, medical skill and psychic powers, has been flooded for several weeks with letters asking for "free" treatments. Much as the Doctor would like to extend his skill and psychic aid, as previously announced, free to the poor, he is compelled to withhold that offer, it proved too exhaustive. During the past four weeks he has had six hundred and forty-two new applications for medical treatment, only a small proportion of which, however, asked for free treatment. Those that he considered curable of this number, added to his former patients, made the addition of non-paying patients out of the question. There is a limit to his strength. Those that pay something have the first claim upon his time and strength.

The unprecedented results of Dr. Peebles' practice, both medical and psychic, would have been considered miraculous in the seventeenth century. He absolutely cures 99 per cent. of the patients that come into his hands. He does not, however, take every case that applies. What William Denton and Prof. J. R. Buchanan told him years ago of his psychometric powers to diagnose disease was and is literally true. Diseases rightly diagnosed are easily cured in the hands of such educated and experienced physicians.

His 3 o'clock mail of sixty-seven letters, August 17, brought, among others, such letters as these:

"I feel well. My cough is all gone."—Mrs. Olive Keenan, Los Olivos, Cal.

"I am wonderfully helped. I don't know how I could have got along without your medicines."—Carrie M. Harris, Chelmsford, Mass.

"Your treatment is doing wonders for me. At my third sitting I felt distinct shocks. The room shook and trembled. We are all thankful that I am doing so well."—Mrs. M. Schwarzenbach, Ottumwa, Iowa.

"I certainly should have died had I not come under your treatment. I still use your inhaling fluid, the greatest cure on earth."—Rev. A. W. Dellquest, Waco, Texas.

"I feel well now. I am better physically, mentally, morally and spiritually, for having known you. I often speak of you as the great physician."—J. A. P. Wolf, Manor, Texas.

"Your seventh psychic treatment with your medicines, brought me upon my feet, a grateful woman. I send you with this letter three cases to diagnose of my friends."—Mrs. W. A. Bowman, St. Louis, Mo.

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The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is the result of a careful study of the subject chosen. Mr. Hull, in his introduction of this work says: "In compiling this book I have tried to lead the people out of the wilderness of doubt and despair, and when Spiritualism shall have wrested the Bible from the hands of enemies, it will not 'speak' it, but will use it to better down the most infidel superstition and ignorance, I send it out on its errand of enlightenment with this hearty and private request, that every reader of this book should be convinced that it will prove a divine benediction to every reader."

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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## ORTHODOXY.

A BRILLIANT METHODIST MINISTER OPENLY RENOUNCES ITS TEACHINGS.

### WHAT A RADICAL

Change Has Taken Place!

"WATCHMAN, TELL US OF THE NIGHT!"  
THE SIGNS OF PROMISE EVIDENTLY  
THOSE OF SPIRITUALISM.

TO THE EDITOR:—About thirty-two years ago, the author of the following sermon and myself, being intimate friends, like Hon. A. B. Richmond, concluded that we were "converted" to orthodox Methodism. He at once entered the ministry of that denomination, and, as Rev. A. J. Wells, was appointed the first pastor of Simpson M. E. Church, of Fort Wayne, Indiana. He received a call to go to California, in which State he preached acceptably in his chosen pulpit, until recently, when he openly renounced orthodoxy in the following most masterly manner.

Although Rev. A. J. Wells does not specifically embrace Spiritualism, he accepts the Unitarian doctrine so ably presented by Revs. M. J. Savage, T. E. Allen and others of that household of faith, who are also Spiritualists, or accept as true the phenomena of Spiritualism, and are outspoken in such acceptance. If I am not mistaken, our worthy president of the National Spiritualists' Association was educated for the Unitarian ministry,—the Rev. H. D. Barrett. H. V. SWERINGEN, M. D.

#### SERMON BY REV. A. J. WELLS.

This is the day of unrest and strife, of demolition and broken idols. New facts upset old opinions. New knowledge destroys old cosmologies. Science smites to the dust old theories, and new ideas are troublesome, though recreative. Biology gives to our race a new genesis, a better nature, and a vastly brighter outlook. A reverent, wise and patient criticism rearranges our Biblical lore. Much that we once believed is overthrown; much that is new is yet strange, and to many not entirely welcome. The noise and smoke of battle are like Arthur's last fight beside the Northern Sea, where

\*\*\* "Friend and foe were shadows in the mist,  
And friend slew friend, not knowing whom he slew;  
And some had visions out of golden youth,  
And some beheld the faces of old ghosts  
Look upon the battle."

At such a time, it may help us to set the old face to face with the new, and see what intellectual honesty or acknowledged truth demands. I have been through it all. I have seen the faces of "old ghosts." "Vision of golden youth" have delayed me. For years I have hesitated, resisted, compromised, feared, doubted, gradually advanced, and finally triumphed. Now I am free, and without self-inflicted blindness I cannot deny that "science and criticism have changed the whole aspect and character of religious questions." This is no exaggeration, and religious teachers must recognize the fact or the very life of religion will be endangered. Many things we let go with pain. They are bound up with our early education. The roots we had care in which the doctrine had struck deep into them. But they must go; and the gain infinitely transcends the loss. I make no sacrifice. With joy and gladness and large compensation, I follow my convictions. I am no longer divided. I carry no dead faith in a dissenting reason or conscience. What I know is at one with what I believe, what I hope for and aspire to. I can look every fact full in the face because I am a free man. I have surrendered all that is fundamental to orthodoxy because it is not reconcilable with modern positive knowledge.

#### FIRST—THE DOCTRINE OF THE TRINITY

This is central. Without it there can be no orthodoxy. Yet it is not taught in the Bible and there is in that ancient book no language in which the doctrine has been stated or defined. Cardinal Newman frankly acknowledged this. Nevertheless, the very highest authority, says: "It does not strictly belong to the fundamental articles of the Christian faith, as appears sufficiently evident from the fact that it is expressly held forth in no one particular passage of the New Testament." It is a human invention that was wholly unknown to the early Christians. It is not hinted at in the "apostle's creed," which Mosheim says was for many years the only creed of the early church.

The expressions, "Father, Son and Holy Ghost" are New Testament expressions; but they were evidently intended to declare the different relations of God to man. They express the manifoldness of Deity, and are essential to a right conception of Him. But three persons, each of whom is absolutely God, though there is but one God—this is bad arithmetic, bad logic and bad theology. It is wholly irrational and irreconcilable with what we positively know. It is tritheistic. Practically, orthodoxy wor-

ships three Gods. Norton says: "We can trace the history of this doctrine and discover its source, not in the Christian revelation, but in the Platonic philosophy." It was not declared to be the doctrine of the church until three hundred and twenty-five years after Christ, and its adoption was carried by a majority, at the great council of Nice, and by measures as arbitrary and unscrupulous as those which characterize our political conventions. These are facts which no trinitarian will care to question.

#### SECOND—THE FALL OF MAN.

This involves (1) a contemptuous view of human nature. How cheerfully we have all sung the dishonoring creed: "Lord, I am vile, conceived in sin, And born unholily and unclean; Sprung from the man, whose guilty fall Corrupts our race and ruins all."

And though there are centuries of marvelous progress behind us, yet man has been taught to think of himself as a moral wreck and ruin; and to stand before his maker as a culprit deserving everlasting punishment, not for his own sin; but for that of Adam! Taken into the heart and held as a factor in the life this doctrine of constitutional human corruption, of inherent alienation from all good, is (1) a logical excuse for all conceivable iniquity. (2) It is utterly destructive of the genuine self-respect which is the basis of true character. (3) On the ground of our constitutional, moral and spiritual disability, even Protestant Christendom has widely and vehemently denied the competency of reason to deal with questions of revelation and religion! A recent and vivid illustration of this fact is found in the grave charge against Prof. Briggs, the great Presbyterian heresiarch of the country, viz: That he held that reason was competent to discover divine truth, was even susceptible of divine inspiration, and might find its way to the very heart of God! Ought we not to cover our faces in amazement at the contempt for the human soul implied in such a charge? If not, we may well wonder why the work of human creation is continued. But the doctrine of the fall impairs

#### THIRD—THE WISDOM AND THE GOODNESS OF GOD.

If Adam fell, and falling, dragged his posterity down to ruin, did not the plan of God miscarry? Was it not entirely abortive? The race, according to the current theology, was

"Plunged in a gulf of dark despair."

Could wisdom or goodness have planned or permitted such an appalling calamity? We are told that it is only the dark background upon which to show the glory of redemption. The mission of Christ was planned before the fall, a divine remedy for foreseen disaster. But if so, then, except upon the basis of the grimest Calvinism, the remedy has signally and shockingly and hopelessly failed. Either the fall was a surprise, in which case the creation of man was a blunder, nay, a monstrous crime; or it was foreseen, and the salvation of a remnant was foreordained; in which case the Creator is dishonored and discredited before His own universe. A God who elects the unborn to damnation is a monster. If it was an experiment that failed, why not cut off the sinning pair, and end the awful tragedy? If the sacrifice of Christ was to retrieve the disaster, and show forth the glory of grace divine, why has not the work been done in six centuries? What myriad have been lost? What groans and cries over a heaven-hushing disaster? God defeated creation, have broken in upon the harmony of nature! And to-day, in the noonday of the fairest century, not half the living have ever heard of Christ, and hardly one in ten who have heard is "saved." Evidently the well-being of the race, the only possible justification of the creative act, has not been secured. It is, therefore, as clear as a sunbeam that

#### THE WISDOM OF GOD IS IMPEACHED.

But His goodness suffers as well. If men are vile, and of necessity transmit that villainy to their offspring; if this depravity and corruption expose them to the wrath and curse of God, then it is not goodness but mitigated diabolism which perpetuates our race! The intelligent and high-minded hold it to be a great crime for those to marry who would be likely to transmit to their offspring disabling weakness or predisposing taint of blood.

Yet orthodoxy teaches that through every movement of the slowly receding centuries, God has been creating human beings, with a virus so predestinating with corruption at the very centre of their being, so disabling that it exposes them to "everlasting damnation."

Is it not time for true religion to cry: "One rule for gods and men?"

It is forever true that "Nothing can be good in God Which evil is in me."

Does not the doctrine of the fall utterly destroy the idea of the divine goodness? How many sermons have been preached to prove that God is good! But the very name itself ought to stand for infinite goodness; and it will, when we

cease to credit that story of the world's fall and ruin in Eden; of a provisional, but very ineffectual, redemption by the blood of Calvary, of which a large proportion of our race have never heard; and of the irremediable wall of innumerable millions throughout eternity.

Let us now look at some of the great truths of to-day. The Nineteenth Century deserves to be heard as well as the centuries before Christ. It has a message from God as certainly as had the First Century.

#### FIRST—IT TEACHES THE UNITY OF GOD.

To the scientist, nature reveals a unity of origin, elements, forces, conditions and purposes. We know what are the elements of the earth. The spectroscopic shows the same in Mars and Jupiter. We know something of heat, light and electricity. Under our scrutiny they slip into each other and prove but one and the same energy. The law which draws the falling apple to the ground, we know to be the same that guides the farthest star. Shown the varied organisms of earth, and we discover them to be but variations of one type, and from complexity we find our way back to simplicity. What is it all but a revelation of the Divine Being; one mind, one will, one purpose, one power? God is one! Nature knows nothing of Trinity; nothing of three persons who plan for the creation of man, or take part in his redemption, one dying to placate the others; nothing of dualism of God and Nature; only of God in Nature; nothing of the supernatural, of miracles and wonders, of God and the Devil. The mythologies, and the theologies, the witchcraft, the unnatural in nature, and the unscientific in religion of bygone ages, are strangely absent from the world to-day.

#### SECOND—NATURE TEACHES THAT THERE IS UNITY AMONG THE CREATIVE FORCES.

There is order in nature, a method, and a law. It is the same so far as we know, in all worlds. It has been the same throughout all ages. The forces which keep planets in their orbits we know to be the forces with which we are familiar on earth. The geological changes which have fitted a rude earth for human habitation are operative now. The forces at work all along through past ages are at work now. Astronomy shows us creative processes still going on in stellar spaces—a concentration of cosmic matter—worlds forming, parting with their heat, developing atmosphere, perhaps evolving life. The asteroids are but "cosmic rubbish," the meteors but cosmic dust. We once thought the universe was finished. But astronomy, geology, biology came, the microscope appeared, and lo! the work of creation is still going on. There is no suggestion of an old world Deity who finished the work of creation in six days and then rested. God is here and now "in the humblest and most familiar fact, as sleepless and active as He was in old Judea." This is the basis of evolution. The immanent God—and then the universe. The immanent God and then the human race. Not built up of red clay on some Mesopotamian plain, but slowly evolved from germ and cell, passing from simple to complex, from lower to higher, the age-long steps traceable in the steady progress of the entire animal creation. But no matter now about the evidence. The period of controversy has passed, and by the scientific world evolution is accepted as the method of creation. It is the working theory of every department of physical, and even of psychological science. It is the key to the method and order of the animate and inanimate creation—the principle according to which human progress has proceeded from the beginning, and it is as incontrovertible as the Copernican system of astronomy, or the Newtonian doctrine of gravitation. It is not Darwin's theory only, or Spencer's, but "the result of the cumulative experience of the last two centuries," and a "permanent acquisition."

#### BUT WHAT FOLLOWS?

If evolution is true, it is perfectly clear (1) That man has not fallen. (2) That the race was not corrupted and ruined by the first man. (3) That the notion of original sin is utterly baseless. (4) That an atonement to save us from the curse of God is entirely out of joint with the facts of the universe. (5) That sin is but a part of our brute inheritance, and was not the slightest surprise to God. (6) That orthodoxy has not an inch of solid ground on which to rest, and is directly confronting the scientific intelligence of the day. "The whole notion of man's origin," says Mr. Beecher, "this nature, the problem of human life, the philosophy of morality, the theory of sin, the structure of the moral government as taught in the dominant theologies, change front and assume another aspect. The problems of despair disappear, and the world is filled with hope. God is, and He is here and now. In the order of nature we behold the ways of the eternal. Religion is exalted into recognition of the universal; the all-including harmony, the unvarying order, the unretarded and august advance."

#### THIRD—THERE IS UNITY OF INTEREST IN AND CARE FOR MAN THROUGH ALL AGES, AND IN ALL LANDS.

Where did Bible writers get their doctrines of religion? Where they got their knowledge of agriculture, of architecture, of civil government. Where Greece got her art and Rome her law. They found them. They grew. They came out of experience and struggle. Why were polygamy, and free divorce, and slavery, and innumerable brutish practices back in the old Bible period? They

represented social experiments, unfolding social and national life. The moralities, the institutions, the customs of the Bible came out of the trials, the failures and mistakes, the successes and ascertainment of human experience, and not from a people mechanically and infallibly inspired and directed by God, or to whom morals and religion were the supreme concern. It is a great mistake to suppose that the old world was the center of a wonderful divine illumination, insight and activity; to imagine that there the divine force broke the silence as nowhere else; that there, into the human soul the Divine Spirit came with infallible revelations and miraculous guidance. Oh no! Why should God be partial? Why should He care specially for the Hebrews? Why should He have been with them more than he is with us? "He came to reveal his will," we are told. But why is his revelation imperfect and contradictory? Why has much of it been superseded? Why are some of the old standards of morals half savage? An infallible revelation from God, could there be scientific inaccuracies, point-blank contradictions, and much that we could not read to our children? The Bible marks the steady progress of the human soul. It shows gradual enlightenment and enrichment, in harmony with the whole general sweep and tendency of things. And this proves revelation to have been, not only the experience of one race, but of all races, not of one age, but of all ages. Did not God speak to Confucius and Siddhartha, to Socrates and Marcus Aurelius, to the authors of the Vedas, our far-away Aryan forefathers?

Christianity is not a supernatural religion coming down from heaven in the midst of darkness, and set over against religions of falsehood and error. Instead we see everywhere and in all ages, men feeling after God, if happily they may find him, and the student of history finds the sentiment of religion the same in all lands, afflicting in the outward form, but not in the inward essence. "The flowering of man's spiritual nature is as natural and as strict a process of evolution as the opening of a rose or a morning glory." The vital, inflorescent forces are from within, and are there because God is there—the immanent God. This is the decided opinion of Prof. Max Müller, who is more profoundly versed than any other man living or dead, in the character and history of the various religions of the world.

The Bible is dearer to us now than we see how thoroughly human it is. Its very imperfections mark the very stages of development through which man rose from darkness into relative light, the conscience from insensibility to pollution to relative purity, and the vision from darkness to clearness. Therefore, when I read the Book of Job, as Homer, and as fresh as the unspoiled human heart, I find the history of the human mind, the history of the human soul, and so read, it becomes doubly precious, because it reveals in a way that has no parallel in history or literature, the growing moral sense, the deepening God-consciousness, the marvelous age-long religious evolution of a people.

"This is the one vital and formative religious thought of modern times—this perception, as John Burroughs calls it, of the modernness of God, the modernness of inspiration, the modernness of religion," the modernness of the human soul. On this rock I stand; I have found the light; I have the consent of my own reason, I am moving with the great intellectual current of the world; I have passed out of an atmosphere, which I could not breathe, into sunshine and blessed content. Much is gone with which I grew up; but all is left which had permanent value—the great spiritual truths of God, and the soul, clearer than ever before; the eternal revelation of God, more luminous from year to year; the deep spiritual life of Christianity. Now the gospel is "not an alien in the world of thought," not an exotic in an uncongenial climate, not an exception in the order of the world. Now, God is not the despair of reason, or the Chief of the world's police, but the ever-present power, the innermost life of things—"Our Father," not the infinite Wrath; our Father, boundless in love and patience, and producer of good. Now, Christ is not chiefly exceptional in history, God and man, but God in man, the highest manifestation of God incarnate in humanity; and the race I love, and for whose welfare all my manhood's years have been given, is not by an instinctive impulse groveling to destruction, and dropping by myriads into hell, but moving on, from good to better.

"Step by step, stage time began,  
We see the steady gain of man."

We also see the race possessed of instinctive moral sense, and the law of God, it is making its slow way upward into conscious divine Sonship—a consciousness never so vivid as it is to-day; see the very heat of its passions transformed into finer energies from age to age. "For Evolution," as Rev. Dr. Fay, once said, "necessitates the constant direction, year the indwelling, the very incarnation of God in nature and life. He is in all things, is the life of all things, the sole directing power. There is unity in nature; there is transcendent meaning in life. God is ever-present, working towards great and perfectly intelligible ends. Not a disappointed, an exasperated, or even a pacified God; but the infinite, unchangeable, all-loving and perfectly competent, and in the largest sense, the all-directing God, inspiring and gradually glorifying mankind." O, heart of man, vexed by an irrational the-

ology, tossed and worried by doubts and fears, rest and be at peace.

"God's in his heaven,  
All's right with the world."  
And yet, man may co-operate with the Universal and the Eternal, in working out his own well-being, here and everywhere.

\*[NOTE.—There are five thousand feeble-minded children in the State of Indiana alone.—H. V. SWERINGEN.]

## AN EARNEST REQUEST.

Come, Let Us Reason Together.

THE TRUTH AND THE RIGHT—FUTURE EXISTENCE—THE EXERCISE OF REASON—CRY OF FRAUD WILL NOT DO.

"Dust thou art, to dust returnest,  
Was not written of the soul."

Truth has never antagonized, and never will antagonize, truth. Truth has ever been, and ever will be, in harmony with truth. The right has never antagonized, and never will antagonize, the right. The right has ever been, and ever will be, in harmony with the right. Keeping these postulates constantly in mind, we need have no fear of the result of the discussion of any question—scientific, political or religious. As long as neither of these departments of thought can claim the possession of absolute truth as an ultimatum, the discussion of their various questions will continue in obedience to the law of evolution.

Strange as it may appear, the question as to whether or not there is manifested at the present day any positive proof of a future existence, does not seem to engage the attention of the pulpit. If it did, the new does not get the benefit of such attention. What more engrossing question could the pulpit discuss, since one of its eminent representatives, Bishop Foster, confesses that he does not know that death does not end all?

There is a large and rapidly-increasing class of people who positively declare that they do know that death does not end all. These people are called Spiritualists, who are ever ready to sing with Bryant:

"Beside the massive gateway, built up in years gone by,  
Upon whose top the clouds of eternal shadow lie,  
While streams the evening sunshine on quiet wood and lea,  
I stand and calmly wait until the hinges turn for me."

"Mark the joy, the terrors; yet these, within my heart,  
Can neither wake the dread nor the longing to depart;  
And, in the sunshine streaming o'er quiet wood and lea,  
I stand and calmly wait till the hinges turn for me."

#### THE EXERCISE OF REASON.

Now, my Christian friend, materialist, agnostic, or other skeptic, let us consider, seriously, the subject of Spiritualism. Let us reason together upon it. Surely you exercise the God-given gift of reason in all your affairs of life, business and educational, why not exercise it likewise in the consideration of matters religious and spiritual? You certainly do not want to know the truth any more anxiously and earnestly than I do. I have no more desire to be deceived or deluded than you have. If I have reasoned unreasonably; if I am in error in regard to the truth of Spiritualism—I want to know it, and it is your duty, as a brother, to labor with me until I see my error; until the clouds of ignorance which now obstruct my mental vision, have wholly disappeared and the clear light of truth shines in upon my benighted mind.

#### "WORKS OF THE DEVIL."

If you are a minister of the Gospel, your duty to enlighten me upon this subject is most solemn and imperative, since you consider my soul lost if not so enlightened. You were ordained to preach the Gospel—not this or that particular part of it, but the Gospel. If that Gospel gives any support to or teaches the truths of Spiritualism, it is your solemn, bounden duty as an honest man to so proclaim it. If that Gospel unequivocally condemns Spiritualism as untrue or "the work of the Devil," it is your solemn, bounden duty to so proclaim it from your pulpit, and upon every suitable occasion, out of it, for it is clearly your province to "destroy the works of the Devil."

No intelligent, accountable man or woman in the ranks of Spiritualism today has any opinions upon the subject of Spiritualism, or upon any other subject, which he or she will not promptly and radically change if convinced by reason and evidence that those opinions are wrong. Why, therefore, should the orthodox pulpit and press become, and dodge the subject, when there is so much of this particular "work of the Devil" to be destroyed? Not only so, but this particular "work of the Devil" is rapidly on the increase, as is frankly acknowledged by an orthodox tract now before me as I write, and which is thus far the only and yet rare method adopted by the church to head off or destroy this particular "work of the Devil."

The pulpit never fails to embrace an opportunity to raise its voice against intemperance and all other "work of the Devil," but is strangely reserved, and reluctant upon "devilish Spiritualism." Sly sneers, jeers, ridicule, quiet denials of its truth, unaccompanied by

proof and made privately by the preacher to known individual members of his flock, are no longer satisfactory to the flock. The very hush and silence with which such denials are frequently made have aroused the suspicion of the flock that the subject is being kept back, or that the preacher himself, with or without any experience thereof, is of the opinion that "there is something in it."

The increased general intelligence of the flock is beginning to wonder why the preacher does not openly and frequently, from his pulpit and out of it, oppose with all the force and energy of his being, and the weight of Scriptural argument, logic, reason and common sense, this particular and rapidly-increasing "work of the Devil," known as modern Spiritualism.

#### FACTS OF SPIRITUALISM.

Now, my Christian friend, I will state my own individual position on this subject, and I would be truly grateful to you if you would aid me in its study for all there is in it. I am in possession of a great many facts—clear, clean-cut, many karat gold and diamond, without blemish, distinct, absolute facts—which I can account for upon no other hypothesis than that my deceased relatives and friends have returned from that country from whose bourne, it has been said, no traveler returns, and communicated directly with me in various ways.

It is not necessary for me to detail even one of those facts. If you have no confidence in their mere announcement, you would have no confidence in one or more of the facts detailed. I cannot render my personal experience absolutely clear or satisfactory to you. You will be obliged to gather your experience as I have gathered mine—by honest, thorough, unprejudiced investigation.

Now, I submit in all candor and earnestness, are not those facts worthy of all consideration? Are they not valuable, important, amazing, wonderful? Are there any other facts that will compare with them in point of engrossing importance to the human race? Must we treat them with silent contempt, repudiate them because we as yet hardly know what to do with them, or because they seem to upset many of our old religious and scientific ideas? I frankly confess that they have capped the climax of my realm of thought, and their amazement has led me a thousand times to question their reality, to pronounce them impossible, to seek some other than their spiritualistic explanation.

#### CRY OF FRAUD WILL NOT DO.

It will not do, however, to say that I have been deceived, deluded or imposed upon by fraudulent mediums or magicians, because no one of this class could possibly communicate to me intelligence known only to me and the invisible source from which it emanated—that is, the mentality, the conscious ego which once expressed itself to me through a physical body which is now, in some of the instances at least, reduced to dust and ashes. One notable instance which I have already recorded, is that of an Irish inmate of our county asylum, "Mike," whose body I helped to reanimate for purposes of dissection in 1878. He returned to me through several different mediums and told me all about it. Magic and fraud utterly fail to account for this and similar facts.

It will not do to say as the church as a whole declares, that "it is all the work of the Devil," for that explanation is as hard, if not more difficult, to accept than the Spiritualistic. It implies the existence of a personal devil, which is a question by no means settled, even in the minds of some noted theologians. It gives to the Devil a far greater knowledge, power and influence among men than is seemingly exercised by God Himself.

The phenomena of Spiritualism being frankly and emphatically declared real and genuine by several orthodox tracts I have examined, which base their explanation of those phenomena upon the well-worn "Devil theory," if the latter fails to prove satisfactory, as it certainly has failed to so prove, even to a few eminent pulpites, the church will be obliged to look elsewhere for a solution of this most perplexing problem. Already some of the more prominent ministers are seeking to account for the phenomena upon the basis of "natural law," without any regard to Spiritualism whatever. Anything to beat Spiritualism!

#### EMBARRASSING POSITION OF THE CHURCH.

In what a most embarrassing position the church is placed upon this question! Did you ever think of it, my Christian friend? Suppose, for the sake of the argument, that all these phenomena were produced by the Devil, would it not be the duty of the clergy (a la Rev. Mr. Parkhurst) to investigate them thoroughly in order to antagonize them intelligently?

How are the ministers to "destroy the works of the Devil," unless they become thoroughly conversant with those works, and able to "meet the Devil on his own dunghill"? How are they to know how to meet this great question unless they obey the scriptural injunction to "try the spirits"?

#### MUST MEET THE ISSUE.

From the fields of scientific investigation we bring to the church a series of undisputed, amazing, wonderful, dazzling facts, and ask it to give us some theological light upon them, and all we receive in reply is "fraud or Devil." It will not do, my Christian friends; it will not do. You must meet the issue fairly and squarely. It will not do to say that Spiritualists

are all crazy, lunatics, cranks, mad, for this was said of Galileo, Copernicus, Harvey, Jenner, Columbus, Fulton, Cyrus Field, Morse, Gray, of Jesus Christ himself, and of very many to whom the world is indebted for its progress. There is not the faintest shadow of argument in these senseless charges.

It will not do to say that Spiritualists are free-lovers, ignorant, degraded, not respectable, for they will compare favorably with any other class of people on God's footstool. Neither is there the least argument in these charges.

It will not do for an orthodox preaching a gospel that abounds in errors, misrepresentations and contradictions, to say that many of the messages received from the Spirit-world are false and contradictory. We do not claim that the Spirit-world is perfect, especially the lower spheres thereof. A false, contradictory message from the Spirit-world may be as significant of proof of intercommunication between the two worlds, as a true and uncontradictory message thereof.

People living in glass houses shouldn't throw stones. Many of the laity would be glad to learn from the pulpit which of the two contradictory Bible statements concerning the latter end of Judas is the correct one. In one account it is stated that he cast down the pieces of silver in the temple and went and hanged himself. In another account it is stated that he purchased a field with the reward of iniquity (the silver pieces) and, falling headlong, he burst asunder in the midst, and all his bowels gushed out. It is difficult to reconcile these two statements. Both of them surely cannot be true. I hardly think Judas could have felt sufficiently able to hang himself after his bowels gushed out, and it certainly seems out of the question that he could have done so before.

It will not do to say that "odds force," "psychic force," "unconscious cerebration," "electricity," "mind-reading," "magnetism," "natural law," etc., are the causes of spiritualistic phenomena, without accompanying the assertion with positive, satisfactory demonstrations of their truth.

Each one or all of these so-called causes may be connected with the production of the phenomena, but do not constitute their essence, their primary cause, their *vis a tergo*; that something back of all of them that makes use of them for the production of the phenomena.

Neither of them, however, communicates intelligence to us that we recognize as that which was once in possession of and animated friends long since departed.

#### NOTHING IS SUPERNATURAL.

We have no doubt whatever that all spiritualistic phenomena are manifested in obedience to and in accord with natural law, for we accept nothing as supernatural.

We believe that all the so-called miracles recorded in the Bible, if performed at all, were performed in perfect harmony with natural laws not yet understood, but which are gradually coming to the light by the process of evolution. Natural law alone, however, does not constitute nor explain spiritualistic phenomena. I "think" in accord with its obedience to, and by the aid of a natural law of my being, but that natural law does not constitute my thought; it is not the essence, the substance, the primary cause of my thought.

Thoughts are things, equally with the natural laws by which they are manifested. Neither the batteries, nor the keyboards, nor the wires constitute the telegraphic message transmitted. They are all simply means to an end, necessary accessories, conditions for the proper execution of the natural law; for the accomplishment of the object of their creation; the transmission of intelligence from intelligence to intelligence.

#### THE QUESTION OF QUESTIONS.

It will not do to ask: What good has Spiritualism accomplished? but rather: What good may it not accomplish, when given a fair opportunity? What will its harvest be? What are its future possibilities?

It will not do to say: Spiritualism has built no churches, colleges, hospitals, universities, not even a "little red schoolhouse." As argument, this is all rot. What had Christianity accomplished during the first half-century of its existence? The question of all questions connected with the subject is: Is Spiritualism true?

It is clear, then, that our Christian friends and other skeptics have not as yet succeeded in supplanting the Spiritualist's explanation of his phenomena, or in offering any theory of them that will stand for a moment his criticism. Until the church thus succeeds, however humiliating to their vanity and dignity it may be, they should, with becoming modesty and patience keep their temper while being obliged to observe the rapid spread of modern Spiritualism.

DR. H. V. SWERINGEN.

The usual fortune of complaint is to excite contempt more than pity.—Johnson.

After his blood, that which a man can next give out of himself is a tear.—Lamartine.

The life of the imagination, as of the body, disappears when we pursue it.—Witt.

Vice is contagious, and there is no trusting the sound and the sick together.—Seneca.

I have enjoyed the happiness of this world; I have lived and have loved.—Schiller.







## FOREGLEAMS.

## A Prophecy of the Dark Continent.

Given Through the Trance Mediumship of Dr. W. P. Phelon.

Our subject to-night is of the land of flowers, the land of the Nile. It has always been considered a most important point to the nations of the North, the East and the West. The glory and power of her past is amply testified by her magnificent ruins of temple and palace and city; by the present fertility of her soil, and even by the depth of degradation to which her people have descended without extinction, because of the potency of the ancient knowledge still brooding over the river and the desert.

The African continent—of which this small portion is thus segregated, and named Egypt, the Inexhaustible—has but little in the way of historical record to offer this generation; but Egypt itself, the theme of the historian, the poet, the painter and the sculptor, as far back as man was able to leave any record behind him, has been deemed, and justly, of marvelous fertility and exhaustless resource. For two thousand years it was the granary to which the nations of Europe turned for supplies. It was from this land, overflowing in production, that the nations of the East and West alike looked for a constant stream of the supplies necessary for the very life they held upon the planet. But these supplies were given out under such circumstances as to show that they were the minimum and not the maximum. This Egypt that overflowed with population, the Egypt that sent its soldiers into every known nation of the earth for conquest, and whose armies brought back spoils innumerable from the richest cities of other lands; this Egypt, so abounding in cities that the land itself seemed one vast city, whose temples and palaces present even to the thought and inventive talent of your day such perfection of art, architecture and invention, as you yourselves cannot conceive of the outcome of the present, cannot equal, and have not attempted to rival, this Egypt, filled to overflowing with the wealth of the world, a result of the incessant inflow of currency of exchange from other nations, for the products of the land of the Nile, is the country I desire to recall to your minds as a symbol of the continent of which I am talking. This little corner, enshrined in deserts, watered by the mighty river flowing North, has in part foretold for us the coming story of the mighty continent; this land set between two seas, of which it is a small part. Thanks to the mighty angels, the days of its liberation are at hand.

They who in the ancient days dwelt in Atlantis, in the North lands or in the South lands, as they had opportunity, drew upon this continent of so-called darkness, because the unknown far exceeded the known, for all that was considered most valuable in decoration and in all decorative arts. From this continent has come ivory, gold, gems and food products innumerable; and that which was most valuable of all, the bone, sinew and muscle of the living man, that, under the lash of the overseer, has produced here, there, all over the earth, results at which man, even to-day marvels. For not only has this land been filled to overflowing with that which belongs to the inorganic, as esteemed by man to be of inestimable value, but it has produced without stint living forcefulness. This is the power that can be trained and used for all purposes everywhere. It was human flesh and blood, inspired by the spirit, but under so deep a cloud of ignorance and simple-heartedness that, as the animals are docile, so were these men docile. They were driven in crowds into all quarters of the world. They were trafficked in by those who were only friends to themselves, by their rulers, their leaders, and by their own friends. Thus that which might have been held in abeyance. They themselves brought up under the torrid rays of the blazing sun, with the earth pouring out to them in all its fullness whatever was necessary to life, thus making the living simple and easy, sought nothing beyond. There has been no obstruction to the bountiful supply. There has been no limitation by which concentrated spirit force, turned back upon itself, would increase its power of evolution along the lines of unfolding and advancement towards the knowledge of the real and true. But they who had gone out from Egypt into the Invisible; they who, as their predecessors, had dwelt during earth-life in the halls of Atlantis, knew of the tremendous secrets of the Dark Continent, so overwhelmed and overclouded. These have sought eagerly and persistently for its liberation and freedom.

These, acting from the spirit-side of life, incessantly urged upon that colony of Atlanteans which had inbred into the native strength of the North, now known to you as Britons, as there was opportunity, to lead as traders, the original occupation of the Atlanteans, abroad. Thus, it has happened that wherever there was a chance to inspire, to lead up, other races who were waiting for light, which shall build the road of iron from the stations of the Britons on the Southern point of the continent, even the great lake, which is the beginning of the mighty river, running to the North. The time has come; it is already finished and numbered, when the sound of the elemental that pulls your caravans over the iron roads, with its awful screech and scream, shall waken the jungles and forests of the center of the dark continent; dark no longer, for the elemental force that carries forward in its train these symbols of unfoldment, will bring, as it has brought elsewhere,

communication and new infusion of blood; a new nation and a shortening of distance. That which has been unknown hitherto; that which has seemed so far distant, so wrapped in gloom, will become as open as the day. If Egypt could always supply without end, then will the continent itself become the granary and treasure-house of the whole world. There will be no necessity that any vegetable products be raised anywhere else in all the wide world. There is here, sufficient fertility, sufficient spaces of soil, sufficient surplus to give to all the earth, from year to year, whatever they need of food from this continent alone. Nor is this all. It holds in its bosom gold enough to outweigh and outvalue, many times over, all the gold that has ever yet been put into circulation. Its hidden silver exceeds the silver of all the world else. The jewels are without number, until they shall become almost as valueless as the common stones of the earth. There is neither end nor limit to this treasure storehouse of the world. The key is already turning in the lock that will make this a free gift to the world.

But, as this is true, as there is coming for the world so much that is of value, there also comes with it the terrible curse of desire for sole possession. The Britons will not hold this possession undisturbed, when the other nations of the North shall see, even in the dim perspective, the possible outcome. Unless there shall be a feeling that good for one is good for all—that the acquisition of one nation is really the acquisition of all nations, then man may succeed by a flood of blood in preventing, for a time, the advancement of the unfolding and development of this, the treasure-house of the earth. This, too, is part of the complications of the closing years of the century, which will set by their ears, through their selfishness, men who otherwise would have lived in harmony and peace. The golden apple in the ancient days was famed to have set even the gods at variance and deluged the world with blood.

Thus, all the more does it lie in the hands of the Brotherhood, with all its power, by its strong forces, to reach forth into the Silence, striving to bring about friendly action and a close unity. They must seek peace instead of war, and recognize that whatever is brought into the visible by the action of any nation, past or present, shall be considered as worthily developed, in behalf of the great family of nations. Let us, so far as we may, do the Britons speed in that which they do, knowing that they cannot hold longer than the earth-life, that which they may seize upon. The nations cannot go beyond the individuals of which they are composed. That which the single person may do, he can but give to his time and to his nation, when he shall lay aside the body. Nor is it for you to worry yourselves, neither to set yourselves up to judge the actions of those who in the flesh may do the things which we know even are error, for the overruling of the outcome is constantly towards the perfection of the highest.

So let us, as a brotherhood, hail the day when the richest and the most fertile and the most glorious of all the continents shall pass out from the cloud of darkness and ignorance into the full light of development and unfolding. This is the wish of those who in the invisible have labored long and earnestly for its accomplishment.

## SOUL LOVE.

Oh, pain-racked lives! Though darkness be your night,  
The ministering angel hosts will lift your souls;  
And, in the darkest moment of your life,  
There shall arise a guiding star of peace.  
To flood with love-hued rays the midnight watch.  
Poor, weary feet! Along the stormy way  
Of earth's rough road, a crystal stream shall flow.  
And soothe in cooling waves your thorn-pierced wounds.  
Till ye are healed and blessed with strength renewed.  
Till ye can smile: "Thy will, not mine, be done!"

Stay, wanderers, stay! Undying is the flame  
Which fills the eternal lamp of heavenly love.  
Rise, and look upward, look! Heaven's white-robed guards  
Are close beside ye, though in night ye roam.  
To show death's valley blooming thick with flowers.  
Peace—dying ones! Though dim may grow your sight  
And feeble still the spark of life may burn,  
Celestial goodness, born of love's high Lord,  
Will shed a calm upon your troubled souls.  
To waft your thoughts beyond the furthest stars.  
Hush! Fold your hands in meekness on your breasts,  
For, as the earth-light fades away, your eyes  
Will view the immortal splendors of heaven's spheres  
Descend with angels fair to bear ye home,  
Where peace and love will wreath your brows for aye.

## DEVOTION.

Sydney, New South Wales.

**BOOK REVIEWS.**

**A NEW DEPARTURE.** By W. K. M. Boston: Arena Publishing Co.

This volume treats of the interpretation of symbols used in the New Testament; the several phases of life; the creation; the birth, resurrection and second coming of Jesus; the flood; interpretation of the Book of Revelation. The thoughts seem to partake of Swedenborgian symbolism in its interpretations of Scripture and its presentation of what to its author appears to be the truth. The work evinces much study and thought, and is interesting to the student of religious ideas, by whom it may be read with profit.

## Married.

Miss Edna Willis, of New Boston, Ill., to Frank Reynolds, of Alledo, Ill., and Miss Ida Willis to Mr. Frank Riddell, of New Boston, at the home of the brides, by Rev. J. C. F. Grumbine, Sept. 12, 1895.

What destiny sends, bear! Whoever perseveres will be crowned.—Herder.

## ANALYSIS OF THE SITUATION.

## "Be Sure Your Sin Will Find You Out."

CALM WORDS IN THIS HOUR OF STRIFE—WORDS OF WARNING AND A PLEA FOR HONESTY.

TO THE EDITOR:—To the true Spiritualist, who possesses personally a knowledge of the truth of his beautiful philosophy, science and religion, and endeavors to live up to the teachings thereof, the reports of exposure of fraud, such as those that have come from Casadaga this season, are indeed humiliating, even sickening in the extreme. The one redeeming feature in regard to these exposures is that they were planned and prosecuted by the management of the camp, officers who are determined to protect Spiritualists and investigators from being imposed upon.

While I am quite convinced that several of the parties detected in practicing fraud possess genuine mediumship, their guilt in combining the spurious with the true coin will ruin their influence and reputation among honest investigators as well as Spiritualists. How strange it is that mediums will yield to the temptation of adding the fraudulent to the genuine. They certainly ought to know that they will be discovered in their tricks sooner or later. It is only a question of time when their sin will find them out. While it may be true of the American people that, as Benjamin said, "they liked to be humbugged," it is not true of Spiritualists or investigators, and nothing is better calculated to obstruct the progress of Spiritualism than this infernal humbuggery. At a time when we are trying to persuade our people, the laity, to contribute to a fund for the protection of our mediums, many of the latter are themselves contributing by their actions to the creation of a sentiment adverse to the enterprise. Working directly against their own interests. How short-sighted they are! They may pursue a fraudulent course for some time undetected, and profit thereby in dollars and cents, but the time of detection is sure to come, when "Othello's occupation will be proved," the genuine with the fraudulent manifestations, the former must necessarily suffer with the latter.

Mediums ought to know that not even Spiritualists are all fools. Indeed, they are harder to fool than the investigators, because they have learned to discriminate at a glance almost the true from the false. It is because they frequently get a mixture of the two that they indulge the false, which, however, is wrong. There are plenty of mediums in this country that would spurn with the most unbounded contempt the mere suggestion of practicing fraud. There are thousands of grand mediums in the land possessing wonderful powers that the Spiritualist world knows nothing of, and never will, until much less fraud is and never will be tolerated. These mediums are steering clear of the Spiritualist movement, and are practicing their powers quietly within known circles of friends without any money consideration. Let a detective force be organized at every camp, and the very moment it becomes absolutely convinced of fraud, no matter how much of the genuine may be mixed up with it, give the perpetrators thereof their ticket of leave from the grounds. There is no use in fooling about this matter. The camps should mean business. Let it become pretty generally known that every Spiritualistic camp in the United States has a committee whose duty it is to prevent the investigator from being imposed upon, and the number of investigators will be largely increased.

I think that no materializing medium should be allowed on any camp ground to give seances, whose forms do not either materialize or dematerialize, or both, in the full sight of the circle. If a single one such phenomenon in every seance should occur it would be sufficient proof that this particular materialization at least was no fraud.

H. V. SWERINGEN.

## LOVE THINE ENEMIES.

'Tis easy to feel kindly toward my foes;  
They're such through my shortcomings,  
or are those  
Who know me little or who know me wrong.

In either case it grieves me, and I long  
To have it otherwise; their enmity  
Engenders none in me.

If there be others whom self-interest  
Impels to vilify me as the best  
Excuse for their offenses, why should I  
At their revillings in passion fly?  
Nay, they amuse me, for such enmity  
Is but best flattery.

But there are others, whom to love  
would be  
Impossible and contradictory.  
They constitute a festering disease  
Which flows the social body. These  
Like him who died, the Pharisees  
berate,  
I claim the right to hate.

That wretch is one who, when a maid  
confers  
On him her high and secret favors, stirs  
The tongue of scandal 'gainst her in return;  
And they are others who their offspring  
spurn  
When gotten out of wedlock, and  
because  
Not theirs before the laws;

The rich who can contemplate, unconcerned,  
The sore distress of thousands who have  
earned  
The wealth they dominate; the politician  
Who sells the people's welfare for position;  
The priest who would the opening truth  
o'erthrow  
With what he does not know;

In short, the monsters of whatever kind  
Who stay the evolution of mankind—  
He doth naught but righteousness who bans—  
Not them who are his enemies—but  
man's.

These cancerous outgrowths of our  
social state  
'Tis privileged to hate.  
—Miss Menander Dawson, in Twentieth Century.

Health, comfort and happiness abound  
In homes where "Garland" Stoves and  
Ranges are used.

The unaffected of every country  
nearly resemble each other.—Goldsmith.

## THE HOME OF THE POPE.

## Rome Is Not For Sale to Him.

THE CHICAGO TRIBUNE'S VIEW OF THE SITUATION.

Among the many interviews upon the question of the political independence of the Pope, printed in the Tribune, is one with Mr. W. J. Onahan, one of the most prominent and influential Roman Catholics in Chicago. The substance of Mr. Onahan's interview is contained in his statements (1) that "the City of Rome was stolen from the Pope twenty-five years ago, and that if it were bought and given back to him there would be no assurance that it would not be stolen again;" (2) that "the Pope is a prisoner," and cannot walk or drive abroad without being insulted; and (3) that the Catholics of this country all believe the Pope "needs political independence."

As to Mr. Onahan's first statement, it may be replied that Rome could not have been stolen from the Pope, because the Pope has never really owned it. He has never had a valid title to it. The Roman citizens never gave themselves and their city to him. He has been usurping political functions which the people of that ancient capital of Italy have never conceded to him. The Popes have traced their title to Charlemagne, who was a robber chieftain. He conquered Rome with sword and spear, and delivered over to the Roman citizens and city to a Pope of his own time without their consent.

That is not a valid title to Rome, and there never has been, with the consent of the citizens, any exercise of political power by the Chief Priest of Catholicism. If the Pope is the direct descendant of Peter, and if Peter is the "rock" upon which the church was founded, then the case against the Pope politically does not stand upon Rome, but upon the stronger, for Christ solemnly declared that "this kingdom was not of this world," and that his followers should render unto Caesar the things that are Caesar's—viz.: political supremacy.

Mr. Onahan's second statement, that the Pope is a prisoner, and that he cannot walk or ride abroad without being insulted, is mere rubbish. No one can set foot in the Vatican territory without the Pope's permission. He has complete independence there, and he maintains it with a hired Swiss guard. In that area of several hundred acres, containing St. Peter's and other buildings, and thousands of church officials, the Pope has absolute control. There is no one to insult him. If he owned Rome and the people were deprived of their home rule, even Catholics would insult him; but he was never from than he is now from such a possibility. If he were so disposed, he could grasp all over Italy, and the zealous members of the church would receive him with enthusiastic acclamation. He could visit every European capital, and everywhere would be received with courtesy. If any one were to molest him, it would be one of the irresponsible class of fanatics or anarchists who seek to interfere with Kings or Emperors or Presidents on their travels. To claim that he is a "prisoner" is sheer nonsense. A prisoner is a person incarcerated against his will. The laws of Italy give the Pope as much freedom as the King possesses, and he can go abroad with as much style and splendor if he be so disposed.

As to the third statement that the Catholics of this country believe the Pope needs political independence, what do they think of the people of Rome? Do they think that those citizens are entitled to political rights? Why should it be necessary to dispossess them of their political liberty in order to make of a priest a political autocrat? It is well enough to say that Rome cannot be bought; it would be more correct to say it cannot be sold. The Roman people are not cattle or sheep to be bargained and sold. If the King of Italy were to turn Rome over to the Pope, he could not hold it twenty-four hours unless he had a large army at his back to shoot or bayonet the citizens. The Catholic authorities, however, should disabuse themselves of the preposterous idea that Rome was stolen from the Pope. It was not stolen from him, because the Pope never lawfully owned it. But it was forcibly taken from the Roman people by Charlemagne, and the stolen property was given to the Pope. They should be satisfied with the spiritual power of the Pope, and will have to be, for in this nineteenth century of progress it is unthinkable that Rome ever again will come under the domination of a Pope who has usurped political power.

## DREAMS IN THE GLOAMING.

Soft and low, as the vibration sweet  
Of wind-swept Aeolian strings,  
The breeze that kisses a fairer clime,  
A note from its rare music brings.  
The rhythmic hymn of an unseen sea  
Drifts up to us with cadence strong,  
And sweeps the bars of the restless soul  
Like the strains of a buried song.

When the sunshine hides in the gloaming,  
How we dream in the fading light  
Of treasures that on the ebbing tide  
Drifted out from our tear-dimmed sight—  
Of voices whose tones were caresses—  
A child with a flower-fair face;  
Another, just budding from girlhood  
Into woman's willowy grace.

The boy who reluctantly faltered  
Where his feet pressed the bridge  
whose span  
Had touched all his brave, boyish ardor  
With the broader vision of man;  
Of parents whose dear, tender faces  
Blossomed out in the deepening gloom,  
Till the glory that comes from afar  
Floods the slowly-darkening room.

And love, with a trust that is perfect,  
Tunes the ear to the music sweet  
That breaks through each tremulous shadow  
Where this life and the other meet.  
Through the silence the unseen waters  
Drift nearer, yet never to this side,  
And we wait in the dusky shadows  
The dip of the ebbing tide.

ELLA TAYLOR STAPLES.

How little do they see what is what  
frame their hasty judgment upon that  
which seems.—Southey.

The only sin which we never forgive  
in each other is difference of opinion.—Emerson.

Care is no cure, but rather corrosive  
for things that are not to be remedied.  
—Shakspeare.

## NATIONAL CONVENTION.

## Convention of the National Association at Washington, October 15, 16, 17, 1895.

TO THE EDITOR:—It is with pleasure that I announce that the Central Traffic Association and the Trunk Line Association have granted rates for those desiring to attend the great convention, on the certificate plan.

We shall be unable to secure rates west of the Mississippi River, the boundary on the west being the Mississippi and Illinois rivers, and the west line of Cook County, Ill.

Rates secured, however, as far west as Burlington, Keokuk, Quincy, Hannibal, and St. Louis. The southern boundary is the Ohio river, but rates can be secured from all points on either side of the river.

It is very important that each person desiring these rates understand these facts: You must purchase a ticket to Washington, D. C., paying for same full fare. On your request, the ticket agent will issue to you a certificate which you must present to the secretary of the Association at the convention hall, and after he endorses it it will entitle you to purchase a ticket for the return journey at one-third the usual fare.

Now, please remember that you must ask for a certificate ticket to the National Spiritualist Convention at Washington, D. C. If you do not secure this certificate when you purchase your ticket, you cannot secure any reduced rates whatever for the return trip. Tickets will be sent at the place of meeting for the return trip, at one-third of the first-class limited fare, to those having certificates.

These tickets will be on sale, to come, three days before the convention assemblies, and will be good to return on three days after the convention adjourns, Sunday not counted. Certificates are positively not transferable.

Remember also this one fact about securing certificate tickets: You must apply for them at least fifteen minutes before the train you wish to take is to leave, as the ticket agent must have a chance to make out the certificate.

So, please remember and not rush into a depot at the last minute and demand one of these tickets, and then, because you cannot get one, blame the railroad and N. S. A. officers.

No refund of fare can be expected because you fail to secure these tickets.

If certificate ticket cannot be secured at starting point, parties coming from the far West can journey to the first place inside the boundaries above mentioned and then purchase a ticket to Washington from that point.

The announcement in regard to New England rates will appear later. No rates can be secured from the South. The Trunk Line Association will accommodate all friends over its lines. Comfortable rooms can be secured for a dollar a day and sometimes less, and there is an immense number of restaurants in this city where good food can be obtained as cheap as in any city in America.

Through the kindness and liberality of Brother Francis, THE PROGRESSIVE THINKER will contain announcements from week to week in regard to the great convention.

The N. S. A. is constantly increasing in membership, and granted four new charters last week.

The convention now promises to be the largest ever held in this country, and the most enthusiastic.

Come to the great convention and bring your friends.

FRANCIS B. WOODBURY, Sec'y.

P. S. The secretary will endeavor to arrange brief excursions to the various public buildings—White House, Treasury Building, Patent Office, Dead Letter Office, etc., and the day following the close of the convention arrangements can be made to visit Arlington, Mt. Vernon and many points of interest in and about Washington. F. B. W. Washington, D. C., Sept. 6, '95.

## Sleeping Apart.

More quarrels arise between brothers between sisters, between hired girls, between clerks in stores, between hired men, between husbands and wives, owing to electrical changes through their system, by sleeping together night after night under the same bed-clothes, than by any other disturbing cause. There is nothing that will so derange the nervous force as to lie all night in bed with a person who is absorbent in nervous force.

The absorber will go to sleep and rest all night, while the eliminator will be tumbling and tossing, restless and nervous, and wake up in the morning fretful, fault-finding and discouraged.

No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law. LAWS OF LIFE.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Religion of the Future." By S. Wall. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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"The work of the honest pastor is the most curious and the most powerful thing of the kind just yet produced."—Paine and Voltaire had never, but Jean Meslier had none. He keeps nothing back, and yet after all his words are not that there should have been one priest who left that testimony at his death, but that all priests do so.—James Parton

## ADJUST FAMILY DIFFERENCES.

## Bad temper is often merely bad digestion.

Many quarrels attributed to adverse dispositions are due to disordered livers. Ripans Tabules adjust family differences, and would prevent them, which is better, if taken in time.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

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## OF

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## —AND—

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1990

Christian doctrine of the trinity? Question must be answered in the affirmative. In a council held by his disciples, after Buddha had passed away, a council held for the purpose of settling his doctrines in a pure and settled form, one of the most enlightened of his followers, Kashyapa, arose and said: "You have spoken well, oh, Master. Neither is there any conflict among us on the meaning of religion. For the Blessed One possesses three personalities, and every one of them is of equal importance to those is the Dharma Kaya. There is Niranana Kaya. There is Sambhoga Kaya. Buddha is the identical truth, eternal, omnipresent and immutable; this is the Sambhoga Kaya which body is in a state of perfect rest. Buddha is the all-loving teacher, the shape of the beings whom he teaches; this is the Nirmanaya Kaya, the physical body; Buddha is the dispensation of religion; he is the spirit of the Sangha, and the spirit of the commands which he has given in his sacred word, the Dharma; the Dharma Kaya, the body of the excellent Lord."

The few short excerpts from this which we have been able to present suffice to show that the two religions of the world exhibit striking coincidences in their ethical basis, as well as in the application of their faith, although their modes of systematizing dogmas are radically different. The compiler's belief, however, that a comparison of the many notable agreements between Christianity and Buddhism may prove fatal to a misconception of the religion of the East, in the end, only help to our insight into the essential of the teachings of the gospels. Emerging out the nobler Christianity, it aspires to be the cosmic religion of universal truth.

M. W. H. H.

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## AFTER DEATH, WHAT?

## A Non-Churchy View of the Question.

ANSWERING THE QUESTION FROM A THEOLOGICAL STANDPOINT, AND NOT FROM THE GOSPEL OF JESUS—VIEWS OF THE WRITER.

TO THE EDITOR:—In one of the issues of THE PROGRESSIVE THINKER, you gave the answers of fifteen ministers, including Rabbis, etc., representing almost every phase of the modern Christian religion, and the Jewish doctrine concerning answers to the following questions: After death, What? What constitutes the punishment of hell? Answers to these you have kindly given your readers as copied from the Chicago (Sunday) Tribune.

As your paper is beyond doubt, the fairest journal that ever has published both sides of the great questions that pertain to the present, and future life, the spiritual and natural existence of humanity, as we find it on earth, and your determination to get at the truth, regardless of any person, or opinion, to my mind, creates within me the belief that THE PROGRESSIVE THINKER, is the very best medium of all others to handle the vital issues of Spiritualism, science, theology, religion, or anything else, that is, that which enlightens the world. I therefore take the liberty, as one of the sons of the father of all life and being, to claim some space in your important journal to dispose of the question propounded.

In the first place, every one of the reverend gentlemen who have answered the questions, did so upon a theory which is based upon theology, and not upon the gospel of Jesus Christ, nor upon truth itself.

This conclusion is a true one, because every answer is not predicated upon anything which is verified by the gospel aforesaid, neither are the answers given by argument of theology, or the doctrines of any of the churches as presented by the said reverend gentlemen.

It is a violent presumption on the part of any one to attempt, in the year 1895, almost 2,000 years after Jesus and his apostles, disciples and followers were martyred, crucified, and the gospel they taught superseded and subjugated by human laws, and in the place of the gospel, we have a law to rule our actions, while we can only profess the gospel, to be compelled to read and listen to a theology which interprets to church members the gospel, as the law interprets them, politically, religiously and otherwise.

I say it is inhuman, and a shame upon the present intelligence and higher thought of the spiritual life within man and woman, to inflict upon our individuality and true freedom the idea of a hell, a personal devil, a literal place of torment hereafter, or any such false beliefs, and false doctrines that have, from their introduction in the first instance, by man, into what was a confiding people have been taught to believe was the very language of a personal God. I do not believe there is a personal God; neither do I believe there is a personal Devil, a literal hell, and a future state of punishment; consequently, there is to my mind no place beyond this earth-plane in which can be made truthfully to appear, by demonstration or experience, one moment of punishment after death or dissolution of the spirit and body.

The hell, the Devil, and future torment we read of, and these reverend gentlemen speak of, are the creation of religions, and not the creation of the scriptures known as the New Testament, neither are these things any more evil, bad or destructive to the universe of all good than the parent of them all, of whom Jesus declared when on earth, that Satan or the Devil was the parent of lies, and a liar from the beginning.

That being the truth, and negative to all that is positive, real, tangible and mind, it is also true that everything which this negation of all-truth creates is as false as its maker. Therefore, there is but one conclusion to arrive at, from all the evidence adduced; that after death, or the passing of the soul, spirit, mind, life, and love from the body, there is no fear, no law, consequently no punishment, for all is love and intelligence, which produces knowledge of true life (or true of life), and man becomes, in the future state, what he ought to be here on earth, and precisely what humanity will be whenever the gospel of the New Testament and the truth is accepted, and the people overcome law with the gospel, as the law now overcomes man by means of prisons, imprisonment by force of arms, ammunition, and a standing army, the truth.

The only hell there is to be found is here on the earth-plane. The only Devil or Satan is here on the earth-plane, enthroned and ruling, governing, and enforcing man-made laws in the place of the gospel. There is no gospel church on the earth, as Jesus Christ and his apostles taught, and consequently there is nothing for Jesus Christ to come to here on earth, nor is there anything for him and his saints to come here to judge. It all belongs to another head, another system, an entirely different government; one that Jesus Christ declared he never knew, a new government having usurped the place of the mind of our Father and Creator in the beginning, which systems, church, governments, principalities and powers are of the earth earthly and corrupt, which in these last days of their existence and end of the Christian age, is powerless to do or perform one solitary thing for the human race, save only what money will buy or do. Heaven is not yet on earth, but it will be, according to the promise of the Scriptures.

The joys of heaven are not a constituent portion of the earth-life, but it is possible to attain to those joys only through the passage known as death. Therefore, there is no opportunity to create a heaven unto man here on earth to create a heaven, because there is a law of force predicated upon fear, which does annihilate everything that dares to supersede its false, unholy and hypocritical functions. This force has falsely ruled this world for nearly two thousand years, and it is but recently that the people have begun to listen to the exposure of their cherished idol and image worship.

The joys of heaven are only known to persons who can live in a state of mind which controls their bodies and forms it according to the desires of their highest and purest thought. That condition

is attainable in the same way that Jesus Christ attained it, and in no other way. But whenever any man or woman denies the right of our present systems of church, State, government, education, or law, demonstrate by actual test that these things are wrong, and yet good in their way, that is, that they are inconsistent with and opposed to the truth and the gospel, we are called Spiritualists, atheists, skeptics and infidels. That is all very good, and we cannot expect anything better, higher or more exalted than the source from which such education came, which, according to the very gospel each one of these systems professes to own and follow. We know they do not do any such thing. Jesus was called an impostor by the same kind of religionists. We also know that such education is ignorance, superstition, bigotry, and does violence to all that is true.

And now I will proceed to show exactly what these systems are, and how they are created, and if it is true, how impossible it is for any one of sound mind, judgment, intelligence and knowledge to believe in such abominations and ungodly hypocrisy.

The church, or a church, is a religious organization, which is created by the issuance of a charter from the lawful authority of a State, territory or nation, in which said religious corporation wishes to do its work. This organization is powerless to perform any function known to the law, until it is thus created. By this charter it can do and perform all the things known to the law creating it, and its power becomes known, and its actions are recognized by the law as the legal and lawful church, which can sue and be sued, and do all the things which the statute law creating it has thus granted to it.

This creation is a mythical thing, a legal fiction. It has no mind, soul, spirit, intelligence, nor blood, nor feeling. It is made just the same way that a railroad corporation, a banking corporation, a mercantile corporation, or any other legal thing possible or known to the law is created. This church, thus created, forms a membership, which membership professes to be followers of the Lord and Savior Jesus Christ, the son of the living God, who died and arose from the dead for their salvation, and who will return to the earth again, in the same manner he ascended up into heaven, and claim this church and its membership as his own disciples, who have accepted his gospel as the last will and testament of the said Savior, and they will be permitted to dwell with him forever in heaven.

Now, this is a good profession, it is a good intention, formulated in a good mind and having a good purpose. But it is just as impossible to live, to act out, to possess and to be governed by that gospel in the life of mankind on this earth, as it is for error to create truth. It cannot be done. It is utterly impossible.

Because the law regulates, defines and governs in all things. The law allows any person to profess any religion he desires to, but that same law sets the gospel aside whenever it conflicts with the law. Here is one instance: The gospel forbids Christians going to law before the worldly people, but unless Christians go to law, just as other people do, they are powerless to enforce one single right they have under the law or the gospel. If a brother owes a debt, or has committed a wrong, the law requires church-members know that the church can do is to strike his name from the roll. He also knows that the constable can execute his property, according to law, to enforce any lawful judgment of the court, and strike down the erring one with impunity if he resists the officer by using force.

How much is that religion of profession worth? Nothing at all. It is a humbug, clothed in fine raiment, and sometimes it injures mankind more than anything else.

All our conversions for the past two thousand years nearly, have been, and will continue to be, conversions to the church, and not to the truth, as long as these systems of false beliefs and false doctrines rule the people, and Satan sits on the throne where Christ ought to be.

The law is made by the people themselves. They wanted it so, and they voted it so. It is a nice thing to look at, but it is not founded upon the enduring principle of eternal life taught in the New Testament. It is a religion of man. A Christianity without a Christ, a civilization of educated ignorance, which has outlawed the gospel and outdone the barbarisms of heathen lands.

Its end is money, and the power thereof, without any spirit, without any positive or real love for humanity, but a lust for everything earthly.

Now, at the approaching crisis of individualism against churchism, individualism against ignorance, and heaven against hell, we notice that the people all over the land are beginning to believe that the spirit, soul and mind ought to control the material body of man, and not the body to control the mind. Also that the clergymen are on the anxious-seat, and at the same time, preaching the same old doctrines that Jesus opposed, and they will continue to the end to do so, and think they are doing God's service. This is the greatest of all calamities: The worship of the beast, in the place of the true and the living God. HENRY D. SMITH.

## Chicago Camp-Fires.

IN BEHALF OF THE INDEBTEDNESS OF THE CHICAGO CAMP-MEETING.

Mrs. Brownell, No. 1 Hoyne avenue, Wednesday evening, September 25, musical, literary, tests.

Mrs. Jaquet, at 681 West Lake street, Thursday evening, September 26, test circle and entertainment.

Professor Arthur, in Mrs. Warner's parlors, 188 35th street, Saturday evening, September 28, hypnotism and its work on subjects present.

Geo. V. Cordingley, 2700 Indiana avenue, Tuesday evening, October 1, psychometric and test sociable, with dessert of fun.

Mrs. Hughes, 2517 Michigan avenue, Thursday evening October 3, Irish sociable and trumpet manifestations.

Professor Arthur, at 212 Dearborn avenue, Saturday evening, October 6, progressive high five party.

Admission to each of the above, 25 cents. Dancing and Hallowe'en parties are in preparation. Send in your announcements. GEO. B. WARNE.

That is the best part of beauty which a picture cannot express.—Bacon.

## OVER THE TELEPHONE.

## A Message That Came to a Wall Street Broker.

## A Brother's Voice From the Tomb.

## He Was Advised When to Buy and Sell.

EXTRAORDINARY EXPERIENCE OF TWO RESPECTABLE BROOKLYNITES WHO BELIEVE IN MIRACLES.

In this correspondence of two weeks ago was told the story of a real life drama, having its locale in Wall street. Perhaps the only beauty of that story was its absolute truth, but it served the purpose of arousing the story-tellers of Wall street; and since its publication I have been given enough material to fill a Sunday edition of the Inter Ocean with stories concerning the "street" and those who infest it. Unfortunately, the brokers are given to "drawing the long bow," and their tales cannot always be said to have a foundation of fact.

One day this week, while sitting in the private office of one of the big operators on the Stock Exchange, I was told a story which I am convinced was thoroughly believed by the gentleman who related it. Furthermore, as the incidents referred to were bits of his life, he was certainly a competent witness. As he is a steadfast believer in certain phases of Spiritualism, he finds it unnecessary to supply an explanation of the strange story. As for myself—well, I simply tell the story as it was told me, knowing, however, that at least some of its details are correct. In compliance with a promise, names will not here be given.

"For years I was the junior member of the firm of — & Co., my brother being the senior member. We did a general brokerage business, seldom entering the field of speculation on our own account. Between my brother and myself there existed an affection stronger and deeper than brothers generally have for each other. In fact, we seemed bound together in some strange manner, and it was at all times possible for him to impress his thoughts upon my mind. We understood each other instinctively. Of this we often spoke, and we wondered if the bond would be broken by death. It was agreed that the one first to die should, if possible, communicate in some manner with the other."

"Four years ago my brother died. I determined to continue the firm without changing its name, and for a time business continued in the old routine. "One afternoon, about an hour before the closing of the Exchange, I sat here all alone at my desk. My thoughts were vague, if I had any—my mind was in a thoroughly receptive condition. Then I was aroused from my lethargy by the ringing of the telephone bell at my side. The office boy should have come in to answer it, but, as he did not do so, I turned to it with the demand, 'What's wanted?'"

"The answer came: 'Buy 1,000 "Mop" for the firm's account and hold for a six-point rise.' "The voice was my brother's. Had he been alive I should not have hesitated a moment. But as it was I thought I was the victim of a cruel hoax and angrily demanded the name of the person who was talking."

"Upon receiving no answer I vigorously rang up 'central' and asked for the number of the 'phone that had just called me up. I was assured that my number had not been called within the preceding thirty minutes, and that if my bell rang it must have been the result of crossed wires."

"I concluded that my own imagination had deceived me, but I could not dismiss the matter from my mind. Missouri Pacific had shown no sign of strength for a month, and I had had a thought that were good reasons for expecting a drop in the market. Had I wished to speculate I certainly should have gone short of the stock."

"Well, to shorten the story, 'Mop' the next morning became quite steady, and in the afternoon advanced a point by fractions. Still I had no thought of buying. Within a week the stock had advanced six and one-half points and there it hung for nearly two months."

"Two weeks after my first experiment with the telephone I was again called up at a time when I sat alone here in my office. Before I picked up the receiver I knew what it was that would speak to me, but I had my feelings up and down my back when that mysterious voice directed me to sell Chicago Gas and to wait for a profit of ten points. I tried to ask for further information, but my voice failed me; I was as helpless as one paralyzed."

"When I had recovered I rang up central and asked if any one had called me. I knew what the answer would be, and hung up the receiver almost before the young lady was through talking."

"The firm went short of Chicago Gas to the extent of 1,000 shares before the Exchange closed for the day. I decided that I would be willing to lose a few thousand for the sake of demonstrating to myself that I was the victim of an overwrought imagination. The market was bullish and most of the boys predicted a general rise in prices. The rise came, too, but Gas was an exception, and within a month I had taken the profit of ten points."

"As I told you before, our firm had long had a reputation for conservative, careful methods, and we had never been looked upon as speculators. I had no desire to speculate, and yet before a year had passed I was regarded as one of the most reckless men on the Exchange. My speculations were made in the face of the market, but were without exception successful. Still the boys predicted an early disaster. As for myself, I was in what many would call a hypnotic state. Of my own volition I made not a single move on the Exchange. I was guided by that mysterious voice, which I feared worse than I feared death itself, but which I could not escape."

"It is not necessary to say how much our profits amounted to—they added considerably more than a million dollars to our bank account. The day previous to the first anniversary of my brother's death I was last called to the telephone. The deal I was instructed to make was as successful as had been those which had preceded it. When I closed I decided to pay no more attention to the Voice; I knew if I did I would lose my reason. However, I have had no opportunity to test my self. For three years 'He' has been silent, and for three years the firm of — & Co. has not speculated."

The above is from a New York correspondent of the Inter Ocean. There can be little or no doubt that the apparently almost prophetic—presence exhibited by some money-making financiers and speculators in, in many cases, the result of spirit influence exercised on the minds of the financial operators. Carrying with them into the spirit-world the prevailing dispositions and tendencies of their mortal life, spirit financiers, seeing more clearly than mortals can, the relations of financial sequences, may and do advise mortals, with a foresight that is beyond unaided mortal ken. The methods used in this instance were not specially remarkable to Spiritualists.

## BEYOND THE GRAVE.

## A Spirit Returns to Be Identified.

EDITOR STEAD'S VIEWS—WRITING AUTOMATICALLY—MEN OF SCIENCE.

When Editor Stead of the English edition of the Review of Reviews offers an opinion on ghosts it should command respectful attention, says the Manchester (N. H.) Union. For he is an authority on spirits. Outside of his work on the Review of Reviews he publishes a magazine called Borderland, which is given up completely to the exploits of his friends in spiritism. Some one recently requested Mr. Stead to furnish his opinion on the immortality of the soul. In his reply the editor related a remarkable incident in which he played a part. A young lady friend of his who died about four years ago solemnly promised that she would return and show herself to a most intimate friend with whom she had lived for years as a sister. She did so hardly a month from the time of the burial. Six months later the apparition again appeared and Mr. Stead happened to be in the house at the time. His hand had then begun to write automatically, and as he had known the dead lady in her lifetime he suggested that it was possible she might be willing to transmit any message she might have for her friend through the agency of his automatic hand. A few days later he received such a message, and an accompanying word which had seemed to him an absurdity he learned was one of the most clinching proofs of the identity of the invisible presence from whom he received the message.

Mr. Stead calmly remarks that it will no doubt be said that his evidence is not worth anything because he is not a man of science; that he is credulous; a journalist and possibly a madman. Therefore, he dismisses the evidence from his own senses, the mature convictions of his own judgment, arrived at in direct opposition to his own material interests and personal convenience, and turns to the evidence of men whose reputation stands in the forefront among men of science. There is no living naturalist of higher reputation than Alfred Russel Wallace, he declares. There is no living chemist of greater fame than Professor Crookes, F. R. S., the discoverer of thallium; no living astronomer, better known than Camille Flammarion; very few English physicists of higher standing than Prof. Oliver Lodge, and no French specialist of psychology more authoritative than De Richets. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly—to admit that the facts that can be endlessly verified by experiment, prove beyond all gaining the survival of the individual after the change which we call death.

As stated at the outset of this article, Editor Stead's opinion should command respectful attention, and perhaps much more. For he is one of the most, perhaps the most, eminent authorities on ghosts and ghost lore of the present late century day.

The above illustrates the fact that the secular press is inclined to treat Spiritualism fairly. Let the good work go on. H.

DR. A. B. SPINNEY.

## A Letter From One of Michigan's Favorite Workers.

## HE DESIRES TO DO MORE THAN EVER BEFORE FOR THE CAUSE.

TO THE EDITOR:—Indeed, the harvest is ripe and never was there a time when true, stalwart thinkers and workers were more needed than now. Each day I realize more than ever to do still more. It is impossible to elevate, teach, enlighten and liberate humanity in addition to attending to a large chronic case business and running a sanitarium, I am speaking each Sunday, and often weekly evenings, on the truths of our glorious philosophy.

Last Wednesday night I gave a lecture in Chesaning on the subject, "What Good Has Spiritualism Done the World." This afternoon I have just spoken in this place, Portland, in the Universalist church, on the subject: "Is the Human Race Immortal?" The house was filled, though only one family of acknowledged Spiritualists live here—Squire Cook, who has stood here bravely alone for many years. Many here are seeking, inquiring and asking for knowledge and light.

"The 27th of this month I shall speak at Bear Lake on the 'Science of Spiritualism.' It will be the first lecture on this subject ever given in that town, I believe. October 6th, I am to speak in the Paw Paw opera house three times. My subjects will be: 'Ancient and Modern Spiritualism as a Science'; 'Philosophy and Religion'; 'What Good Has It Done the World'; and 'What Is Its Future?' October 13th, I shall speak in Grand Ledge, in Union Hall. I am anxious this winter to do more than ever in this field of work. October 17, I expect to speak in Baldwin in the Congregational church, on Sunday, at 10 o'clock. November 2nd and 3rd, I shall lecture at Mecosta, where the people have just built a new hall. In every place where my business calls me I shall speak all I can on these questions. I am glad to see your paper so freely taken all over the State. I would that many more had it in their homes. I fully believe that the communication you had from Jones, the former editor of the Religio-Philosophical Journal, is true. But what he wished for you to do has come forth in another, and, perhaps, a better way. A. B. SPINNEY.

Read City, Mich.

The language of truth is simple.—Euripides.

## MRS. E. R. NICKLESS-MUSK.

## Her Labors Finished at Denver.

## SHE IS TO BE SUCCEDED BY MRS. BULLENE.

TO THE EDITOR:—The Spiritualists of Denver, Col., have been favored with another grand treat of psychic phenomena and spiritual philosophy through the instrumentality of one of the best platform lecturers and test mediums in America, Mrs. Edith E. R. Nickless-Musk, who is on her way from the East to the Pacific Coast to administer the truths of Spiritualism to the people there. She has been with us for the last two months, lecturing and giving tests at Martine's Hall, 1646 California street, to crowded halls every Sunday evening. Her grand demonstration of spirit return has been proven beyond doubt by her full descriptions of our spirit friends, and her clear-cut and straightforward tests with full names. That is the way we like tests, or not at all, we want good, sound, logical mediums. Mrs. Musk is one of this kind, and that is the reason she has been so highly appreciated by her audiences, judging from the applause she received nightly. Last Sunday evening, September 15, she gave her farewell lecture to a crowded hall, assisted by Dr. C. C. Beckwith Ewell, of New York, and Dr. Lucy Barnicoat, of Boston, a fine-looking, middle-aged lady with steel gray hair, who spoke with eloquence and force to the delight of the audience, after which a motion was made by R. Ward, and seconded by Mr. Mason, for the election of Mrs. Musk as the new Spiritual Society, of Denver, that we pass a vote of thanks to the lecturer, Mrs. Musk, for the able manner in which she has administered the doctrines of Spiritualism to the people of Denver, and also that we regret exceedingly her departure from Denver; and furthermore, that we hope and pray for her speedy return to us, and we recommend her to all societies that want solid spiritual food, and we bid her and her noble-looking husband God speed and good luck. When the president, Mr. Cason, put the motion, calling for a standing vote, the audience immediately rose to its feet, one and all. It was a unanimous vote. Then Mrs. Musk, the lecturer, responded with a few appropriate remarks, thanking the audience for its appreciation of her labors during her two months' stay in Denver.

The Colorado State Spiritual Society will again open its doors to the public of Denver about the middle of October with its regular pastor, Mrs. E. F. Jay Bullene, who is now spending her summer vacation in California. She is one of our grand and noble speakers. We miss her very much. May she live long to administer spiritual food to our craving souls. God bless her wherever she may be, and speed her return to the prayer of many hearts.

Denver, Colo. ROBERT WARD.

## A FAITHFUL DOG.

## He Gives Vent to His Feelings of Grief at the Death of His Mistress.

A remarkable case of a dog's affection for a human being was brought to notice recently, in this city. The account, as found in the Record, is as follows:

At 5 o'clock in the morning, Mrs. James McNulty left the home of her sister, 4070 Seneschelle street, accompanied by a small spaniel. At the corner of 43d and Wentworth avenue she was prostrated by the heat. The dog instinctively realized that something was wrong with its mistress and set up such pitiful howls that the attention of the neighbors was soon attracted to the spot.

A police ambulance was called, but the dog made such resistance that the policemen were compelled to drive the faithful beast away from their clubs before they could remove the suffering woman. Mrs. McNulty was removed to the police station, and thither the faithful animal followed, crying pitifully. At the station a physician was sent for, but before he arrived the woman was dead, and being then unknown, the body of the unfortunate woman was removed to McInerney's undertaking establishment on West 43d street.

The dog was determined to follow the lifeless body of its mistress wherever she was taken, but the police restrained him and locked him up in a back room, where he gave vent to his anguish in a back-room, where he gave vent to his anguish in long, sorrowful moans.

At 8 o'clock last night Mrs. McNulty's neighbor became alarmed at her continued absence, and thought he would report the matter to the police. On entering the station the yelping of the dog was the first sound that struck his ears and he recognized it instantly.

The police then informed him of the fate of the dog's mistress, and he found little trouble in identifying the body as that of his aunt. The devoted animal was taken home, where it still keeps up a pitiful crying and refuses to partake of any food.

Each yelp of anguish told a tale. No human mind could read; A sorrow filled each piteous wail. That told of love indeed. No human soul can ever express A deeper feeling of distress. Or plainer show Its bitter woe. Than does a dog. Is he soulless? Dr. T. WILKINS.

## Endorsement of Mr. Hatfield Pettibone and Wife.

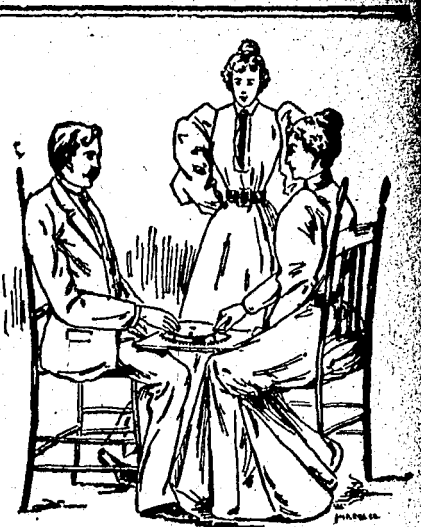
TO WHOM IT MAY CONCERN:—Whereas, it has been a pleasure to members of the Lake Brady Association and Committee to witness the phenomenal seances of Hatfield Pettibone and wife, Libbie Pettibone, while at our camp during the season of 1895; and Whereas, they have submitted to strictest test conditions and no evidences of fraud appearing, therefore be it

Resolved, That this society, at its regular meeting, cheerfully recommend Bro. Pettibone and wife to the Spiritualist world as physical mediums of wonderful power, and worthy of the confidence and love of all true lovers of our glorious cause.

BENJAMIN F. LEE, President Lake Brady Camp, Mrs. C. C. BACON, Chairman Investigation Committee, Mrs. M. McCASLIN, Lake Brady Camp Reporter.

A bully is always a coward.—Halburton.

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Received Highest Awards  
AT THE  
**World's Fair**  
AS  
THE BEST  
Family  
**PHYSIC**



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## THE PSY











## SELECTIONS

From the World's Thinkers,  
Seers and Prophets.

MODERN AND CURRENT THOUGHT FROM  
THOSE WHO KNOW AND FEEL THE  
INSPIRATION OF THE GREAT WHITE  
TRUTH.

BY J. C. COX, DAYTON, OHIO.

Says M. Camille Flammarion, the distinguished French astronomer, "The psychical world, like the world of astronomy, opens infinite avenues before me. Study, study without ceasing! Let us speak truth freely!"

"No man can hinder our private address to God. Every man can build a chapel in his heart, himself the priest, his heart the sacrifice, and the earth he treads on the altar."—Jeremy Taylor.

The ultimate lesson in religion, to the teaching of which all the activities of the day conspire, is the truth exemplified of old, that all provinces are overshadowed by the white wings of the Holy Ghost, that there are gospel angels in the speech of all helpers of men, that while forms change and dogmas die, truth and love live on forever and everywhere.—Unity.

The simplest teachings of Zoroaster, Confucius, Mohammed, Apollonius and Jesus will live when the deeper reasonings of metaphysical philosophers shall have been forgotten.

Truth is a light in itself—it is the light of the world—since error leads only to confusion and darkness. The light of truth cannot forever be suppressed; it has an inherent power within itself, that will, in time, overcome all obstacles and shine forth in all its purity. This is why the truth is the only solid foundation. Science seeks only the truth, hence its great authority. When religion and politics seek only the truth they will then become the light of the world.—Mrs. Browning.

Buddha taught that ignorance was the hidden cause of suffering in the world, and that this led to the pursuit of pleasure through sense gratification, and also to regard the physical body as the real self, when it is but the machine for the use of the spiritual man to prepare for a higher life. This doctrine is still being taught by revelators of truth, and will be taught for ages to come, considering the ignorance yet in the world.

The way to get rid of the priesthood is to educate the people to require evidence of what they believe, and to form habits of mind which shall make them as inquisitive as the followers of priests are credulous.—Gerrit Smith.

Thus let us be rid of error, let us be wedded to the nobler, the more inspiring truth, to purpose without romance!—Rabbi Hirsch.

Truth is the right relation of things, and, in an absolute sense, is the measure of knowledge and comes by demonstration.

Hence science alone offers pure truth to the world, and what is not scientifically true is not true at all.

The study of truth is joined to a love of virtue. For there is no virtue which does not take root in truth. As also there is no vice or evil which does not spring from a falsehood.

Truth has no fixed or final shape, but grows in human conception with the expansion of the mind. Thus it is the world is full of half truths. Amian says: "Truth is violated by science as well as by falsehood, and by whoever uttered is a divine essence."—Dr. J. L. York.

The world is afire with the blaze of modern thought, and in the conflagration the truth will prevail and survive the downfall of error.

The clergy, with a few honorable exceptions, have in all modern countries been the avowed enemies of the diffusion of knowledge, the danger of which to their own profession, they, by a certain instinct, seem always to have perceived!—Buckle.

## THE WORLD'S THINKERS.

Honor those whose hands are sowing seed for harvest in good time; Reverence those whose thoughts are growing.

Up to ultimates sublime. All the progress of the ages May be traced back to their hands—All illuminated pages.

Of the books into their plans. In the stone that waits the turning Of some wise hand into sight, Fiery atoms may be burning That shall fill the world with light.

Let us, then, in reverence bowing, Honor most of all mankind, Such as keep their great thoughts ploughing Deepest in the field of mind.

ALICE CARY.

Christ was the greatest radical of his time, or of any time.—Phillips Brooks. The church of the future will have learned that to know the truth is not enough—it must also do the truth.—Rev. H. D. Stevens.

"I am made evident by my own power; and as often as there is a decline of virtue and insurrection of vice and injustice in the world, I make myself known. And thus I appear from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue."

The Supreme Spirit of Truth.—Quoted by the spirit of Socrates. Go, naked truth, and buy yourself a suit.

For lovers of you nude, indeed, are few; Yea, if your list of friends you would recruit, Go clothe yourself, the world's afraid of you.

There is nothing more sacred than truth.—We should love it above all things, and be willing to make any sacrifice for its sake. We should abide by its teachings, how far soever they may lead us from what some men call orthodoxy, and into what the same men call heterodoxy. For truth is a blessing to all, being in harmony with man's nature; but error is a constant curse, whether in the beggar's heart or the doctor's, spoken by the fireside, or from the tattered pulpit.

We never can be sure that our ideas are correct, or our beliefs true, until we have examined them fairly, and scrutinized them without prejudice; other-

wise we may be hugging an error to our bosoms, because we are taught it, and casting the truth from us with disdain. The more nearly allied to our present beliefs and future happiness anything is or professes to be, the more carefully should we examine it; the more carefully should we investigate it, remembering that there is nothing good that is false, and that a wise man will always be glad to exchange an error for truth.—Prof. William Denton, the famous scientist and geologist.

Creeds and dogmas have no place whatever in my nature. I love the freedom of thought and the white light of truth represented by the simple word, Spiritualism. It is the religion of religions, the philosophy of philosophies, and the science of sciences to me.—Hon. A. B. Richmond.

The wisest man who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism.—Robert Hare, M. D.

And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it be of God, ye shall not be able to overthrow them; lest haply ye be found even to be fighting against God.—Acts, v, 38-39.

Forty-six years ago the pure organism of a child, like that of the little one of Bethlehem, 2,000 years ago, who appeared the ignorant and confounded the wise, was made the vehicle of an idea, an eternal principle which to-day is shaking the ethical, scientific and religious institutions of the world to their very foundations.—Willard J. Hull.

"Will you have a creed?" one asks. "No, we shall not have a creed." Spiritualism is expansive and divinely progressive. It cannot stand still; it cannot be fettered. It does not say to the world, "You know all the truth to-day, you shall learn nothing to-morrow," but it says, "To-morrow you shall be wiser." Still it gives most freely. All heaven is telling us that it is more blessed to give than to receive, and by giving we make ourselves the more ready to receive.—Mrs. Brigham.

Spiritualism has been a search for proofs of immortality and of spirit reality, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Physical science seeks to know more of man's interior life, and psychic powers, and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other, and neither can supplant or ignore the other. The splendor of the light within opens and illumines the pathway to the life beyond.—Giles Stebbins.

So the baby Spiritualism, born in the past,

To a stalwart man has grown; Forty-six years old on this natal day, And strong in its mighty power to sway The souls of men all over the earth.

So with songs of rejoicing we hail the birth Of this wondrous power, and follow it down Till it wears on its head a victor's crown, A crown of rejoicing, pure and white, Brought from the world of eternal light!

## WHAT IS SPIRITUALISM.

The advent of Spiritualism is through facts and not theories. Its purpose is positive knowledge.—Hudson Tuttle.

Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion.—Alfred R. Wallace.

Spiritualism is a question in the first place of evidence; it then follows as plain as fact as we can such facts as have been established.—Gladstone.

We see but half the causes of our deeds, Seeking them wholly in the outer life, And heedless of the encircling Spirit-world, Which, though unseen, is felt, and sows in us All germs of pure and world-wide purposes.—Lovel.

The world has passed through its greatest material age, the age of invention and as one writer puts it, the epoch of electricity; now dawn an age looking for spiritual light, and its coming in cycles of thought, for to-day the teeming brain of humanity is full of progressive ideas nearing outward expression.

And again, Spiritualism does not formulate any radical creed. Each believer may hold the spiritual choice or conviction in his own form of worship. Its mission is to convince man that only the human is perishable, and that the soul does not wait for the traditional Judgment day to ascend from the grave where for uncounted years it may have remained inactive.—Mrs. E. J. Bartlett.

Ossian says: "Spiritual things can only be seen and experienced spiritually, and if your spiritual faculties are not developed it is impossible for you to arrive at spiritual knowledge; whatever external advantages may be bestowed upon you."

If, then, occult phenomena be only fraud and illusion, it is high time to dispel, once for all, this persistent superstition. If, back of all fraud and illusion, there be any residuum of fact, then it is high time for us all to get on the trail of such astounding powers, whatever they may be. Too long have a few brave pioneers been risking name and fame in their honest investigation of Spiritualism.—Rev. R. Heber Newton.

Let us then view the brighter side, the good of Spiritualism. This aspect of our theme, we are happy to say, vastly preponderates over the other. The Scientific American said many years ago: "If true it will become the one grand event of the world's history, and will give an imperishable luster of glory to the nineteenth century." The "if" no longer exists in the minds of millions who know the "grand event" is demonstrated, of another great spiritual dispensation fraught with incalculable blessings to the human race.

If ever weather-vane betokened a truthful knowledge of the wind's witherward, then is the present attitude of public opinion regarding spiritual matters an accurate indication of the ultimate upheaval of all those falsely conceived notions of the soul's destiny which so-called Christianity has promulgated against the credulous for so many darkened centuries. Surely the signs of the times verify this.—Mrs. M. E. Williams.

Death only leads our friends and ourselves to a door that it can never enter, and introduces us to an immortal company that never trembles at its name. There is no evil left to those who trust in God.—Frederick A. Bissbee.

Let the croakers croak, and the can-

ary cant, and jesters joke, and brag, rant, there is a powerful something, nevertheless, in the phenomena, and in the tenets of Spiritualism. The brightest in the land—the intellectual, the sympathetic, the scientific—men and women are becoming converts to it. Proselytes are added daily. Come on and come in, all are welcome. There never was a big omnibus that did not have room in it for one more.

Men of science are at least consistent in treating the phenomena of Spiritualism with contempt and derision. They have always done so with new and important discoveries; and, in every case in which the evidence has been even a tenth part of that now accumulated in favor of the phenomena of Spiritualism, they have always been in the wrong.—Prof. Alfred Russell Wallace, F. R. S.

Side by side with the martyrs of all ages—the reformers, who have ever been in the van of the world's progress, and who have been rewarded for their noble work by death at the hands of the race they have most benefited; in a word, with all who have suffered or perished by the savage inhumanity of man to man, should we place poor Kate and Margaretta Fox, and when the world scoffs and rebukes, may even revile, the faults into which their all too hard lives have betrayed them, let humanity remember that the tiny tap, tap of the spiritual telegraph that first sounded through the poor little, ignorant, helpless and unfortunates Hydesville children, Margaretta and Kate Fox, was the first blast of the trumpet-call that now, in the chorus of millions of spiritual voices, re-echoes the solemn words, "I am he that live and was dead, and behold, I am alive forevermore."—Mrs. Brigham.

Without churches, schools, colleges or universities that train priests, Spiritualism is the high priest in the world to-day. Spiritualism is the interpreter of the new science of life in man's nature.—Mrs. Cora L. V. Richmond.

As it was in Rome two thousand years ago, so it is to-day; the temples are full of idolaters, and the innocent are murdered and ravished.—Hudson Genoue.

Truth is a circle—whatever leads to it comes from it—whatever makes true, that is true. What makes the torch-bearer when we need light?

Truth has always been "revealed;" knowledge has always come by "inspiration."

Think no longer that the truth "as it is in Jesus" depends upon a blind belief in dogmas, in miracles, or in bodily "resurrection." Let little personifications merge in certain principles.

Creeds are crutches for lame hopes; postmarks left from the disease of mythology.—Hudson Genoue.

The spirit of Spiritualism's teachings will be inspired by these words of Goethe's: "Between us, at least, let there be truth." And the spirit of its work will be suggested by the truth of the Master-Life of the Ages: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Rev. H. D. Stevens.

## DESIRES A TEST.

And Will Give \$100 for It.

TO THE EDITOR:—In consideration that some of the materializing mediums considered genuine and the most reliable have been proved fraudulent, a few of us who are sincere investigators of the phenomena, as they have come to us and as reported by competent investigators, being exceedingly desirous to know whether there is existing in this world such a phenomenon as spirit materializations, do hereby make the following offer, with reliable vouchers for its fulfillment on our part:

To any medium who will visit our city and will demonstrate before a committee of our citizens, approved of by us and by said medium—that a spirit of the departed has returned and so materialized as to be recognized as such, we guarantee to pay one hundred dollars.

The investigation and tests made by the committee shall be gentle, fair and reasonable, only such as are necessary to preclude all chances of fraud or collusion.

We have a beautiful city, and such claim to mediumship being established as a fact, no field at any point of view can be more promising for the harvest of the seed sown, and such a medium need not want for friends or resources. Whoever will accept the offer may address DR. E. A. HOLBROOK, Watertown, N. Y.

The Annual Harvest Moon Festival of the Onset Bay Grove Association, Massachusetts, will take place the 28th and 29th of this month. An unusually good time is anticipated. Much talent has been engaged for the occasion, some of which will be new to the frequenters here. Saturday afternoon will be devoted to the controls of the different mediums who are expected to be present, followed by a literary and musical entertainment in the evening, to conclude with dancing. Ice cream and cake will be served in the hall. The Concordia Quartette, Poole's Orchestra, and other talent, has been engaged. Sunday, Mrs. Nettie Holt Harding, of Boston; Mrs. Carrie F. Loring, of East Braintree; Mrs. Kate Stiles, of Boston; Mrs. Mary Pepper, Mrs. Chandler, Mrs. Kates, Dr. Tripp, Mr. Tadlow, Madame Haven, and others, will take part. The president, Dr. H. B. Skonor, will preside at all meetings. Special rates have been secured on the O. C. railroad from Boston. Tickets good from Saturday until Monday. All are invited. AUGUSTA FRANCES TRIPP.

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"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

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"Theosophy." A new and complete description of the "Secrets of the East."—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any innumerable descriptions, it reveals the mind to the existence of other thoughts, and the reader, who reads the last page, will find it a revelation.

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"SECRETS OF THE CONVENT OF THE SACRED HEART." By Hudson Tuttle, author of "Arcanes of Nature," "Ethics of Science," "Science of Man," etc. Hudson Tuttle has threatened with death for writing and publishing his "Convent," which has had a phenomenal run in The Progressive Thinker. Postpaid, any where. Paper edition, 50 cents.

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## SPECIAL ADVERTISEMENTS.

DR. C. E. WATKINS.

The Famous Specialist of Ayer, Mass.

Once in awhile there are born to this world's light men who are without doubt gifted with wonderful powers, not granted to all of us. Dr. Watkins is one of these, without a question. For some eighteen years he was known as the most wonderful medium for slate-writing that the world has ever had. There never was a medium who stood the strict test conditions that the Doctor did while before the public as a medium, by "See Scientific Basis of Spiritualism," by "M. A. Oron," and "Psychography," by "M. A. Oron," and "Psychography," by "M. A. Oron."

For a few years we did not hear of him, as a medium; on inquiring we found he was attending a medical college; then we heard of him as being one of the organizers of the Arena Publishing Company, which publishes that peerless monthly, the Arena, of which he was general manager and secretary for two years, when he resigned his position, sold his stock in the company, and resumed his practice of medicine, in which his success borders on the marvelous.

One cannot but think of the grand work that this young man has done in his forty years of life, for humanity. As a medium, he convinced hundreds of great minds that life is everlasting, and has brought happiness to thousands of sorrowing hearts, with the proof he gave them that their loved ones were not dead. Thousands of homes over the United States have hanging over their walls slates with loving messages from the so-called dead, that were written through his mediumship.

Then we find him giving to the world that grand monthly, the Arena, which is edited by his friend, B. O. Flower, of whom Dr. Watkins says in a letter to us:

"A man inspired by the angels." Next we find the Doctor in his true sphere, that of a physician, performing the most wonderful and startling cures; and one of his patients says: "I have seen no errors for him—dead seems to flee from the house that he enters."

His patients all over the country speak in the highest and most glowing terms of his skill as a physician; also as a doctor who has a great warm heart that is throbbing for all humanity; always ready to help the needy; a man who surely gives good two-thirds of his income away, or he would be immensely wealthy.

It is of his work as a physician that we wish to speak; we know of his curing the sick time and again, when all other help was useless, simply by laying his hand on their forehead for a few minutes, when their fever broke, and health returned to them.

We admire him for the way in which he conducts his great practice. Never does he advertise sensational articles or testimonials, but in all ways ready to refer the sick to those whom he has cured.

Was sent a day lately at his lovely home at Ayer, and could not refrain from writing this short article about him. CHAS. M. RICHARDS.

Free to Spiritualists. I will mail one week's trial treatment of the famous "Aurist" Electro-Pill Remedy free to all readers of The Progressive Thinker, or seven weeks' treatment for only \$1.00; for catarrh, kidney, liver and stomach and general complaints. Special terms to agents. Address with stamp, Dr. E. J. Worsley, Ashtland, Ohio.

A good appetite and refreshing sleep at this season indicate a condition of bodily health. These are given by Hood's Sarsaparilla. It makes pure blood and good health follows.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

A WONDERFUL OFFER.—BY DR. W. F. LAY, CLAIRVOYANT.

One of the most successful healers and diagnosticians living. The doctor has letters from all over the United States, Canada, Africa and Europe, telling of the marvelous results, after all hope in other sources had been given up, being speedily cured by his treatment. "Services and chronic diseases of every character, peculiar to both men and women, are by the aid of his wonderful and extraordinary power cured."

The doctor has never failed in a correct diagnosis of a case, many times it being cases that had baffled the most skillful physicians. He will readily explain through his wonderful clairvoyant and clairaudient powers.

Each case receives the attention of himself and hand, also remedies for each individual case. Send your name and address, and you will receive a full and accurate description of your case and any advice regarding it. Through reference on account of his marvelous success the doctor graduated in a regular school, therefore being an M. D.

Write him at once, and do not delay for time, more and be convinced of Dr. Lay's power and ability. Address DR. W. F. LAY, Box 605, Leadville, Colo. 2601

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A good appetite and refreshing sleep at this season indicate a condition of bodily health. These are given by Hood's Sarsaparilla. It makes pure blood and good health follows.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

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One of the most successful healers and diagnosticians living. The doctor has letters from all over the United States, Canada, Africa and Europe, telling of the marvelous results, after all hope in other sources had been given up, being speedily cured by his treatment. "Services and chronic diseases of every character, peculiar to both men and women, are by the aid of his wonderful and extraordinary power cured."

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## DR. C. E. WATKINS.

The Famous Specialist of Ayer, Mass.

Once in awhile there are born to this world's light men who are without doubt gifted with wonderful powers, not granted to all of us. Dr. Watkins is one of these, without a question. For some eighteen years he was known as the most wonderful medium for slate-writing that the world has ever had. There never was a medium who stood the strict test conditions that the Doctor did while before the public as a medium, by "See Scientific Basis of Spiritualism," by "M. A. Oron," and "Psychography," by "M. A. Oron," and "Psychography," by "M. A. Oron."

For a few years we did not hear of him, as a medium; on inquiring we found he was attending a medical college; then we heard of him as being one of the organizers of the Arena Publishing Company, which publishes that peerless monthly, the Arena, of which he was general manager and secretary for two years, when he resigned his position, sold his stock in the company, and resumed his practice of medicine, in which his success borders on the marvelous.

One cannot but think of the grand work that this young man has done in his forty years of life, for humanity. As a medium, he convinced hundreds of great minds that life is everlasting, and has brought happiness to thousands of sorrowing hearts, with the proof he gave them that their loved ones were not dead. Thousands of homes over the United States have hanging over their walls slates with loving messages from the so-called dead, that were written through his mediumship.

Then we find him giving to the world that grand monthly, the Arena, which is edited by his friend, B. O. Flower, of whom Dr. Watkins says in a letter to us:

"A man inspired by the angels." Next we find the Doctor in his true sphere, that of a physician, performing the most wonderful and startling cures; and one of his patients says: "I have seen no errors for him—dead seems to flee from the house that he enters."

His patients all over the country speak in the highest and most glowing terms of his skill as a physician; also as a doctor who has a great warm heart that is throbbing for all humanity; always ready to help the needy; a man who surely gives good two-thirds of his income away, or he would be immensely wealthy.

It is of his work as a physician that we wish to speak; we know of his curing the sick time and again, when all other help was useless, simply by laying his hand on their forehead for a few minutes, when their fever broke, and health returned to them.

We admire him for the way in which he conducts his great practice. Never does he advertise sensational articles or testimonials, but in all ways ready to refer the sick to those whom he has cured.

Was sent a day lately at his lovely home at Ayer, and could not refrain from writing this short article about him. CHAS. M. RICHARDS.

Free





Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 12

CHICAGO, OCT. 5, 1895.

NO. 306

## IMPORTANT FACTS

IN RELATION TO CHURCHES, THE BIBLE  
AND SPIRITUALISM.

### A VALUABLE PAPER.

Moses Hull's Critical Analysis.

As to How Churches and Bibles Originated.

And How They Lead Up to Spiritualism.

It will be observed that I put the word church before the word Bible. My reason for doing that is, the church was first. Even the Catholic church, which is a growth out of older churches, antedates the existence of our present Bible. Bibles are made by churches; not churches by bibles. The church existed hundreds of years before Jesus is supposed to have existed. A very little remodeling worked heathen churches over into Catholicism, and a little more Protestantism. Protestantism is in no sense of the word a reform; it formed nothing again; its work has always been purely iconoclastic.

Jesus did not come on earth particularly to found a church; he found a church already made. That the church was an old institution when Christ came into the world is proved by Matt. 18: 15, 17, where Jesus says:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

How could Jesus speak of the church so familiarly, before it existed?

The fact is, the Jews had learned much from the Babylonians and the Greeks. Before their captivity, they supposed their God could be worshipped nowhere except on the mountains. Mount Moriah, where Yah-weh met Abraham and Isaac, and afterwards met David and Solomon, was their God's chosen place to meet his people. It was for this reason that this mountain was chosen as the place to erect the temple.

When the Jews were driven from their homes, they could not get to their God to worship. The Psalmist tells it as follows:

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst thereof. For they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"—Ps. 137: 1-4.

In Babylon, and in Egypt and Greece, they learned that God was not merely a local deity, so in Jesus' day they had their synagogues in all the principal cities and villages. Jesus told them that the time would come when they would not in a certain mountain, nor yet at Jerusalem, worship the Father, for God was a spirit, and sought such to worship him as worshipped in spirit and in truth.—John 4: 22-24.

That the church is neither Jewish nor Christian,

but was an old institution when Jesus was born, is easily proved, both by history and the Bible.

An able writer says: "At the time Jesus was supposed to have existed there was a class of people very popular in Egypt and Palestine known as ascetics. These people were called Essenes, on account of the purity of their doctrines, and Therapeuts, on account of their healing power. They were ascetics. They were sometimes called eclectics—they had chosen the good out of everything—they had several gospels, embodying moral principles."

Mosheim, the great Protestant historian, says (Vol. I., p. 196): "It was in Egypt that the morose discipline of asceticism took its rise. . . . It was here the Essenes dwelt principally, long before Christ."

Again, on p. 199, he says: "It manifestly appears from the testimony of Philo, the Jew, himself an Essene, that that sect was in a flourishing condition at Alexandria, when our Savior was upon the earth."

Thus it is proved that the church was in a flourishing condition, long before Christ.

Eusebius is quoted by Lardner as saying:

"Those ancient Therapeuts were Christians, and their writings were our gospels and epistles."

Again he says: "The sacred writings used by this sect were none other than our gospels and the writings of our apostles."—(P. 196.)

Here it is discovered that this ancient heathen church had the original, from which our epistles and gospels were

formulated, long before Christianity is supposed to have existed.

Bishop Marsh, in his introduction to Michael's translation of the New Testament, says: "Our gospels were drawn from the gospels of the Essenes."

Again he says: "The opinion that the evangelists drew a great part of their materials from a written document, is perfectly consistent."

Beausobre says: "In my opinion, the gospel according to the Hebrews is the most ancient of all. This the Nazarenes pretended was the original from which that of St. John was taken. . . . That which has been called the gospel according to the Egyptians is of the same antiquity."

THE WORK OF THE DEVIL.

Justin Martyr accounts for Christianity being an old institution when Christ came into the world as follows:

"It having reached the Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the heathen poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was of the same character of those prodigious fables and poetic stories."

Thus the Devil, as usual, outwitted God, by setting his agents to counterfeiting Christianity, long before it existed. Does any one suppose that if Justin Martyr could have denied these facts he would have attempted so silly an explanation? In the same work, Justin Martyr says:

"By declaring the Logos the first-born of God, our Master, Jesus Christ, to be born of a virgin, without any human mixture, and to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove."

"As to the objection of our Jesus being crucified, I say that suffering was common to all the aforementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame and the paralytic, and such as were cripples from their birth, this is little more than what you say of your Æsculapius."

This is nothing more nor less than a confession that we, Christians, have adopted the general features and characteristics of your religion. It says: "Our Jesus is an eclectic religion, gotten up to suit the exigencies of the case. We because they could not get to their God to worship. The Psalmist tells it as follows:

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst thereof. For they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"—Ps. 137: 1-4.

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and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature, which is under heaven, whosoever I, Paul, am made a minister."

Here is an old gospel which had been preached to "every creature under the whole heaven."

Paul had at last become a minister of that gospel. It will be remembered that neither of the four gospels was yet written; yet here was a gospel which had gone to every creature.

It is acknowledged by all Christians that the First Epistle to the Corinthians was written before either of the gospels were written, yet in chapter xv, 1-4, he says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received; how that Christ died for our sins according to the scriptures. And he was buried, and that he rose again the third day, according to the scriptures."

Here he exhorts them to keep in memory that which was written in the scriptures, how that Christ died, etc. The scriptures to which he refers could not have been either the Old or New Testament.

Acts, xviii, 24, says: "A certain Jew, named Apollus, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus."

Ephesus was a heathen city, and so was Alexandria. How could this man Apollus be educated and "mighty in the scriptures," if they had no institution of learning there to teach the scriptures? Thus it seems that they must have had, not Christians only, but Christian colleges in Egypt, if not before, certainly only a few years after Jesus was on earth and in the early days of Paul's ministry.

A LITTLE PROOF WANTED.

This reminds me of some other quotations from Paul, in one of which he says:

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts, xx, 35.

Will some good Christian show me where Jesus ever said: "It is more blessed to give than to receive." This quotation which Paul makes is not in our Bible. Then there must be an older Bible, or Paul has made a mistake.

Luke's introduction to his book shows that he was only rehearsing for his brethren an old story, in order that the one to whom he wrote might "be certain" of "the things wherein he had been instructed." He starts out as follows:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things that are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke, i, 1-4.

These churches existed as old institutions. Christianity, finding it impossible to abolish these institutions, adopted all of them. Our Easter and Christmas festivals, and our Sunday Sabbaths, were all parts and parcels of the old heathen institutions, which they superseded. It now remains for us to give a synopsis of the upbuilding of Christianity on the ruins of these old institutions. I will not follow the steps by which this was done, but those by which they gained their power.

NOT MAKING WAR ON THE CHURCHES.

In giving a brief summary of the principal churches and how they led the way to Spiritualism, I would not like to be understood as making war upon any of the churches, nor upon the Bible or institutions out of which they grew, for I have no fight with any of them. I believe the past has all been in the regular order of progress, and has existed to the present might; but that the present is based on the past, as the future must be based on the present.

I have no warfare with any church, party, creed or thought, even if the past has been wrong and if the present is all wrong. I gain nothing by trying to live on the mistakes or the sins of other people. The sins and shortcomings of others are, indeed, poor mental and spiritual pabulum. One would better undertake to feed on wind. It requires very little talent to find fault. Anybody can complain. The province of the progressive reformer is to try to think more clearly and more wisely than those who have not reached his ideal. Jesus exhorted his friends to let their light so shine that others might see their good works and thus be brought to glorify their Father which is in heaven.

THE ROMAN CATHOLIC CHURCH.

I will begin with the Roman Catholic Church. As a preface, let me say I only use these terms as an accommodation to people who are very prone to use words without any reference to their meaning. Strictly speaking, there is no Roman Catholic Church; there can be none. That which is Roman cannot be Catholic. There can therefore be no Roman, Greek, or English Catholic church. That which is Roman, Greek or English is necessarily sectional, while that which is Catholic is universal.

If the church began at Rome, as it is presumed, either under the labors of

Peter or of Paul; and if from there it spread until small churches were raised up all around the city, and if the watch-care of the church at Rome extended to all these churches, then the church may properly be called the Roman church, but not the Catholic church never. This church and its watch-care and helpfulness perhaps originated in a desire to make men better. Its power was, perhaps, extended with no other design than the good of the church at large.

Romanists think their church originated with and is founded upon Peter. This supposition may or it may not be true. The evidence is against it. The writer of the book of Acts informs his readers that "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Rom. xxviii, 30, 31. This was at Rome. Whether Paul told us, church there he had not told us.

It is natural that when the word began at Rome, under either Peter or Paul, it would spread, and the people from the surrounding country and villages would be attracted there, and some of them would be converted. They naturally wanted to have their neighbors hear and profit by that which to them seemed the truth. Then they would invite these people to send missionaries among them; thus the work would spread throughout the surrounding country. This would incline to lead the church to appoint some of its wise and zealous men to take charge of the work, and such a person might take the name of Bishop. This work would soon, if properly managed, grow too large for one man to look after as it should be looked after. As a result it would be divided among several bishops, located at convenient places. In order for these bishops to work in harmony with each other, they would naturally, in the course of time, appoint one of their number as a kind of general superintendent of the work. Then how natural, when one was exalted to take general charge of the work, to call that man the holy father, papa, or Pope.

This office necessarily involved a great deal of power, and it would be natural for those in love of power and position to seek this office. It could not be otherwise than that, in the effort to secure this honor and power, there would be much political intrigue. The one having the place would like to hold it, and would naturally appoint as his helpers, those who would assist in carrying out his plans. This would naturally culminate in what is known as the great hierarchy. Few men who are trusted with power will not use it for their own aggrandizement.

Men will abuse power; that cannot be avoided. Those who give them power are only to blame for making it possible for such men to work as they do for their own aggrandizement, and the enslavement of the multitude. We occasionally elect a bad president that does not condemn a republican form of government. The thing to do is to make the best of a bad case, and be sure that we do not put another such person where he can repeat the abuse.

It is no part of my work to enter the arena of the Catholic and Protestant quarrel. Suffice it to say, there are arguments on both sides of that controversy, and the one who has studied only his own side of the question should keep out of the field of combat; if he enters he will find himself "darkening counsel by words without knowledge."

Catholicism is a very different thing when represented by an intelligent priest from what it is when represented by an ignorant A. P. A. Let us study Catholicism from a Catholic standpoint, and Protestantism from a Protestant standpoint, before buckling the armor on to go into the controversy on either side of the question.

Protestantism is apparently accidental; the time was ripe for it and it thrust itself upon the world in spite of those who were apparently responsible for its coming. This is true in its every department, from Martin Luther down to modern Spiritualism, which is nothing more than the natural fruit that grows on the tree of Protestantism.

LUTHER, HIS LOVE AND ALL.

Luther had no thought of founding a church; and if he could possibly have prevented it, Protestantism would never have been heard of. The same may be said of Henry the VIII, who was contemporary with Luther. Luther was an honest young Catholic, full of life and energy, and rather well educated. I may add that he was in love with a beautiful girl, and probably intended to marry her. He wanted me to say that in the love of Martin Luther, and of King Henry, and I may as well add, of King Wesley, for the opposite sex, originated the three great branches of Protestantism. Every progressive person must be glad of the seeming accidents which brought these handsome and intelligent lovers to the front.

Luther was caught out in a terrible storm, one of his companions was killed by his side, and he momentarily expected God to strike him dead. He fell upon his knees, and bowed to the saints, especially to St. Anna, that if they would save his life from the storm he would go into a monk's cell and devote himself to poverty and celibacy. He was, as he supposed, miraculously saved; and there was nothing he could do, as an honest man, but bid farewell to his sweetheart, and go and carry out his rash vow. As God had accepted his promise he feared to do anything less than as he had promised. Now let us follow him into his cell, four by seven feet square, a cell which, by the way, was never comfortable. There was one window in it; a

place where light could come in, but from which he could not look out; there were no pictures there, except, perhaps, one of Jesus on the cross; no books except a few old Latin church books, and possibly some fragments of an old Bible, chained fast in some part of the building, which he could only have access to at rare intervals. His bed was a sack of straw and a blanket with a bag of sand for a pillow. In short, he was never comfortable. He had paid more than his life could be worth, under such conditions, for it. Only the thought that he had possibly escaped hell could lead him to think he had gained anything in having his life preserved. As for rest, he had very little of that; he had to get up several times in the night and kneel down on the cold stone floor and worship. He was occasionally let out of his cell to go and beg food, the most of which went to his superiors.

In this condition it would be natural to contrast his present poverty and misery with his past life—with the pleasure he had anticipated, with his Katharine. He undoubtedly thought of the loving vows he and she had made to each other, and probably pictured her as pining her life away for him.

How natural it would be for him to set himself to work to find some way out of his dungeon and its gloomy environments. The prospect before him was, for a young, robust man—a man in love, anything but desirable.

The traditions of the church enjoined poverty and celibacy, but when he read the Bible he found nothing in that book to justify such sacrifices. There was just one way out; that was to throw all tradition overboard, and take the Bible as an all-sufficient creed.

Thus Luther came out against church tradition. He had no thought of anything more than to show that a few of the doctrines he wanted to get rid of were founded only on tradition; the Bible did not sustain them. He then learned that the traditions of the church were stronger and more authoritative than the Bible—that traditions were made not so much by the church as for it. The church was founded on tradition, and the Bible was founded on the church—made for the exclusive use of the church—it was a good instrument in the hands of prelates and priests, but a dangerous instrument in the hands of the multitude. The church, therefore, did not let the multitude have the Bible; indeed, it had never been translated into the vernacular of the people.

LUTHER LEAVES THE MONASTERY.

Luther left the monastery and began to preach his doctrines, and to convince the people that the Bible did not justify monkery, celibacy, and "kindred doctrines—that he had a right to marry, though in his ignorance he had made a vow to the contrary.

As he could make no progress in fighting church dignitaries, he made his appeal directly to the people, but the people without a Bible could not decide, therefore it became necessary to have success for the people to have the Bible; so he, with some assistance, translated it into the language of the people, so that they might see for themselves that it was clearly on his side of the question.

The Catholic authorities loved the Bible only when it was in their hands, or interpreted by the church. But when Luther gave the world the Bible, the Catholics were compelled to translate and give the people a Bible. This they did, not because they wanted the people to have the Bible, but to keep them from reading Luther's Bible. The Bible was "forbidden fruit," and of course the world was going to have it. In like manner, has the church in every age been driven by the exigencies of the case into every forward movement it has made.

From one extreme people generally swing to its opposite; and now Luther and his followers swung off from the idea that the Bible was rather an inferior book, produced by and for the church, to the idea that the Bible was a glorious inspired volume; it was not only God's book, but God's only book. It was perfect, faultless, and must be received as a whole. Rev. Mr. Burdon, an Episcopal minister, voiced the Protestant sentiment when he said:

"The Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every chapter of it, every word of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than the word of God—not some part of it more, some part of it less, but all alike—the utterance of Him who sitteth upon the throne—absolute, faultless, unerring, supreme."

This thought, when uttered, was the popular thought of the Protestant church.

Thus, not only was the Bible supposed to be "faultless and unerring," but even its division into chapters and verses; its punctuation; the headings of the chapters, all of which are of modern origin, were by many of the more ignorant of these people supposed to be divinely inspired. The italic words which were placed there by the translators, and which they themselves said had no corresponding words in the original, were regarded as the voice of God to men. Thus Protestantism exchanged an infallible Pope for an infallible Bible, and the Bible—a kind of fetish—and almost the worst sin one could commit was to suggest that it was not, as Mr. Burdon said, all of it "the voice of him that sitteth on the throne."

THE HIGHER CRITICISM.

Spiritualists have generally adopted—in fact, they were the real originators of what is now known as the higher criticism. While they do not believe

that any book ever was, or ever could be inspired, the most of them believe that the Bible, or rather the bibles—for each of its sixty-six books was a separate bible—was written by men inspired with, perhaps, the highest thought they were capable of receiving, or imparting at that time. They believe that, as every man or woman in the world was a child of God, so the world itself had its childhood—its time before man could be produced, had its time when only inferior men could be grown. And as we each in our childhood needed our primer books to prepare us for the larger and more intricate books, so the world had to have its primer bibles. These bibles, whether written by Jew, Christian or Mohammedan, were right in their time and place; the great trouble arises from the effort to forever fasten the world back to books written for the most part for the guidance of a tribe of pastoral people. The world cannot be buried in the hills of Judea; neither can the world of thought be confined within the limits of a book written for the people of that country long before even the twilight of scientific discovery.

LUTHER'S REFORMATION.

But I have reached this part of my subject prematurely; I must return to the thread of my argument. I was on the point of speaking of what is known as Luther's Reformation, and of the desire of the great champion of Protestantism to check the work. "Behold," says James, "how great a matter a little fire kindleth." It is generally easier to start a fire than it is to make it stop where we wish. So the Reformation, as it was called, got out from under the control of its projectors, and from that day to this has resisted every effort to limit it. It has proved to be a veritable Frankenstein.

Carlstadt followed Luther's example so closely that Luther would have killed him as quick as the Catholics would have killed Luther, if he had dared. He went farther than Luther did, and for this reason Luther would not allow him to preach. In Switzerland arose one Zwinglius, who carried Luther's doctrines so far that Luther would have headed an army against him, had he been permitted to do so. The princes of Germany saw what the result of a split between Luther and Zwinglius would be—that the reformation would be lost, and the Catholics would take both crowns, and the hands on the dial-plate of time would be turned back years, if not centuries; so these princes compelled Luther and Zwinglius to debate and settle their differences between themselves, so that they could at least tolerate each other.

Luther argued that in the eucharist, as they called it, the communicant really ate the body and drank the blood of Jesus Christ. It was in this debate that Luther said: "I reject reason; I reject common sense; I reject mathematical demonstration. God is above mathematics."

Zwinglius was in every way more liberal, if not more learned than Luther; but even he was not willing to tolerate any difference of opinion between himself and others. He had fought for the liberty of conscience, but he fought just as hard to keep others from exercising their conscience. He was slain on the battlefield, not in a fight for the privilege of worshipping God as he saw fit, but to prevent the Catholics from worshipping according to their consciences.

The corruptions of the doctrines of the Catholic church, by Tetzel and others, gave Luther and his coadjutors a leverage they could not otherwise have obtained, and gave an immense impetus to the cause of the reformation. This forced Luther to bring new issues to the front, which widened the gap between himself and the church.

Luther's denial of the right of the church to sell indulgences, a doctrine, by the way, which was a comparatively modern invention for the purpose of enriching the papal treasury, compelled him to wage a war on the doctrine of auricular confession—a doctrine which many good people, not Catholics, think originated in the purest of motives, and which, I believe, when not corrupted, is designed to do a great deal of good. The church had Scripture backing when it said that every sin must be confessed before it could be forgiven. It was right, also, when it said that under certain conditions the priest could forgive sins. Remember, this forgiveness of sins was never done arbitrarily. The priest could only act within certain bounds.

THE SIN OF THE CATHOLIC.

For the sake of illustrating the point, supposing that a Catholic, under a temporary temptation, steals a ten-dollar gold-piece. When he comes to himself, he is a true Catholic, he fully believes that that sin will take him to hell; now this sin must be confessed. It must be specifically named in the confession. He goes to his priest and confessor; no priest can forgive that sin, except on certain conditions. The priest makes him give up the money; he also makes him pay more money into the church treasury, and do other penances, as a penalty. Now the priest goes to the party from whom the money was stolen and returns that money; and pays any just damage that may have accrued. This is paid out of this penance money. That act takes away or forgives that sin. Now that the debt is repaid with interest, what more can the injured party require? He may ask the priest why the thief was, but he refuses to tell him. There is no law which can compel him to tell. He may simply answer, that is nothing to you; it is enough that you are fully repaid, and that the thief is

profoundly penitent, and you need have no fear that he will ever steal from you again.

I now ask, in all conscience, is that not better than that this poor penitent culprit should be publicly branded as a thief, and perhaps sent to prison, and his hopes, so far as this world is concerned, forever ruined? I wish all the cases of crime in this world could be settled with as little tumult as the case in this illustration. Indeed, I have myself helped to settle one or two cases in just that way.

The Catholic Church, for certain reasons not necessary to mention here, holds its services in the Latin language. When Luther's converts came out of the Catholic Church, they required religious services, and this required someone to conduct them, but he had few Latin scholars to do that work; the only thing they could do was to call into service such men as he could get.

He made a virtue of his necessity; he desecrated upon a cheap salvation; nothing required but faith, and then how nice to have no masses said and to have all the services and songs in the language they understood; they could all help do the singing; all become song writers and singers. Of course, that took with the people and gave an immense impetus to his work. This gave rise to an uneducated priesthood. This resulted in swarms of ignorant Protestant ministers; I myself have more than once listened to ministers who did not know their alphabet! Who would subject instruction on any other subject from men so ignorant?

MARRIAGE AND THE CHURCH.

Zwinglius was contemporary with Luther, and Henry the VIII. was less than a dozen years his junior. This Henry also became a church founder; and for precisely the same reason that impelled Luther to do his work. Probably no one would to-day attempt to defend the moral character of the founder of the Anglican Church. He differed in some respects from Luther; he had a wife and he wanted terribly to get rid of her, so that he could marry another. He did marry several others. When the pope refused to grant him a divorce, the king declared himself the head of the church. Ignoring the pope he divorced his wife and married another. Thus, as Luther's love affair put him at the head of Protestantism, so the love affair of Henry the VIII. made him the head of another department of the church. Nor did Pope Henry and Pope Luther fall whenever opportunity offered to persecute Catholics, as Catholics had always persecuted heretics.

The story of Calvin and Wesley getting out of the church is too long to be told here. From this time forward splits and protestations became the order of the day, until, as a result, Protestantism is divided into

A THOUSAND DIFFERENT SECTS.

This division of Protestantism, this falling to hold the public mind, has been the text for hundreds of Catholic sermons on the failure of Protestantism. The public mind is to hold the public mind—to keep people from thinking—then Protestantism is a huge failure; but, on the other hand, the office of religion is to move the minds of men out on religious lines, then Protestantism has always been a beacon light. If that is so, the protestations from so-called orthodox to-day are as important as were the movements inaugurated by Luther and other Protestant saints.

THE ADVENT OF SPIRITUALISM.

In 1848 Spiritualism began its work of splitting Protestantism to pieces. First, Spiritualism established its right to be heard; it claimed nothing more than that it had come to demonstrate immortality. In fact it never departed from its text until it had made hundreds of thousands of converts, and had gained such momentum in that direction that its success was assured. Then it began to deny, one by one, all the essentials of both Catholicism and Protestantism. It denied original sin, the fall of man, total depravity, endless hell, election and reprobation. It denied that God was mad at the world and getting more so every day. It denied not only the power but the very existence of the almighty devil, who had rendered such service to both Catholics and Protestants. It argued that, while the Bible was not perfectly inspired, there were things in that book written under inspiration; and that we could look to no place in the universe where there were no revelations.

At first the clergy of all denominations sought to repel these attacks, and denounced Spiritualism as the acme of all evils, because it denied these essential doctrines of the church. Afterward they began to gloss over, then to modify these doctrines; and to-day they are, in a sense, falling over each other in their forced regrets from the doctrines taught in the creeds.

Although the statement may sound paradoxical, it is true that the weakness of the church is its power. It once sought to gain members by putting on a bold front and preaching and defending these doctrines. To-day it is in the renunciation of these doctrines, or in glossing them over with new meanings, that the church is undertaking to maintain a modicum of its power.

In old Salem, Mass., where less than three hundred years ago they were whipping, imprisoning, drowning and hanging men and women as wizards and witches, for being mediums, there are good Spiritualist societies; and hundreds of the best men and women in that town of ancient witchcraft, are in daily consultation with the lineal descendants of these same witches.

[CONTINUED ON PAGE 5.]







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it is to be sent.

**SATURDAY, OCT. 5, 1895.**

**A Gala Day for Women.**

All lovers of human progress must re-  
joice at the evidences the last month has  
revealed to us, that the intellectual is  
moving forward with the physical to  
higher and sublimer heights, and that  
in opening wide the doors of knowl-  
edge for women. The Catholic Uni-  
versity, at Washington, has broken  
down all barriers between the sexes as  
to education, and has admitted to its  
classes girls on the same terms with  
boys, both to pursue their studies side  
by side, neither to have an advantage  
in climbing the hill of science. We feel  
like rejoicing and will rejoice, for this is  
the dawning of a new era for the op-  
pressed.

Beloit College, an old educational in-  
stitution, where multitudes of young  
men have been educated, has also  
thrown down all obstructions to learning  
for woman, and its new classes have just  
been filled by the fair daughters of the  
Northwest.  
If we are not mistaken, it was Horace  
Mann, as president of Antioch College,  
Ohio, about 1852, who gave the first  
impetus to the co-education of the sexes  
in American colleges. The Oberlin Col-  
lege, under the patronage of the Con-  
gregationalists, followed in the same  
direction. The Kansas State University,  
at Lawrence, began its career with  
equality for all. As one of a party of  
Eastern visitors to the University, sev-  
eral years ago, in reply to an inquiry  
from a Philadelphia educator, one of  
the regents said:

"No distinction is made between the  
boys and girls in the classes or at pas-  
times on the campus. They have board-  
ing houses in common in the city; they  
walk side by side to the University;  
they attend evening entertainments to-  
gether; and to this date not a single act  
of indiscretion has been brought to the  
attention of the school board, nor has  
there been a single case of public scan-  
dal. Both boys and girls seem better  
fitted to resist temptation, and, thrown  
upon their own good behavior for their  
moral standing, they have rigidly main-  
tained their characters without blemish."

It will be a glad day for the world  
when women shall be allowed to com-  
pete in all our schools of learning, with  
her brothers in their grasp for knowl-  
edge. Each will advance more rapidly  
because of the friendly rivalry, and each  
will sooner gain the front ranks in lit-  
erature.

**Doing Itself Proud.**

We own it gives us pleasure to note  
the evidences of advancing civilization  
with our Methodist brothers, who, in  
spite of Paul, seem willing at this late  
day to recognize the fact that there are  
women in this world with rights as well  
as men. Of course, there are old fossils  
still, but at several conferences lately  
they resolved to receive sister delegates  
on the same footing with her brothers.  
This is an immense advance, and gives  
promise of a time when the custom will  
become universal. Other denominations  
not to be outdone by this progressive  
sect, will wheel in line, and woman, vir-  
tually enslaved by Christians from their  
very beginning, will not only be equal  
with men, but she will lead them in all  
great reforms for the betterment of the  
race. Heaven hasten the day when the  
power to be a tyrant shall be wrested  
from man, and liberty, equality and frater-  
nity shall be universal, and the idea  
of sex shall be lost in a broader hu-  
manity.

**No Praying in Public Schools.**

A press telegram from Cincinnati a  
few days ago says: "The customary  
Lord's prayer in the Linwood, Ohio,  
school has been ordered stopped."  
A father took his child from school  
on account of this prayer, and notified  
the teacher, who consulted the attorney  
of the public schools. The latter re-  
plied that prayers had been eliminated  
from the schools, and that a State law  
forbade anything of a sectarian nature  
being taught in the public schools. Here  
we note a similar law in Illinois. Will  
not some lawyer be so kind as to advise  
us for publication, as we have inquiries  
on the subject?

**"It Won't Do."**

"What do we care for what was done  
two thousand years ago?" inquires a cor-  
respondent. This is a remarkable ques-  
tion, when the whole scientific and  
thinking world are engaged in re-erect-  
ing ancient ruins, and are deciphering  
their records, that we may know of  
humanity in its earlier days, and gain  
wisdom from the experiences of those  
who paved the way through toil and  
blood to our present civilization.

Had there been no two thousand years  
ago with its fiery lessons there would be  
no now asking knowledge from the dis-  
mal past. The errors and the triumphs  
of our ancestors serve as object-lessons,  
and they, as those of our own time, will  
be consulted by the wise not only two  
thousand but ten thousand years hence  
with the same interest they are read by  
all thinkers at the close of the nineteenth  
century.

Such expressions have been heard be-  
fore, but the position is not well taken,  
and is not entertained by those who  
would be well informed. The lost ages,  
with their imperfect records, are our  
guide-books to the future. They tell  
with unerring certainty of the final out-  
come of wrong-doing; of the usurpations  
of governments built on falsehood, de-  
ception and oppression; of the subjugation  
of the people under the iron heel of  
monopolies; of factions ruling at the  
expense of the many; of churches built on  
frauds, and priests fattening on the  
spoils wrung from the devout. The  
fagots consuming heretics in other days  
are lighting the world to a new and bet-  
ter order of things. That tongue which  
would silence those who tell of the ter-  
rible crimes against humanity, or which  
would pale the pen which writes of  
them, in our estimation errs.

Present conditions are not to be for-  
gotten, nor the past neglected. The  
scholar views the conditions of to-day,  
compares them with what has been,  
traces effects to their causes, whether  
near or remote, then shuns the evil and  
grasps the good, and presses forward to  
a still higher and nobler civilization  
which he knows awaits ever-advancing  
humanity.

**Coward Guilt.**

If the following news item was in a  
less reliable paper than the Times-  
Herald of this city, we should suspicion  
Muhlbach was cavorting in the vicinity  
of Rockford. As presented it reveals a  
terrible case of coward guilt in the pas-  
tor who tried to hurry his people out of  
the church before God would hurl His  
thunderbolts at him and his flock. Read  
and tremble.

"Rockford, Ill., Sept. 17.—While  
special services were being held in the  
Holston Church, a few miles from this  
city, yesterday, a violent thunder-  
storm approached. The pastor brought  
his remarks to a close and tried to hurry  
the people out of the building, but be-  
fore they had reached the door the church  
was struck by lightning. Nearly  
everybody in the audience was knocked  
from their feet, and several women were  
rendered unconscious. So severe was  
the shock that a number of the horses  
fastened outside were thrown down.  
Mrs. Henry Stanley, Mrs. John Johnson  
and Mrs. Darwin Whitney were severely  
injured, and several children were hurt  
by splinters. All the glass in the church  
was broken."

A lesson may be gleaned from a Bible  
story in this connection. God offered to  
slay His vengeance in the destruction of  
Sodom and Gomorrah, a few miles from  
this city, yesterday, a violent thunder-  
storm approached. The pastor brought  
his remarks to a close and tried to hurry  
the people out of the building, but be-  
fore they had reached the door the church  
was struck by lightning. Nearly  
everybody in the audience was knocked  
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and Mrs. Darwin Whitney were severely  
injured, and several children were hurt  
by splinters. All the glass in the church  
was broken."

**Preachers, Do You Hear?**

When Modjeska proposed trousers,  
after the Paris fashion, for those ladies  
who ride the bicycle, she was probably  
wiser than she knew. Where our com-  
mon English translation of Gen. 3: 21,  
reads:

"Unto Adam also and to his wife did  
the Lord God make coats of skins and  
clothed them"

—the Catholic Douay translation sub-  
stitutes "garments of skins."

The word coat comes to us from the  
French cotte, and is defined in English  
a petticoat. The Bishop's Bible, of  
1577, probably better agrees with the  
spirit of the Hebrew, in its rendering of  
the word translated aprons, in the 8th  
verse, by the homely noun "breeches."  
Breeches is now better expressed by the  
word trousers. So we have the high  
authority of God himself, who, after  
playing the part of the first butcher in  
procuring skins, turned himself into the  
first furrier in preparing them for cloth-  
ing, then acted the part of the first  
tailor in fitting Adam and Eve with  
their first trousers. The soundly rid-  
ing priests, for near six thousand years,  
have beguiled the women into the be-  
lief that trousers only belonged to men,  
whereas God himself inaugurated the  
bifurcated costume for the mother of all  
living, and requested the daughters to  
follow suit. Verily, in deception they  
are devious.

Ladies, you have the Bible, when cor-  
rectly rendered, with you, in favor of  
your wearing trousers.

**Indorsed.**

The Baptist Association at Peoria, in  
session lately, before they adjourned re-  
solved that they appreciated the ar-  
duous services of Prof. Harper, presi-  
dent of the Chicago University, "who is  
well adapted for the high place of re-  
sponsibility he holds, and they indorse  
all his efforts to make the University an  
honorable to truth, learning and God." Now  
that is the ring of pure metal, and it  
will be enduring. It will be remembered  
President Harper took some advanced  
positions in regard to the higher criti-  
cism of the Bible, which sectarian  
zealots thought bordered closely on her-  
esy. If the hands of honest thinkers  
can be upheld by the churches, grand  
advances towards the truth will be  
made during the next few years. The  
policy of all sects has been to compel  
thought and teaching along the lines  
designated by their ignorant founders.

**Mediumship and Lily Dale.**

The notoriety which some mediums(?)  
have been getting at Lily Dale, neces-  
sarily divides people in the expression  
of opinion. At such times prejudice ex-  
erts a lively influence, and hasty judg-  
ments are free and frequent. This is  
human nature educating itself. The  
chief point to watch is the boundary  
line between excited discussion and  
downright madness. Earnestness is es-  
sential to vigorous thinking and a clear  
analysis, and excitement in most tem-  
peraments is the impetus to inspire and  
impel. But when personal animosity  
substitutes either, the danger-line is  
passed and people are sure to say and do  
things that in calmer moments leave a  
sting of regret. Mrs. Wheeler's re-  
ports are of a nature—some of them—  
to provoke anger, for she reflects in a  
sharp, sarcastic way, upon the devotion  
and credulity of persons who, however  
good, are not well informed. The lost ages,  
with their imperfect records, are our  
guide-books to the future. They tell  
with unerring certainty of the final out-  
come of wrong-doing; of the usurpations  
of governments built on falsehood, de-  
ception and oppression; of the subjugation  
of the people under the iron heel of  
monopolies; of factions ruling at the  
expense of the many; of churches built on  
frauds, and priests fattening on the  
spoils wrung from the devout. The  
fagots consuming heretics in other days  
are lighting the world to a new and bet-  
ter order of things. That tongue which  
would silence those who tell of the ter-  
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would pale the pen which writes of  
them, in our estimation errs.

Present conditions are not to be for-  
gotten, nor the past neglected. The  
scholar views the conditions of to-day,  
compares them with what has been,  
traces effects to their causes, whether  
near or remote, then shuns the evil and  
grasps the good, and presses forward to  
a still higher and nobler civilization  
which he knows awaits ever-advancing  
humanity.

**ANTONIO IS DYING.**

"You are mistaken; it is nothing,"  
and so I might not be forced to continue  
lying I left the room. "Gaetano," I  
said to my brother, who was bending  
over a musical composition, "Antonio is  
dying. He called for me. Stay and  
quiet mother."

**INTO THE DEATH CHAMBER.**

The pregnant air of a chemist's labo-  
ratory greeted me when I entered. My  
eyes took in hastily a number of iron  
bedsteads each of which harbored a  
pale, emaciated figure. Some trembled  
or twitched convulsively with pain,  
others lay there motionless, awaiting  
death with apathy. One man raised his  
lank arms, that seemed to be transpar-  
ent, against me, as if he was going to  
strike me, then bursting into a wild  
laugh, he fell back upon the hard  
couch.

**MELODIES IN HIS DYING MOMENTS.**

And as he observed that I did not  
grasp his meaning he continued eagerly:  
"Quick, quick, brother! my violin!  
Quick, or this melody will be lost. It  
will be your inheritance; it is mine,  
brother, all I have—my heart, my soul,  
Hurry, hurry, Benvenuto! I feel it is  
fleeing from me."

I brought him the violin and he took  
it with a happy look in his eyes. Af-  
ter petting it for awhile he sat up in bed,  
pushing the instrument under his chin,  
and then began a scene such as I have  
never witnessed, as hardly anybody ever  
witnessed.

The first tone of the violin rang out  
tremblingly and was followed by others,  
heart-rending, impressive, sweet beyond  
words, forming the keys of a melody  
that brought tears to my eyes. It was  
to me as if it echoed the death agony of  
a young and beautiful heart, the last  
mournful cry of the soul that slowly  
rises to heaven renouncing, in doing so,  
hope, joy and love of its mortals.

This, indeed, Solomon's song of  
death purifying the hearts of all that  
heard it and elevating them to heavenly  
heights. And the patients all around,  
the dying and those that had resigned  
themselves to their fate, sat up on the  
miserable cots and stared upon the sick  
comrade who drew out the modest vi-  
olin he, a modern Orpheus, had been im-  
bued with that holy spirit that made all  
nature listen to his music. The strains  
of his violin seemed to soften even the  
stern hearts of these miserable men,  
crippled and robbed of their health and  
freedom by an iniquitous system. They  
seemed to forget their pain and sor-  
rows, and their souls seemed to rise  
above them.

**ALL ARE ENRAPTURED.**

And as Antonio continued to play the  
Rhethoric is nothing but reason well  
dressed and argument put in order.—  
Jeremy Collier.

**A DYING GENIUS.**

He is in Rapport with High  
Musical Intelligences

**And Manifests Marvelous Skill.**

**COMPOSES OPERA MUSIC AS HE DIES—  
GRAPHIC DESCRIPTION OF THE EVOLU-  
TION OF "CLAUDIA'S" MELODIES.**

TO THE EDITOR:—As set forth by the  
Milan correspondent of the Inter Ocean:  
The critics, the maestros of Italian  
music, say "Claudia," soon to be pro-  
duced at La Scala, will be a great suc-  
cess and that the opera will send my  
name thundering down the ages. I will  
not claim what is not my own, and so  
give to the world the secret history of  
the musical composition that is re-  
garded as originating with me.

One day, a year ago, a soldier came to  
our house. He demanded to see me.  
"Are you Signor Coronaro?" he asked,  
to make sure. I satisfied the man I was  
the person wanted. "I have a letter for  
you—from your brother," he added in a  
most serious voice, and took from the  
lapel of his sleeve a piece of paper that  
was all rumpled. I tore it open and  
while I read the few lines hastily indited  
with trembling hand my face must have  
assumed an ashen color, for my mother  
cried: "Tell me what it means; it con-  
cerns Antonio."

I said to the soldier: "It will be at the  
barracks in two minutes," and then said  
to my mother: "It is nothing, mother,  
only I must go away for a little while."  
With that instinct born in woman that  
has risen to dignity of maternity my  
mother said: "You are trying to hide  
something from me. I feel that my An-  
tonio is ill, perhaps dying. Tell me  
whether he has sent for you or not. I,  
his mother, must know."

**THE HOP INDUSTRY.**

**The Methodist Church Is in Doubts.**

TO THE EDITOR:—I inclose herewith  
a clipping from the Tacoma Daily Ledger  
relative to the propriety of church mem-  
bers engaging in the hop industry.  
Some weeks ago at the annual confer-  
ence of the M. E. Church, held in Seattle,  
Wash. The subject of hop raising was  
under discussion and one brother made  
the remark that God had stamped His  
condemnation upon the industry by  
sending the hop louse to destroy the  
same; that God had cursed hop raising  
in this manner and no good Methodist  
could engage in the business and still re-  
tain his standing in the church.

These remarks met with the regular  
amens, which from the statement below  
seem to have been given from force of  
habit or as a joke now-a-days.

**METHODISTS AND HOPS.**

"Since the late session of the Puget  
Sound annual conference of the Meth-  
odist Episcopal Church, various news-  
papers of the Sound region have bristled  
with utterances, editorial and contribu-  
ted, denunciatory of the Methodist  
Church in general and of the above con-  
ference in particular, concerning the  
sentiment, or supposed attitude toward  
the hop growing industry. The attitude  
of the Methodist Church on the temper-  
ance question, as on all questions of  
reform, is well understood, and I am not  
mistaken the great body of all Christian  
churches is a unit along this line. And  
because of the fact that the hop industry  
is sustained by the beer manufactory,  
therefore the Methodist Church en-  
deavors to persuade her members to not  
engage in the hop culture. But let it be  
said in all fairness the Methodist Church  
does not unchurch, much less unchristian-  
ize everybody who grows hops. To  
illustrate, there is a member of the  
Methodist Church in Puyallup, an offi-  
cial member, in good standing, who to  
my knowledge, has grown hops for  
past five years, and so far as I am in-  
formed, continues to do so. A part of  
this time this man has been Sunday-  
school superintendent. I cite this in-  
stance to show that the Methodist  
Church does not consider a man unwor-  
thy of God simply because he raises hops.  
Nor does the Methodist Church believe  
that the hop louse, which has so badly  
devastated the hop fields is an expres-  
sion of the judgment of God on the hop  
growing business, or on the man who  
grows hops. The unfortunate, unwise  
and childish utterance of one man, and  
he by no means a representative man in  
the true sense, ought not to be taken as  
the voice of the Methodist Church,  
which, for breadth of knowledge and  
true brotherly spirit, stands among the  
first of the great educational and avan-  
gelical forces of the age. While it is  
true, in response to the fervor of that  
brother, several members did circulate  
that but a very small fraction gave any  
response, and I am forced to believe that  
most if not all of those who did give re-  
sponse, did so without thought that they  
were supporting such a foolish utterance  
as that of thanking God for the hop  
louse. I personally heard the bishop  
say that whatever word of response he  
gave he had no thought of endorsing  
such a sentiment, but rather took the  
whole matter as a joke.

"A member of the Puget Sound an-  
nual conference of the Methodist Episco-  
pal Church. —  
Tacoma, Wash. B. A. BONNEY.

**Cheers for the Odd Fellows.**

The Sovereign Grand Lodge of Odd  
Fellows, in session at Atlanta, Ga.,  
has adopted an amendment to their  
constitution, providing that no saloon-  
keeper, bartender or professional gam-  
bler shall be eligible to membership in  
that fraternity.

The good Pope, with prophetic vision,  
prophesied, saw the terrible blow that  
was about to strike at his faithful  
subjects, so he anticipated their action  
by bidding them retreat from such a  
soul-destroying organization.

The universal prevalence of scrofula  
is a fact well-known to physicians. The  
only medicine that has hitherto proved  
a specific for this dreadful complaint is  
Ayer's Sarsaparilla, which expels every  
germ of poison from the blood. You can  
not begin to use it too soon.

Music washes away from the soul the  
dust of every-day life.—Auerbach.

So shines the setting sun on adverse  
skies, and paints a rainbow on the  
storm.—Watts.

We become willing servants to the  
good by the bonds their virtues lay upon  
us.—Sir P. Sidney.

**THE GREAT POPE.**

**He Would Like to Rule Rome**

**HE HAS NO TITLE TO ROME, AND BET-  
TER MIND HIS BUSINESS.**

The papal abstract of title to political  
lordship over Rome and Central Italy  
is a long and curious one—too long to  
give here in full. It is needless to pay  
any attention to the so-called "Donation  
of Constantine." It is admitted to be  
a forgery by all intelligent Roman Cath-  
olic writers. It is enough to say that  
prior to the year 754 the Popes had man-  
aged, by methods which will not always  
stand examination, to acquire some-  
vague, undefined measure of temporal  
power in and around Rome. In that  
year (A. D. 754) King Pepin of France,  
having defeated the Lombard King of  
Italy, took a portion of his dominions  
and handed it over to Pope Stephen, "to  
be held and enjoyed by the Pontiffs of  
the Apostolic See forever." A few  
years later the papal title to Central  
Italy was confirmed by Charlemagne,  
a French King, to whom Leo III. gave in  
return the imperial crown, and the  
titles of "Emperor" and "Augustus."

Where he got the authority to crown  
him Emperor is not known. Certainly  
not from Christ or Peter.

But, strong as this sort of papal title  
to Rome was, it did not protect the  
Popes from domestic violence or foreign  
invasion. The dissensions of Roman  
nobles drove them to Avignon in France  
in the fourteenth century, and they re-  
mained away from Rome for seventy  
years.

Then came the "schism." When there  
were two, and sometimes three Popes at  
the same time.

At the close of the last century, 1798,  
the French took back their gift of Rome  
to the Pope. The French Directory  
seized the Pope and carried him off to  
France as prisoner. His temporal power  
no more protected him than it had  
protected other Popes before him on  
different occasions. Part of the Papal  
States were taken by France, and Rome  
was made a republic. A little later,  
1808, Rome itself was annexed to France.  
In 1814 the Pope was restored by the  
allies. In 1848 the Romans expelled  
Pope Pius IX., notwithstanding the title he  
had from King Pepin of France, and  
King Charlemagne of France. The  
French put down the republic in Rome  
in 1849 and garrisoned the city. Again in  
1867, after the French troops had been  
withdrawn, the Romans sought to get  
rid of papal political rule and upset it,  
and again French bayonets came to the  
relief of the "Vicar of Christ," and the  
Romans were again conquered and the  
Pope put on top of them. But in 1870,  
twenty-five years ago, the French being  
no longer in a condition to bayonet the  
Romans into submission, the temporal  
power of the Pope came to an end, and  
Rome became the capital of united Italy  
by the wishes of its people, and all Italy;  
and that anniversary they have been  
celebrating for several days past.

Thus it appears that many years ago  
the Roman citizens began to take excep-  
tions to the right of French conquerors  
to decide for all time who should be the  
political rulers of Roman citizens.

Two reasons actuated them. One was  
the notable New Testament passage:  
"Jesus said, my kingdom is not of this  
world."

The Pope is called the "Vicar of  
Christ." As such he cannot possess  
greater authority than Christ claimed  
for himself. But unquestionably the  
Popes claimed greater authority, and at  
the time it was often from Pepin ac-  
cepted. For instance, Christ also said:  
"Render unto Caesar the things that  
are Caesar's."

In 1155 Pope Adrian IV. issued a bull  
by which he gave Ireland to Henry II.  
of England. Twenty-two years later  
Henry's son John was made Lord of Ire-  
land, and Cardinal Vivian, the Pope's  
legate, convened a synod at Dublin,  
and promulgated the grant of Irish so-  
vereignty to Henry, whom the Irish no-  
bles accepted as their political lord.  
Mr. O'Nahan, himself an Irishman and  
familiar with real estate matters, hardly  
thinks that papal bull and its confirma-  
tion by the Pope's Legate conferred on  
England an indefeasible right to rule  
politically over Ireland forever after-  
wards.

The editor of the Tribune does not.  
Nor does he think that a grant of sov-  
ereignty by Pepin, or Charlemagne, or  
the Holy Alliance, or Louis Napoleon,  
or French bayonets is worth a copper,  
as against the wishes of the Italian peo-  
ple over whom sovereignty is claimed.

A Pope, dividing the world, gave Cuba  
to Spain. Her chief nests on a great  
grant, discovery, settlement, and  
occupation. Does Mr. O'Nahan think the  
United States should assist her to retain  
the island and put down the Cubans?  
The Tribune does not.

There was another reason why the  
Romans wanted to get rid of the tem-  
poral power of the Papacy. And it is a  
valid one. At least every true Ameri-  
can will say so. The Declaration of In-  
dependence says:

"Governments are instituted among  
men, deriving their just powers from the  
consent of the governed; that whenever  
any form of government becomes de-  
structive of these ends [the securing of  
life, liberty, and the pursuit of happi-  
ness] it is the right of the people to al-  
ter or to abolish it, and to institute a  
new government.

The Romans got very weary of priestly  
government, which is about the worst  
form of political government known to  
man, and when no longer pinned down  
by French bayonets they shook it off.  
They did what the United States did,  
what the Central and South American  
Republics have done—what Sicily and  
Tuscany did.

It is claimed that the Pope must be a  
secular ruler in order that his spiritual  
authority may not be impaired, and his  
"kingdom," which is not of this world,  
unimpaired. While the Popes did  
have temporal power they were often  
the puppets of rival monarchs. The  
temporal power did not save them from  
insults, exile, and death. Their tem-  
poral power made them politicians,  
striving always to keep on the side of  
the stronger.

The Pope is free, and is no prisoner,  
as pretended. There are two good rea-  
sons why the Pope will not be molested  
now he has lost his 9,000 soldiers. One  
of them is a solemn guarantee of the  
Italian nation—a Catholic nation.  
There is not one other in a million  
that guarantees will be violated. It  
would be the height of political im-  
pudence for Italy either to drive the Pope,  
away from the Vatican and St. Peter's  
to take refuge in some other Catholic

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## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R. C. Q. Why do you speak disparagingly of gospel ministers and their work? I think you hurt the cause and your own influence thereby.

A. In these answers, as in all my writings, I never give the least cause to my "personal influence" only to the correctness of the statements made, for I am not devoted to my own gain, but to the truth, and loyalty to the intelligences who promulgate it. It is a mistake that as persons the clergy are "disparaged." It is their work, their assumption, the astounding and inadmissible claims they make that are condemned. With the means placed in their hands of becoming, as teachers, of great service in instructing and elevating the people, they deliberately prefer the obsolete, the dead past to the living present, and prostitute the means given them to mystifying and leading astray. Fly them! Yes, and sympathize with them, but do not overlook their mistakes, their arrogance and pretense.

What a change 1,800 years have brought! Christ bade his disciples go to all the nations and preach the gospel. He did not organize a lecture bureau, or a missionary society. He did not advise them to send shrewd business agents ahead, with flaming handbills to announce their coming at Rome or Athens, and bargain for the best terms per sermon. He simply said: "Go and speak the truth, nor ask, nor expect more than food and raiment. You may not get even that—your first and last effort must be to teach the truth as I have shown it to you."

Apply this command to the present race of machine made ministers, issuing from sixteen theological schools, who make preaching a profession. Take away the salary; let love of truth be their only incentive, and self-sacrifice their reward, and how few would remain at their post.

When they take lecture dates, the papers announce in conspicuous headlines the receipts; and salary is inseparable from the call, the latter being intense in direct ratio to the former.

True, the times have changed, and it is emphatic that the laborer is worthy of his hire; but this does not carry with it the necessity of sullying the sacred office of teacher with avarice. If the world is doomed to perdition, and the clergy the only God-commissioned teachers to warn mankind, money should be last, not first in their minds. What is money, all the money and wealth of the world, compared to the redemption of a single soul from everlasting torment?

That they are not above worldliness, that they are recreant, proves that they do not believe in their commission, nor in their system of salvation. They have learned it by rote, and repeat it as learned because it brings them support. They are so weak and helpless, the world of ideas is so far ahead of them, these gospel ministers who are such anachronisms, are so persuaded, out of duty, to leave them their bugaboo hell and devil; it is so pitiable to take away their only visible means of support.

After all, perhaps the clergy ought not to be expected to assume more self-abnegation than they do. They constantly feel that they are a burden, and as out of place and useless as a fifth wheel of a coach. We may censure, but should mix our censure with pity.

The preachers in the primitive days moved the world by their unselfish zeal. They had no cant about "urgent calls," meaning increase of salary. They thought only of the salvation of impure souls from the stain of sin, the reclamation of the erring, and back of their words were consistent lives, illustrating the emphasizing. The world needs—desperately needs—such teachers. It always needs them, and will loyally listen to their words.

Rev. J. G. Tucker: It is not often that there comes an avalanche of questions, yet such has the reverend gentleman hurled against us. It is truly a spiritual catechism in and of itself. That he desires to know what Spiritualists believe and teach shows that his mind is awakening, for, to question is the beginning of wisdom. The multitude of his questions enforces briefest answers, and reference, must be made to the "Religion of Man and Ethics of Science," for more extended treatment.

Q. What does Spiritualism teach regarding the origin of man?

A. He is the product of evolution, and not a direct creation by an Almighty Being.

Q. What is the end of man?

A. Not to be penned up in a seven-hilled heaven, singing songs of praise, on impossible harps, or to broil forever in hell, but to become a spirit and continue the line of evolution in a spiritual direction, in an endless progress to more and more perfect individuality and comprehension.

Q. What is sin?

A. As taught by theology, a chimera of ignorant fancy; really the transgression of the laws of our being, through ignorance of the consequences.

Q. What about forgiveness of sin, or how is the soul freed from it?

A. There is—there can be—no forgiveness for sin. If we place our finger in the flame, no contrition will bring back the decomposed members and flesh. We must wait until the processes of healing restores them. If we do a wrong, regret will not atone for it or make the broken obligation good. The soul is not freed from sin by being forgiven, or having some one else offer atonement. Its only savior is knowledge, and when ignorance is overcome, and the laws of being and the world clearly understood, the soul is on the road to become free from sin.

Evil is the imperfection of a lower state or condition conflicting with the higher, and as such will be outgrown.

Q. What about heaven and hell?

A. They may be taken metaphorically as mental conditions. As taught by the various religious sects, they are only the fancies of ignorant savages handed down to this age.

Q. What about Devils?

A. With the coming of knowledge

they have vanished out of the world like cloud-whips in the morning sky.

Q. What about Jesus Christ? A. Admitting that he existed, he must have been a good and true man, who sacrificed himself for the good of others. He must have also been endowed with strong psychic powers. He was not unlike scores of other Messiahs and prophets who arose before and after him. The extension of his doctrines did not depend on him, but on the Apostle Paul, and the zeal of Constantine. As a divine person, he was divine as all good men are divine, no more nor less, and he has no power to save us, except as by following his example, we reach broader grounds and thereby save ourselves.

Q. What about future rewards and punishments?

A. There is no final Judgment Day, or awards; a setting apart of saints and sinners, but after death life goes on continuous and to each is given full measure of capacity to receive. There is no such thing as punishment for punishment's sake, no hot judgment of a wrathful God. If we come in conflict with laws of our well-being we are forced by pain into the right way. The supreme happiness (heaven) comes from keeping in perfect harmony with the laws of physical and spiritual growth on which we are dependent.

Q. I am a penitent sinner—how may I get free from my sins?

A. You will not free yourself from sin if your penitence is the result of fear of punishment. You must do right because it is the thing to do, and when you gather knowledge and learn what is best, you will have escaped the greatest peril.

Q. What about the Holy Ghost?

A. As the third person of the Godhead, theologians have quarreled over "what about it," from the time of the apostles to the present, and are yet in suspense. Except to complete the trinity, the Holy Ghost has less use in being a wheel on a bicycle. There is nothing for this poor old ghost to do, and there is only a shadow of a delusion of this ghost to do anything were it left to do.

Q. What about the scriptures?

A. The Old Testament contains the literature of the Hebrews, of early date, and is mainly the history of a people so insignificant as scarcely to be mentioned in the histories written by authors of more refined and cultured nations around them. They were written, no one knows by whom or at what age.

The New Testament was written by authors unknown; no book being written earlier than the second century after Christ. The fragmentary books of which it was composed were selected by councils, and by continuous additions and eliminations brought to support the creeds formulated by the priests.

The Bible was written in the same manner that the so-called sacred books of the other races were written, and that all writings are executed. There is nothing divine or holy about it, beyond the truth it contains, which holds of all books.

As the questions are direct, we have given direct answers. We do not believe that anything is gained by attempting to show that Spiritualism can be patched on to the old, and pass under respected names, as not different from what has always been accepted.

James Reid, San Francisco: A Mormon Mission has recently been opened here, and in listening to them, I gather that they teach a peculiar doctrine regarding a spiritual state in which man existed before he came to this earth: that the fall was from immortality to mortality; that God had two sons, who each volunteered to go down to earth and redeem man, if he should, after being sent here, require a redeemer. The elder son would redeem man on condition that man accept him; the other would redeem man unconditionally; but the former was accepted. Can you give me light on these doctrines, also any regarding the Book of Mormon?

A. The rise and the extension of Mormonism, in the brilliant light of the present century, is a clear and forceful example of that of all other religions. If sheer fraud and deception can achieve so much in this intelligent age, how much more easily could impostors gain followers in the past ages of ignorance. That the claim made by Joe Smith, that he had by angel direction found the golden plates on which the Book of Mormon was engraved, should be received as true, is one of the surprising things of this century. It has been proven beyond controversy that the book was written by Solomon Spaulding in 1812, and the manuscript fell into the hands of Rigdon, who, in 1829, became associated with Smith. This book formed the basis and evidence of Smith's prophetic office, and he made his claim good by subsidiary and explanatory revelations. The book is as a literary work beneath criticism, and betrays its origin on every page. With such source, the doctrines based thereon, of course, are valueless as idle conjectures. It has been said that Smith was a medium. He sat in a cabinet, that is, behind a curtain, and in a trance gave the words of the book, translating the strange characters on the gold tablets into common English. He undoubtedly added to his shrewd cunning, psychic sensitiveness of marked degree.

The movement of Mormonism did not assume a permanent force until Brigham Young became the prophet, and assumed unscrupulously all the power of that office, as a theocrat. There can be no pretense that this grossly sensual man was in communion, as he claimed, with God, or the Spirit-world. The ranks of Mormonism, at present, are recruited from the ignorant masses, and the movement is in direct conflict with the tide of the present.

"The Gospel of Buddha. According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

"The Occult Forces of Sex." By Lois Waterbrook. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

## THE POET.

He sang as sings the lark—  
Rising with each refrain—  
And weary dwellers in the dark  
Strained toward eternal light, to hark,  
And knew an hour's surcease from pain.

He conjured stars for cloudy nights,  
For lowliest days made lofter lights,  
And when the wise men oftentimes saw  
A deep and dim abyss below,  
He sang of an eternal law  
Pointing beyond the hills of snow.

Sometimes he thought the bird  
That passed on full-fledged wing  
His fitting vision overheard;  
Sometimes the grass his breathing stirred.

Seemed swaying 'neath the sentient thing  
Called thought that soothed his weary brain  
Or quickened fever-heat and pain;  
Sometimes he dreamed his darkened hours  
Gathered in clouds and dropped soft rain.

Waking to newer life the flowers  
That helped to solace hours of pain.  
Sometimes he thought the sea  
The expression held of his unrest;  
Again its ceaseless, minor key  
The deep song seemed he scarce could free.

Though sounding ceaseless in his breast—  
The song for which, when lights burned out,  
Men waited long in fear and doubt.  
Sometimes soft voices called to him  
From stars that glorified the night,  
And oft a vision stirred his soul  
Of faces framed in waves of light.

Sometimes he watched the world  
With eyes that probed its inmost parts—  
The phantasies around it curled,  
The human tempests o'er it whirled,  
The hidden histories of hearts,  
Despite the discords—as a whole  
All wrought for music in his soul!  
Man's hope he read, and man's despair—

Each seemed to him beneficent:  
"Love steals the string," he said,  
"From care,  
And Death is rest by angels sent."

To him at last came death—  
Came with such noiseless-footed ease  
It seemed as if the dying breath—  
Which sometimes sadly lingered there—  
Melted into the evening breeze.

And as the rose of song his lips had pressed  
Erewhile  
Blossomed out upon his face in a radiant, open smile.

Across the slowly darkening fields  
A child's soft laughter rang,  
And in a thicket far away  
A lonely wood-thrush sang.

C. E. CARL.

## COME BACK, NOBLE SPIRIT.

Where now are the friends that so long,  
long ago  
Were stalwart in truth, and stood by  
my side

When life gave me zest, in its ebb and  
its flow,  
Rolling forward and backward like  
old ocean's tide.

When the beacon of truth illumed by its  
light  
The conscience of men, to dare and  
to do,

To think and to speak for the cause that  
was right,  
Faithful and fearless, just, honest and  
true.

'Twas freedom's rich birthright be-  
queathed to us all,  
That touched like a charm the patri-  
ot's heart,

And a glorious faith, that Liberty's call  
Was heaven's command to act well our  
part.

'Twas the time when the Christ tri-  
umphantly led,  
Inspiring of hearts till Love's holy  
breath

Nerved the life of the hosts, whose valor  
and tread  
Crushed traitors in arms, doomed slav-  
ery to death.

Tell me, now, where in realms of infinite  
space,  
Dwell the bright souls of those brave  
ones and true?

Let me beckon them back, to teach us  
in grace  
Those lessons of life they thoroughly  
knew.

Come back! noble spirit, in mercy now  
know  
May wisdom enlighten, inspire and re-  
fine;

Guide us to the source whence all knowl-  
edge must come,  
Till man is in truth more human, di-  
vine.

M. J. PALMER.

## WHEN MY SHIP COMES IN.

I have daily watched for its coming  
Till my aching eyes grew dim;  
My hoping heart was weary  
For my ship that is coming in.

I have looked in the gleaming sunlight  
For its sails so pure and bright,  
And when the mists have thickened  
Into darkness of the night.

With the sea-gulls flying about her,  
The snow-white foam dashing high,  
She restlessly plods onward—  
She will reach here by and by.

I have ne'er lost faith in her coming,  
Through many a weary year;  
She will reach her port in safety  
Some morning bright and clear.

With her colors gaily streaming,  
Sun-kissed of other climes,  
Stately and proud of her bearing,  
This ship that is surely mine.

So we live on, ever hoping  
Somewhere on the storm-tossed sea  
Our ships are surely sailing,  
That belong to you and me.

And in the days of darkness,  
When our pathway seems so dim,  
Let us forward look to the sunlight,  
And watch our ship come in.

VIRGINIA CURTIS SMITH.

Cleveland, O.

Right Living." By Susan H. Wilson.  
The author shows a very practical ap-  
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## A SENSIBLE JUDGE.

He Has a Correct View of In-  
sanity,

AND SAVES MORRIS RUBEN FROM BE-  
ING CONSIGNED TO AN ASYLUM FOR  
THE INSANE.

What constitutes insanity? This question was up before Judge White yesterday in the habeas corpus proceeding for the release of Morris Ruben from Dixmont. The allegation was that he had been illegally restrained of his liberty. It appears from what transpired that Ruben had recently been converted from Judaism to Christianity, and that his brother and some other friends pronounced him insane. He had been arrested some three weeks ago and while in the station-house was visited by Dr. T. J. Moyer and Dr. C. C. Wiley, who each examined him separately for about an hour and were convinced of his insanity. On their certificates he was committed to Dixmont.

The habeas corpus proceeding raised the point as to whether Ruben was insane and had been legally committed. The physicians testified that they had not had any previous knowledge of the man, but from the answers they had received in the hour spent with him they had no hesitation in pronouncing him insane. Among the declarations made by Morris was that he had seen visions of beautiful landscapes and heard voices telling him to follow Christ. These witnesses both insisted that the man was insane. Dr. Hutchison, superintendent of the hospital, testified that he had doubts as to Ruben's insanity, and advised his brother to have him taken away.

Judge White was very emphatic in his condemnation of the whole proceeding. The man had been arrested without proper authority, put into a station-house, pronounced insane after a few minutes' examination by physicians who had never seen him before, and committed to Dixmont. The judge had no hesitation in saying that Ruben was not insane, notwithstanding the visions he had seen and the voices he had heard. He strongly condemned the practice of calling in experts physicians who had no previous knowledge of the subject and pronouncing him insane on an hour's conversation. The arrest and commitment were characterized as an outrage for which all concerned should be held responsible. The man was discharged.

Dr. Wiley wished to offer more testimony, contending that the man was insane. The judge declined to hear it, saying to the doctor: "He is sane as you are." The court had the last say, and the man was given his liberty.

The question still remains: What constitutes insanity? Dr. Wiley says the man Ruben clearly has delusions, and the only evidence of insanity in law or medicine is delusions. Judge White says it is no sign of insanity because a person sees visions or hears spirit voices, and that the conduct and conversation of Ruben are proof of his sanity. So the case hangs between law and medicine.

The above editorial in the Pittsburg Commercial Gazette of September 21, 1895, furnishes much food for reflection. There is material for some hard thinking by lovers of human liberty in general, and Spiritualists in particular. What do you think of it, Spiritualists?

If you see visions or hear spirit voices, you are liable at any moment to be ruthlessly torn from home and family, dragged to the nearest police station and locked in a cell like a thief or a raving maniac. After awhile you will be interviewed by some of those wise men who assume to monopolize the art of healing; those wiseacres who invoke the aid of legislatures in creating for them a monopoly in the delightful and profitable business of experimenting and tinkering with diseases and ailments that they know little or nothing about. These "experts" will visit you in your cell, and after a few moments' conversation will pronounce you insane because you see things that they cannot see, and hear voices that they cannot hear.

Of course, there are exceptions to this, but the average M. D. regards all such visions as delusions, and as the only evidence of insanity in law or medicine is delusions you will be pronounced insane and hustled off to an asylum and left to the tender mercies of keepers who are not noted for gentleness. How fortunate for Mr. Ruben that he was brought before a judge who dared to dispute expert testimony, whose mind is broad enough to comprehend "human liberty," and who had the courage to condemn from the bench this outrage, this crime against humanity, committed in the name of law and medicine, even though the perpetrators were prominent and influential physicians. All honor to Judge White, of the Allegheny County Court.

But how many judges regard all visions as delusions and Spiritualists as cranks? Had such a judge been on the bench in this particular case, Morris Ruben would now be a prisoner in the Dixmont insane asylum, deprived of that liberty which is his birthright by virtue of the Declaration of Independence, the Constitution of the United States, and every principle of justice and equity, of freedom of thought and liberty of conscience that have become so dear to the true American heart, but which would seem to be fast fading into platitude.

Spiritualists, and all lovers of liberty, are you going to remain passive while such a condition is possible? What is the remedy? Concentration, organization. "In union there is strength."

Allegheny, Pa. M. R. CHILLY.

## BOOK REVIEWS.

GOVERNMENTS AND POLITICIANS, AND MAN'S WRONGS AND WOMAN'S RIGHTS By Charles Marcotte. Revised edition.

The author enters into a very elaborate review of government, its philosophy and history in all ages. The growth of governments and the evolution of the republican idea and spirit are treated very ably from the standpoint of one who believes that republics are not a success and that universal suffrage is not the true way to human improvement politically. The author seems to favor the Catholic church, above Protestantism, and a limited monarchy rather than a republican form of government; hence he will find very few Spiritualists in accord with his views. "Woman's Rights" regards with strong disfavor, and here, again, Spiritualists generally will assuredly differ from him.

## ASCENDED HIGHER.

The Sublime Event Occurred at  
Cleveland, Ohio.

A GENUINE SPIRITUALISTIC DEATH  
AND FUNERAL.

On the morning of the 16th ult., from the residence of her daughter, Mrs. Alice E. Leeds, Cleveland, Ohio, our mother, Mary E. Browne, passed beyond the gates to "Moving Land." For nearly seventy-six years, this dear pilgrim had traveled the earthly valleys, and though we are sorrowful when we realize that we shall never look upon her mortal face again, we rejoice in the knowledge that her poor, worn-out body has found rest, and that after so many years of faithful service her emancipated spirit has entered into a realization of its joyful anticipations of Spirit-life. She was a staunch Spiritualist, and from the time that I entered the field as an active worker, until her health failed her, some years since, she was my counsel and helper.

As many of the readers of THE PROGRESSIVE THINKER will remember, I was summoned a number of times to her bedside last fall and winter, and it seemed impossible for her ever to rally again. On some occasions, while with her, she experienced some of the most beautiful things that were ever given a mortal to know. At times her face would become fairly illuminated, and she would exclaim joyfully: "O, they have come. Can't you see them? Don't you hear the music and see the flowers?" She would often say: "They are going now, but are coming again," and would frequently name the hour when they said they would return. These experiences occurred last winter. During the present summer she had been very feeble, and was unconscious for a number of days before her spirit was released.

The funeral was held at the residence of my sister, where our mother had made her home for several years. In the arrangement of the same, every old custom that we could ignore was put aside. We wanted to convince the friends that we did not feel a "monster grim" had torn from us a loved and loving mother. There were no symbols of mourning at the door or in the house. In place of the accustomed crape on the door, sister ordered a beautiful ivy wreath, tied with lavender ribbon. The services were conducted by Thomas Lees, who has for many years been a personal friend of the family. His address was beautiful and impressive. He is peculiarly adapted to that work. No one can listen to him on such an occasion without being convinced that there is one at least who believes "there is no death." Dr. H. T. Stanley, a personal friend of members of the family in Fort Worth, Texas, supplemented Mr. Lees' remarks, with a few fitting words. The dear remains were borne from the house by my brother-in-law, Mr. Leeds, our son, and brother-in-law of Mr. Leeds. Of course, these innovations on custom caused some remarks, but as far as I learned, the impression was most favorable.

Where can Spiritualism preach so loudly as on funeral occasions? Why shroud ourselves in habiliments of mourning if we truly believe death does not end all? Why hang the ugly black crape on our doors if we have ever been blessed with an angel visitant? We could not do it. We shall miss the physical presence of our mother; there will be times when the eyes will fill and our longings come for the touch of her dear lips, but we know we did not leave her in Woodland Cemetery when we turned away from that beautiful "City of the Dead." She will be with us as we take up the lines of life again; she will pervade our spirits; she will come with her longed-for companion, our father. Together they will await our coming; and after the fitful fever of this life is over, they will welcome us home. Blessed, indeed, are those who have the knowledge of Spiritualism.

MATTIE E. HULL.

WAYSIDE JEWELS AND JINGLES.

There are joys that do arise  
In soul-land's eastern skies  
As bright as mornings in June,  
When bird-notes are all in tune;  
And we follow them over into the West,  
And say "good night" as they sink to rest,  
Morning, noon and night,  
Then they are lost to sight.

Vice begrim the soul  
Like filth upon our shoes;  
We keep it, or discard it, as we choose;  
Vice begrim the soul.  
The decision is within our control:  
Will it be for the right or wrong  
As in life we march along?  
Vice begrim the soul.

As the summer's sun sinks in the West,  
What a golden harvest of mellow sun-  
rays  
Come to soothe us into rest,  
From the far-off land of the blest.  
'Tis then we say, "God knoweth best."

Who is it that holds  
The distal end of the thought-ribbon  
As it doth unroll  
Through Time's register—the brain,  
Enabling us to select the grain  
That feeds the soul?

Speculate as we will from day to day,  
There is a Divine Intelligence sur-  
rounding all life's way.

What beautiful island hopes  
There are within the realms of the soul;  
While all around the dark waters roll  
In the arched dome above  
Hangs a lettered light,  
"God is Love."

Push on, brave soul, doubting never-  
more  
That light will yet reveal the "other  
shore."

Sometimes woolen thoughts, sometimes  
cotton,  
Will go buzzing through the mind;  
Sometimes linen and silk ones we  
find;  
Sometimes sound threads,  
And sometimes rotten;  
But we must twist and weave the sound  
ones in.

GEO. SPAULDING GREEN, M. D.  
Enosburgh Falls, Vt.

Physio, for the most part, is nothing  
else but the substitute of exercise or  
temperance.—Addison.

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LANDMARK OF SPIRITUALISM.

The First Spiritual Church in the World.

Annual Meeting of the Harmonical Society of Sturgis, Mich.

INTERESTING HISTORY - IT SHOULD NEVER BE FORGOTTEN - BAPTIST PROMISES NOT FULFILLED - REMINISCENCES OF THIRTY-SEVEN YEARS - HOW THE CHURCH WAS BUILT.

In obedience to the requirements of law the Harmonical Society held its annual meeting for the election of officers on Sunday, September 8, 1895, at the Free Church, Sturgis, Mich. The attendance was not as large as usual, but many of the prominent members were present and the meeting transacted its business in a practical, business-like manner. The officers elected to serve for the ensuing year are as follows: C. Cressler, President; E. B. Cook, Secretary; B. C. Buck, Treasurer. The executive committee are John Kelly, Mrs. Barrows, Mrs. James Johnson, Mrs. Abram Smith and Mrs. Francis. Solicitor-in-Chief - Mr. Rawson. Mrs. J. G. Wait and Mrs. Anderson. The treasurer's report of receipts and expenditures of the past year was a precise and lucid statement and showed a balance in the treasury in favor of the society of \$35.

When the regular business of the meeting was concluded the chair called on Thomas Harding for remarks, who responded in a ten-minute speech. He first referred to the difficulties which the outgoing officers had to contend against in consequence of the demise, within a few years, of many of the old, zealous and wealthy members. That as the Free Church of Sturgis was the first building ever erected by Spiritualists, it is an interesting "landmark" in the progress of the world. He said that it was only by persistent and hard work that the June meetings of the past few years were sustained, and that these three days' meetings had been held nearly up to past thirty-seven years without a "missed link," he thought the society would be justified in inviting co-operation, sympathy and material aid from abroad, as doubtless many independent thinkers would consider it a privilege to be permitted to contribute to their support. "You have ex-Senator Wait no longer to back you up with his wise counsel and generous gifts. Hon. Harrison Kelly has passed away, also, and many of the other charter members have laid down the burden of the flesh. Things have changed within the past ten years! You need to call in the 'sinews of war' from abroad.

"Let me ask the older members of this society to permit their thoughts to wander back over the past forty-five years, and call to mind the circumstances which called for their assistance; for there are some points in its history which should never be forgotten. You remember that from about the year 1850 to say, 1856, the Spiritualists and liberals generally could not obtain the use of a house in which to hold their meetings; every door was closed against them. About the year 1856 the Close-Communion Baptists, desiring to build a church, invited the Spiritualists to assist them.

"Yes," they replied, "we will furnish half the money if you will give us the use of the house half the time." To this the Baptists gladly consented, and on these terms the First Baptist Church of Sturgis was built and furnished; but it happened, rather curiously, and indeed, rather comically, that something always came up to keep the Spiritualists outside who the Baptists "held the fort." The church was always pre-occupied for that particular day, or the deacon was out of town and had the key in his pocket, or, perhaps, there was a fog in the flue and the chimney smoked, or it was raining - at any rate the house was not come-at-able by the Spiritualists.

"This naturally aroused the indignation of those who had subscribed and the Spiritualists and free-thinkers finally resolved that the Baptists should 'either buy or sell.' 'We will pay you your half of the money,' they said, 'and we will take the house, or you shall pay us our half and keep it yourselves.' The Baptists thought that fair, and said they would bring it forward at the next business meeting of their church. But, curiously enough, they forgot to call that meeting; and at the next, the accumulation of business was such that that had to be put off, and at the next Mr. So-and-so was doing something and couldn't attend, and they couldn't do anything without him. And so matters went on until the heterodox element became exasperated and resolved that they would build a church for themselves; that it should be a substantial structure of stone and brick and the largest in the town; that its platform should be free forever, and that it should be named 'The Free Church of Sturgis.'

"Amongst those who had contributed largely to the building fund of the Baptist Church was Hon. Harrison Kelly; he was one of those men who 'can't stand any nonsense,' and he threatened to 'let slip the dogs of law' so, as Mr. Wait told them, they paid him the \$100, and, as far as I know, that was the only money the Baptists returned.

"But this house, the first spiritual church of the world, went up amid great enthusiasm. All fair-minded people lent a hand, and you older people can call to mind one great day when a large number of loaded wagons met at a central point in the country and formed a line three-quarters of a mile long. They were loaded with brick and stone, black walnut and pine, workmen and building tools. Oh! the excitement was great that day! And as that long train of wagons approached the town the people went out to meet it in carriages, on horseback and afoot; and, as they met, cheer after cheer went up and men, hats and ladies' handkerchiefs were waved for 'religious liberty,' and ever and anon they cried: 'Hurrah for the Free Church of Sturgis!' and the shout gathered volume as it rolled along the line. And as the train of wagons approached the site of the intended building, merchants left their stores, professional men their offices, workmen their shops, and young men and old men pulled out their coats to help unload. This free church was built. It was dedicated to liberty and at its dedication a resolution was passed that at its anniversary that dedication should be celebrated in the month of June, year after year until 'time should be no more.'

"Alas! Many a tongue which shouted that day is silent now, and arms that

WAVED DEFENCE ARE STILL; BUT THE GRASS IS GREEN ABOVE THEM AND THEY ARE NOT FORGOTTEN.

"But our Baptist friends, next door, were not pleased to find a Spiritual church so close to them, and Dr. Willis and Dr. Peebles and many other leaders can remember how that old Baptist bell found occasion to ring loudly and long while they were speaking, until their voices were nearly drowned in the clamor."

"The speaker concluded by offering a series of resolutions, setting forth the circumstances under which the church was built and the society organized; inviting the co-operation of the liberal public generally. (Several months before Mr. Wait died he received a letter from Lyman Howe, urging him to get the Harmonical Society and publish it in book or pamphlet form. The letter was arranged between them and T. J. intended to insert a 'form of legal bequest' for the guidance of those who desired to bequeath property to the society. But unfortunately Mr. Wait became unwell to attend to business. It was his intention to publish it at his own expense, and present the society with the copyright. 'We will never give up the ship,' said the speaker; 'I hope the society will yet possess a reserve fund, not of a paltry \$35, but of \$3,000, which might be expected if the Spiritualists and Free Thinkers of the world were interested in this free platform, and knew that this was the first church of the kind ever built, and that it had sustained its anniversary meetings, of three days' duration each, steadily for thirty-seven years.' After considerable discussion the preambles and resolutions, as a whole, were unanimously adopted, and the secretary instructed to furnish copies of the same to the liberal press at large.

"The out-going president, Mr. Rawson, on dismissing the meeting took occasion to direct attention to the necessity for yielding a hearty and generous support to the new officers. 'It is on the members the responsibility rests,' he said, 'Officers can do nothing without the sympathy and support of the rank and file.' The meeting was then adjourned to September, 1896.

PREAMBLE AND RESOLUTIONS

Adopted by the Harmonical Society of Sturgis, Mich., at their Annual Business Meeting, held in the Free Church in Sturgis, Michigan, September 8th, 1895.

Whereas, The Spiritualists, and other independent thinkers of Sturgis, Michigan, and vicinity, did, in the year 1856, erect the building known as the Free Church of Sturgis, whose platform they declared should be free forever, to all who desired to address the public on spiritual, moral, artistic, scientific or theological subjects; and

Whereas, The society owning and controlling said property was named, and incorporated, The Harmonical Society of Sturgis, Mich., membership in which was and is obtained by simply signing the roll; and

Whereas, In commemoration of the dedication to freedom of said Free Church, anniversary meetings, of three days' duration each, have been held in this house every year since its erection, that is to say, for thirty-six years, in the month of June, and known as the Sturgis June meetings; and

Whereas, Most of the old and wealthy supporters of the church and its meetings have passed away and left the responsibility of preserving the house and continuing its meetings to successors who, having recently expended a large sum in necessary repairs on the church, feel themselves inadequate to the task without assistance; therefore, be it

RESOLVED, That we, the Harmonical Society of Sturgis, Mich., at our annual meeting, held in obedience to laws of incorporation, in the Free Church of Sturgis, Mich., Sept. 8, 1895, do hereby invite liberal persons of every phase of thought to aid in sustaining this free platform.

RESOLVED, That the officers of this society are hereby authorized to receive contributions (gifts or bequests) in aid of this society, and that the secretary is hereby instructed to furnish information regarding the history, constitution and by-laws of this society to all who apply therefor by letter or otherwise.

RESOLVED, That we cordially and earnestly invite liberally disposed persons, at home and abroad, to co-operate with us in our endeavor to enlighten the public on spiritual, moral, artistic, scientific and philosophical subjects by keeping up our anniversary meetings, and supplying with suitable and sane lectures and delineations the desk of this the first Spiritualist Church of the world.

RESOLVED, That the secretary be instructed to furnish copies of the above preambles and resolutions to the Spiritualist and Free-thought press for publication. By order

E. B. COOKE, Secy.  
Sturgis, Mich., Sept. 13, 1895.  
For further information address Thos. Harding or Edward B. Cooke, Sturgis, Mich.

State Spiritual Association of Nebraska.

I wish to inform the Spiritualists of Nebraska that C. E. Winslow, the great materializing medium, will be at Lincoln, Neb., during the State convention of October 8th and 9th, 1895; also, Dr. Matthews, of Brooklyn, N. Y., a fine speaker and test medium, as well as Prof. C. B. Fitch, of San Francisco, a renowned independent slate-writer. A feast of fat things is in store for everybody. Do not miss attending this convention.

O. C. CAMPBELL, Pres.

Passed to Spirit-Life.

Passed to Spirit-life, at Victoria, B. C., after a lingering and very painful illness of about two years, Mrs. Mary Turner passed on, Saturday, September 14, aged 62 years. She bore all her pain bravely; always cheerful and pleasant, and pleased to talk with her earth friends about the life to come, and many of the dear ones she could see and hear near her during her illness. She knew for a long time that she could not stay here. Her only regret was the thought of leaving her husband, as he was with her always, and did everything in his power to relieve and comfort her. She passed peacefully away at her residence, 62 Fernwood Road. The funeral was attended by a large number of sympathizing friends, many of whom contributed most beautiful floral emblems. The choir sang two selected hymns, and Mrs. R. Maynard read a very impressive poem. The service at the grave was conducted by A. H. Maynard, ex-president of the B. C. Society of Spiritualists.

FIRST SPIRITUALIST CHURCH

Reopening Services at Schiller Theatre.

TO THE EDITOR:—Once more the season of life is upon us, and once more we have put our shoulder to the wheel to help on the spiritual "gospel chariot." Last year at this time we were upon the threshold of our new venture in branching out into one of the leading theatres of the city. It is true we hoped for and expected success, but all was in the realm of uncertainty. Now we begin our work with the consciousness that the move was a right one, and its success beyond our most sanguine expectations. Encouraged by this, we have again extended our borders, and secured the larger, newer, and handsomer Schiller Theatre, where, on Sunday morning, September 15, our beloved pastor, Mrs. Cora L. V. Richmond, delivered the first discourse of the twentieth year of her pastorate, going into a resume of her work at the camps, "The Spiritual Outlook," and although by an accident the opening was not announced as usual through the secular press, the audience was both large and appreciative, showing that these services are taking hold of the hearts as well as the minds of the people.

As a result of the first year's work, we added about one hundred to our membership, whilst hundreds of strangers have been attracted by the lofty eloquence of our peerless speaker. Many of these coming first from curiosity, have become deeply interested, and are to be seen Sunday after Sunday in their places, eagerly gathering up the pearls as they fall from her lips, and we feel encouraged to hope that our new, and we trust permanent home, with its larger space and more attractive surroundings, will see even greater results in the year to come.

The return of Mrs. Richmond, after an absence from home, always brings out manifestations of delight from her loving people, and this year was no exception to the rule. The stage was beautifully decorated with a profusion of floral tributes, whilst the greetings of love and joy at the reunion were heard on every hand, and although her labors, during the summer, have been unusually long and arduous, she returns to us radiant in health, filled to the brim with inspiration, ready to dispense with the same ready hand the "bread of life."

On Thursday a happy crowd met in Orpheus Hall to give her the usual welcome home. In consequence of the extreme heat the numbers were not quite so large as usual at these gatherings, but there was no lack in the manifestations of love to her and her guides.

Sunday, September 22, was a day filled to overflowing. The earlier part of the services were devoted to a memorial service for our ardent brother, Mr. Michael Brady—recently found drowned in one of our parks. After a loving tribute to his memory, the guides gave a brief statement of his experiences when first released from the house of clay, concluding the service with an exquisite poem which awakened many tender emotions in the hearts of the listeners.

Mr. W. J. Colville being present on the stage, the guides extended an invitation to him to give the discourse upon the subject announced—"The New Work and the New Workers." The address was eloquent, and a fitting tribute to the service which was to follow, namely, the ordination of that gentleman himself by the guides of Mrs. Richmond.

The tribute paid to the noble work already done—the charge to continue faithful to the end—the sublime prayer for the blessings the Infinite upon that life conceived from youth to the uplifting of humanity—the blessing, as it were, in pure white, with hands uplifted, and face radiant with spiritual light, our beloved "Water Lily" (she herself looking like an angel of love) pronounced the benediction upon the beloved head of the recipient—one could almost feel the presence of that unseen throng, and hear the joyous shouts of "Well done thou good and faithful servant." The subject of "Consecration" for the poem, this being given alternately by Mrs. Richmond and Mr. Colville, was a fitting climax to a season long to be remembered.

But I had almost forgotten an important change that I must report. At our quarterly meeting, on Sunday, September 22d, after a long discussion, by a large majority we decided to change our name, and we are now "The First Spiritualist Church of Chicago." Some of our friends and faithful war-horses clung lovingly to the name of "First Society," and no wonder for under it many a hard and noble battle has been fought in the cause of right. It is a name that from east to west, from north to south, commands the veneration and respect of all, because upon its banners has always been inscribed that which is true, noble and honorable; and I confess to a pang of regret, although comparatively young in the society, as I remembered that I shall write "First Society" no more. But it is an onward step, demanded by the progress of the age. We have sacrificed no principle, pondered to no party—only made one step forward in the interest of the work.

The Sunday-school and Band of Harmony will again be held in Orpheus Hall, Schiller Theatre Building, and we expect great activity in both these branches of the work.

Thus the wheels are moving, and from time to time I will keep you posted as to progress and success. Yours fraternally,  
CAROLINE CATLIN, Secy.  
First Spiritual Church.

THE ARCA OF NATURE: HISTORY AND LAWS OF CREATION.

From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

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According to Old Records.

BY DR. PAUL CARUS.

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RELIGION OF MAN

AND  
ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

The past has been the Age of the Gods and the Religion of Faith; the present the Age of Man and the Religion of Joy. Not service to God, but service to the human race, is the aim of the future. This is the foundation of the Religion of Man and the Ethics of Science as treated in this work.

The following are the titles of the chapters:  
PART FIRST—Religion and Science.  
Introduction; Religion; Pessimism; Polytheism; Monotheism; Philo-Semitism; Man's Moral Progress; The Future of Religion; The Future of Science; The Future of the Human Race; The Future of the World; The Future of the Universe.

PART SECOND—The Ethics of Science.  
The Law of Moral Government; The Law of Moral Progress; The Law of Moral Development; The Law of Moral Perfection; The Law of Moral Completion; The Law of Moral Fulfillment; The Law of Moral Realization; The Law of Moral Achievement; The Law of Moral Attainment; The Law of Moral Possession; The Law of Moral Enjoyment; The Law of Moral Satisfaction; The Law of Moral Contentment; The Law of Moral Peace; The Law of Moral Harmony; The Law of Moral Unity; The Law of Moral Oneness; The Law of Moral Wholeness; The Law of Moral Perfection; The Law of Moral Completion; The Law of Moral Fulfillment; The Law of Moral Realization; The Law of Moral Achievement; The Law of Moral Attainment; The Law of Moral Possession; The Law of Moral Enjoyment; The Law of Moral Satisfaction; The Law of Moral Contentment; The Law of Moral Peace; The Law of Moral Harmony; The Law of Moral Unity; The Law of Moral Oneness; The Law of Moral Wholeness; The Law of Moral Perfection; The Law of Moral Completion; The Law of Moral Fulfillment; 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### LIVING FOR OTHERS.

The Benefit in Communing with Yourself.

Sublime Words, Worthy of Any Bible.

BY THE LEADING EDITORIAL WRITER OF THE NEW YORK HERALD.

Rejoice with them that do rejoice, and weep with them that weep.—Romans, xii, 15.

That seems to be a very odd injunction, and we rather wonder if St. Paul meant exactly what he said. We are apt to think that our first duty is to look after our personal interests, lay up for ourselves a stock of comfort and happiness and then, when the time comes, to share with those who are not equally fortunate.

The hard-headed and hard-hearted view is that every man must look out for himself, get all he can, keep all he gets, and enter neither into the joys nor sorrows of others. He is to live in a castle where he can have all the pleasures and luxuries of life, but is to keep the world from sharing his good fortune by a wall that cannot be scaled, a moat that cannot be crossed, and a drawbridge that is guarded by a retinue of servants.

The Apostle dreams a different dream. He uses very revolutionary language, and language which makes selfishness and covetousness shrug their shoulders when he practically tells us that we are thoroughly heterodox. We say, "All that I have is mine," for the higher philosophy teaches us to put it another way and say, "All that I have is God's."

What you possess—this he insists upon—what you possess belongs to others; if they need it. Your business is not to hoard, but to give. You are not isolated from the world; you are a part of it. If there is joy anywhere you are to rejoice in it as though it were your own, and if there is sorrow anywhere you are to assuage it by fraternal words and deeds.

The text opens up a very large domain which has seldom been explored, the domain of spiritual law. If we infract a physical law we suffer the punishment of pain; if we infract a spiritual law we suffer loss of character, a loss which must be made up if it takes "all eternity" to do it. If we do not act on the right principles here we shall go into the other world handicapped; but the lesson must be learned, if not in the present life, then in the hereafter, and not one of the many processes of evolution can be avoided or omitted. It is better, therefore, to begin right than to be forced to make things right by and by.

You cannot be at your best unless you throw yourself into the welfare of others. It requires a sturdy and a consecrated heart to rejoice in the joy of others when there is little to rejoice in your own life, but such an attitude of soul is god-like. The frame of mind in which a thing of that kind is possible is quite ideal—it is angelic. The grosser elements of human nature are sloughed off and you are in very truth a child of God. There is hardly a loftier spiritual eminence to be reached, for you have already climbed as high as heaven.

Think of those in your vicinity fellow travelers to eternity, who are suffering the pangs of poverty, whose burden would be lightened by your presence in the gloomy household and by the gift which you can spare and which you will never miss. If your surplus could fall to their lot; if the crumbs from your table could be bestowed on them; if your warm sympathy were to be offered, not by way of condescension, but as a privilege which you claim the right to enjoy, a larger benefit would accrue to you than to them, and this dull world would no longer be a vale of tears. Brotherly love and interest are "twice blessed," for the blessing falls on him who gives and him who receives.

Why do we make this life so cold and heartless? Why do we care so little for what happens to others and so much for what happens to ourselves? Why do we take everything within reach, as though happiness were for the strong arm and the covetous heart? Is not our philosophy narrow and our religion a pretence? Can we face the Lord without shame or without the consciousness of personal guilt if we have shared no one's grief and rejoiced in no one's good fortune? Under such circumstances we should find that the pangs of remorse would render the joys of the future futile and discover to our sorrow that only good deeds can make even heaven tolerable.

The law of love. We are in this world that we may do what we can to make it better. We are personally associated with all the burden-bearers within reach of our sympathy, and if we fail to exert our utmost influence to lighten the sorrows of those who weep, to encourage the struggling, to extend a helping hand to the tempted, we are re-

fracted to the fundamental principles of a pure and undefiled religion, and have no right to expect the approval of the Father of all His children. It is safer to approach the future with the memory of self-sacrifice than with all the religious professions that were ever made, than with an assent to all the creeds that were ever formulated.

Do your duty to yourself by doing your duty to others. What you have, share it with the needy. Give them words of comfort, seek them out, go into their remote homes and carry with you a saintly soul which rejoices with them that do rejoice and weeps with them that weep. Then your life will be worth something, and you will be greeted on the other side with the welcoming words, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

### COMMUNE WITH YOURSELF.

Enter into thy closet, and when thou hast shut the door.—Matthew, vi, 6.

Very few men put themselves under a microscope and look at their souls with the sharp eye of critical analysis.

Self-examination is a prime duty, but a duty which we either neglect altogether or perform with reluctance.

The consequence is that a great many of us have yet to make our own acquaintance.

To use a blundering bit of rhetoric in order to illustrate this statement, our estimate of ourselves is so different from what we really are that we could pass ourselves on the highway without a nod of recognition.

If we knew ourselves thoroughly we should work with more economy of energy and to far better purpose.

If we knew what we are best adapted to do, and had an inventory of the mental and moral material in our possession to do it with, there would be fewer sighs and less heart-breaking.

Calm, quiet, relentless self-examination, however, is the most income task which we ever set ourselves, and we gladly avail ourselves of every excuse to avoid it.

The simple truth is we have a lurking suspicion that we are not as large or as faithful or as strong or as noble as we like to think ourselves, and we rather fear to look into the matter lest our suspicions should be corroborated.

We enjoy the flattery or the impulsive praise of our friends and try to persuade ourselves that the praise or the flattery is deserved.

In a word, it is a universal fault that we prefer to see ourselves through a magnifying glass, and have no desire to know the exact truth.

When a contractor undertakes to build a house, his first business is to find out what the necessary timber and stone are within reach. He has the plan of the house always in mind, and so knows what he must do and what he has to do with it. Each of his laborers has a tool chest, and if any one should apply for work not having the proper tools, or not knowing how to use them, he would be treated with scornful contempt. In practical life, when one wishes to earn his living, he must know his trade and have at hand the instruments which alone can make him an available artisan. Nothing could be more absurd than for a man to apply for work as a carpenter or mason who was ignorant of his ability to do what he is to be paid wages for doing.

The same rule applies when we are engaged in building a character. The wise man is a student. He knows what elements go to make up a character, and whether he is in possession of those elements, or if not, whether it is possible to develop them, and whether a character is worth the sacrifices which must be made in order to construct it. All this self-examination is his equipment, and when he has reached his conclusions he can work intelligently and successfully.

If he is a foolish man—and most of us are foolish in this respect—he neither knows much about the material in his own soul, nor the plan according to which he is to shape his life, and as a consequence has no definiteness of purpose and wastes his energies, for if he begins with ignorance he is apt to end with disappointment.

See the wrecked lives scattered along the shore of time! What more pathetic picture can be conceived than that of a man who has made the worst of himself? His early hopes and ambitions, like the timbers of a stranded vessel, lie bleaching in the sun. The waves that break on the beach sound like a dirge, and you can hear in the air the tolling of bells. Why has this misfortune befallen? In most cases because he had no high aim, and was governed by impulse rather than conviction. If he had known himself more accurately his life would not be the tragedy it is.

What can we do, then, to keep ourselves from making these fatal mistakes? Here is a very practical question. The clergy will tell you to "get religion." But religion is not a thing to be plucked from a tree like peaches. True, you must have religion, but where is it and what is it?

A very simple rule will unfold the

great secret. Acquire the habit of self-communion, and everything else will follow. Spend thirty minutes every day in the silence of your own chamber, talking to your own soul about the great concerns of life, and it will not be long before you have God to keep you company. Quiet, restful contemplation is more magical than magic itself. It is utterly impossible for a man to think about himself for half an hour without becoming ashamed of himself, and shame after a little will transmute itself into resolution. Look over your purposes and motives critically and impartially; shut out the world and unfold yourself to yourself. Examine your hopes and fears, coming to a deliberate judgment concerning their value, and you will find sooner or later that invisible beings "who walk the earth both when we wake and when we sleep" are your welcome companions. There is nothing so nearly omnipotent, so transfiguring, nothing that can so quickly bring you self-control, contentment and the consciousness of God's presence in your life as quiet self-examination in solitude. You will find it a Jacob's ladder up which you daily climb to heaven.

### HAPPENED AT THE WHEEL.

Invisible Hands Turned It In Disobedience of Orders.

"Why, no," said the mate, "I can't say that we're a bit more superstitious than other folk. You get into the moors and hills and you'll find landmen quite as foolish as any of us. I'll not deny but there may have been a time—and yet I'm not very sure. That's true enough about steam; anyway, blue water isn't so lonely as it must have been when we were all under canvas. Seems to me it's loneliness that breeds superstition, and there's no loneliness like that of the high seas on a starry night. Still things do happen now and again—things there's no accounting for."

"How's a crew now? I wonder what you would make out of it? It was on a May night, something like fifteen years ago, and we were coming up the channel. It was one of those queer nights when the stars are clear overhead, but everything about you's as black as your hat. We were bowling along with a fresh breeze that brought us a smell of old England, and everything seemed ship shape and snug, when all of a sudden the lookout sent up a yell, and right ahead of us there was a flash of lights and a looming of a big shadow, black against the very darkness. The moment the lookout shouted there was a cry, 'Hard-a-port!' and I gave the wheel a whirl to set it flying. I don't expect you to believe it, but make what you like of it, the ship, stuck as if it had been spiked. I hung all my strength on to it, it was fixed like a stanchion. You can't guess what I felt at that moment, with that cry in my ears and that big shadow rushing out of the darkness. Then two invisible hands, cold as ice, were laid on mine with a steady grip, and the wheel was sent flying hard a-starboard. We swung up into the wind, and as we did so a great ocean liner passed us at almost leaping distance. Had we gone to port we should have been cut in two."

"No, I told you I couldn't account for it. I've wondered, too, at times, for our captain's brother was lost in the channel—run down just like that, too." Good Words.

### "MIRACULA."

A Play Dictated by Spirit Bartley Campbell.

What theatre is to have the new play purporting to have been dictated by the spirit of the late Bartley Campbell is not yet disclosed. It is a curious exploit, and probably its promoters court ridicule as a factor for pecuniary success. The piece is called "Miracula," and its writer, who pretends to be a Spiritualist medium controlled by Mr. Campbell, said to a Sun reporter:

"A voice spoke to me, saying, 'Write a spiritual drama. You can do it, for we will help you.' Finally the voice commanded me to take my pencil. I did so, and this was the message received by me: 'We want to furnish our own dialogue and plot. The plot is ready, and we will be able to unfold it if you will yield to our control; I am Bartley Campbell.' At once the writing of the play began, and in less than ten days the work was completed. I do not wish to be charged with deceit or charlatanism. Spiritualism has now a sufficient following to give it the dignity of an established school of philosophy. 'Miracula' treats it as a philosophical religion in a scenic and dramatic form, the arguments pro and con, being sustained by typical characters representing the opposing as well as the friendly elements. I called it a religious-dramatic production; its primary object is to present the real philosophy of Spiritualism, and to introduce before the public the genuine phenomena in evidence. I shall attempt to produce genuine spirit materializations, just as they are seen in the seance-room, and have the promise of some very interesting developments. There has never been yet brought together in a single combination such a powerful psychic battery as compose the 'Miracula' company, for they are nearly all mediums of more than usual power, and celebrities in Spiritualism."—New York Sun.

Every base occupation makes one sharp in its practice, and dull in every other.—Sir Philip Sidney.

## A HAUNTED BICYCLE.

George Springwell's Account of the Supernatural.

HOW THE SPIRIT CONTROLLED THE MACHINE AND ITS RAPID SPEED—IT SEEMED LIKE A MONSTER.

"Yes, sir, that bicycle's haunted, and that's all there is to it. I don't know a thing about spirits and things like that, but if you ever catch me riding that wheel after midnight, I won't know it." Thus did George Springwell vehemently declare that the supernatural had taken hold of the bicycle. The tale that Springwell tells is certainly a queer one, and one that is apparently vouched for by a number of his friends. They declare that any one riding the wheel after 12:30 o'clock on any night will wish he hadn't. The sensations experienced by such a rider are described as startling in the extreme, and accompanied by manifestations that are of the hair-raising variety.

Springwell lives in a modest little house on Lombard street, and is a clerk in one of the large dry goods houses. He came to Buffalo last July from New York, and just before he left the metropolis he bought a second-hand bicycle from a reputable dealer. This he took to Buffalo, and has ridden it steadily to and from his place of business. He is not what would be called a bicycle crank, using the machine merely as a means of locomotion between his house and the store. It was only a few weeks ago that he was aware of the supernatural qualities of the wheel, and this he discovered in a startling manner. He was accustomed to leave the wheel in a small room in the rear of the kitchen every night. One day he bought a cyclometer, and from the aid of the instrument he found that the wheel was haunted. He took careful note of the miles registered on the little machine, and soon began to see that there were small discrepancies, periods of exactly three miles for which he could not account. Every night as he looked at the cyclometer he took a careful note of the amount registered, and every morning it was just three miles more. This bothered him considerably, but he dismissed everything with the thought that the instrument was defective in some way or other.

But a few weeks ago he rode out into the country, for the first time, in the evening. He took a trip to the falls, spent the evening there, and wheeled home in company with a friend. He reached Tonawanda about 11 o'clock, and waited there till midnight. Then he slowly pedaled out the brick boulevard toward home. He was somewhat tired, and his friend, a man named Zeller, being more of a wheelman, was about a sixteenth of a mile ahead. Just as Springwell reached the dump of trees on this side of Kenmore, he began to experience, what if his story be true, is something distinctly marvelous.

He declares that as he was riding along moderately he struck a chill blast of air. This was on an August night, and he could not account for the extreme cold. There something began to stir in his throat. Before he was aware he was a prey to a most horrible and vague fear—horrible because of its vagueness. Something terrible he felt was about to happen. He glanced from right to left. Nothing could be seen or heard. He thought he would call to his friend ahead, but felt powerless.

Then as he was riding, a powerful something seemed to suddenly wrap itself about him. He could feel cold hands suddenly seize his hands as they guided the machine, and he could not release them from the iron grip. He knew that he was in the power of some supernatural monster and that the machine had passed from his control. He wavered from side to side. The wheel described curious curves and began to revolve for a minute he was going to be thrown to the ground. All this time he did not have control of the wheel. He nudged with all his force at the handle-bars, but this did not deviate the wheel from its path a single inch. Terrified beyond description he could not shout. He felt a sickening sensation sweep through him. He felt that something immeasurably monstrous had complete control of every action. Of a sudden the pedals began to revolve with a rapidity that he declares was nothing short of marvelous. He flew up the stretch that intervened between him and his friend with inconceivable rapidity, some unknown power having its ghostly feet on the pedals. On he flew. His friend was amazed as though he were standing still. He cried to cry out as he passed him, but could not. On into the gloom he went, till the city line was reached, then on again over the asphalt. The long stretch of smooth pavement flew from under him. He jumped car tracks, hardly feeling them, as he passed. Under the white glare of the electric lights he passed with his demon companion. He could feel that the ghostly rider behind him was panting under the exertion. He could feel a clammy breath on the back of his neck that sent terrible shivers through his whole body.

Springwell declares with an expression that is indubitable evidence of his honesty that he will never forget this awful ride till the last moment of life. The sensations accompanying this mad flight he says he is powerless to describe. There was not only the horrible thought that he was in the power of the supernatural, but other emotions, that he says no language can ever portray, were concomitant. His very soul was swayed by their intensity and seemed to be in a

shadow of something inexpressibly terrible and ghastly.

On he flew and he could make out a shadowy something dancing before him. Something vague of outline, and white in color. It danced now here, now there, and he felt rather than saw that it was mocking him. On in the leadership of this phantom he flew. He crossed the Belt line tracks with a bound, then felt he was slowing up. But still he kept on until the curve that Delaware avenue takes before it reaches the culvert where the Park road passes over it. Ahead he could see the white shimmer of an electric light, illuminating its dazzling circle beneath it. He felt the key hands that had never relaxed their pressure from the moment he had first felt them, loosen a bit of their grip. He was regaining control. But the machine seemed to be dragging something behind it. He felt he could now turn and see the ghostly monster behind him. He craned his head a bit, and at that moment he felt a terrible blow over the head. Stunned, he dropped from his wheel and lay on the pavement. He describes the half-glimpse of the thing behind him as something too inexpressibly monstrous to attempt to portray.

He lay on the pavement for some five minutes, when Zeller came up. He was riding like mad. Zeller stopped when he saw his friend and helped him to his feet. When Springwell told his story, at first Zeller thought he was joking, but he was finally convinced from the look of abject terror in Springwell's face. They revisited the place the next day, Springwell unstrung and hardly able to wheel. From the spot where he first felt the power of the something to where he was hit is exactly three miles and a few rods over.

Springwell wrote to the man from whom he bought the wheel and he received an answer that is certainly queer. The dealer said that a man had brought the wheel in good shape, and asked a very small price for it, and that he, the dealer, thinking it had been stolen, told him he would not buy it. The man swore it had not been stolen, and offered to let it remain there until he was satisfied. He had kept it through the winter and never a sign of a claimant, hence he had sold it.

Springwell is at a loss to account for the strange occurrence. He is utterly unable to say what could have been the cause, save on the hypothesis that some man was murdered while on it, and that it has thus become haunted. However that may be, the fact remains that the cyclometer registers of its own accord a little over three miles every night.—Buffalo Express.

### PALPABLE FACTS.

Psychic Effects of the Weather.

Prof. E. E. Beals has given some interesting data on the psychic effect of the weather, says the St. Louis Globe Democrat. Every person knows of the times when all things appear dark and gloomy, when little ill or extraordinary events seem to be occurring, and when a terrible evil, and what is called a fit of the "blues" has full sway.

These depressed mental states are most frequent on dull, humid days, when the air is muggy and the pressure low, or when thunder storms are imminent, and the electrical potential, or the wind changed. On such days domestic animals become restless; the hens sit on the fence and oil their feathers, and the cat is morose and peevish. Teachers and jailers often note that their charges are restless and ill-tempered during such weather, and commercial travelers cease to waste their time in canvassing their customers, knowing that on such a day it is no use to try to do business. Everybody seems to be more or less irritable, and suicides are more frequent. In other words, there is an extraordinary effect of bad weather on work. On damp, foggy days, or on days when the air is charged with electricity, the result of his studies would be full of faulty deductions and misconceptions, and what then appeared clear to him seems later to be filled with errors. An actuary in a large insurance company makes it a rule to stop work at such times, as he has invariably found that anything done then is so full of mistakes as to be useless. In a large factory from 10 to 20 per cent less work is turned out on damp days and in threatening weather. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation. Ministers all know that their congregations are as impressible by weather conditions as mercury. The most eloquent sermon passers over their heads on a very hot day in which there is not a breath of morning air, while if the sun shines brightly, and there is a gentle, warm wind, all the powers of the soul are called upon, and every faculty of the mind is alert, and open to the slightest impression. On such a day the storekeepers know that their sales will run up, as people are gay and expansive. Wet, windy or sloppy weather has, on the contrary, such an influence on the spirits of some people that they dislike to go out of doors, or to put themselves to the least exertion. Dr. Cline states that the number of deaths caused by disease of the nervous system is 50 per cent greater on days with abnormally high temperature than on days with normal temperature, and that equable conditions in pressure and temperature are essential to the successful treatment of these diseases.

Every medium knows that the weather at times exerts a potent influence on spirit manifestations.

The longest pier bridge is said to be that of Victoria, at Montreal, 9,144 feet.

### A MEDIUM ARTIST.

Even if She Does Not Recognize the Fact.

AMALIA KUSSNER, VISITING HER FAMILY IN THIS CITY, TALKS OF MINATURE PAINTING, IN WHICH SHE HAS ACHIEVED RENOWN ON TWO CONTINENTS—SHE NEVER TOOK A LESSON AND FOLLOWS NO SCHOOL—PECULIAR FEATURES OF HER WORK NOTED BY ARTISTS AND CRITICS.

Miss Amalia Kussner, high-priestess and pioneer of miniature painting in America, is now in Chicago visiting her family, says the Chicago Tribune. She is acknowledged a peer in her art on two continents, and has received more substantial evidence of appreciation of her ability than mere applause.

Miss Kussner is a young girl, in appearance scarcely out of her teens. It is hard to believe that one so young has already conquered fame and fortune, and receive the highest praise that can be bestowed, and yet be so democratic as she is. With the ease and finesse of a diplomat, she carries one away from topic to topic, always avoiding the one subject—herself—until finally she laughingly admits that she might as well talk of the one subject first, as last, for she will be made to talk of her painting, not that she does not love the subject, but she is provokingly modest about her attainments.

### SHE NEVER TOOK A LESSON.

"How did I begin? O, I just began because I knew I must do something, so I decided to paint miniatures, and the first one I painted was a success, artistically and financially."

"You studied with masters abroad?"

"No, nor at home. I never took a lesson in miniature painting in my life. It simply seems to belong to me as a natural inspiration. Others call it a divine gift, and to me it certainly seems so, for when Mrs. Theodore Havemeyer, who lived so much abroad and never had any desire to be painted, declared, on seeing my first work, that I should paint her, I felt there was something in it."

"I feel as if the reporter were robbed of all working ground in my case, there being no years of diligent labor with various masters, followed by the usual attitude of residence where one invades the borderland of starvation, and the final awakening of pity in the fates, for I neither studied nor starved in the studio, and I attacked the fates rather than sued for favor, and I won. Takes away the romance, doesn't it? But it leaves the substance just the same."

"Yes, I have painted a great many of the most beautiful women in America. I love to paint the Western women. They have an independent spirit that pleases me, and they pose with a freedom and abandon I can make much of. I care more for an interesting personality than beauty of feature, and when I am, working my whole being—my soul entirely—in those two inches of ivory."

### ALL THE TALK AT WATERING-PLACES.

"It has become a great fad, no doubt, for all our branches have been dropping out of discussion in comparison, and nothing was so much talked of at the resorts. At Newport, this summer, I was overwhelmed with work, and vacations are impossible with me in those places. I have just finished a miniature of Mrs. Cyrus H. McCormick; also of Mrs. S. Walker. Mrs. McCormick's blonde beauty made an exquisite picture."

Early in the spring I painted Lady Arthur Paget, daughter of Mrs. Paron Stevens, and when I go to London this fall, I am engaged to paint the Princess of Wales and many other beautiful English women. I never paint from photographs, as do many of the profession, but entirely from life, oftentimes devoting one whole sitting to studying the personality of my subject. I love the flesh tints, and the veins, and satins are never so beautiful as it, and this I am constantly impressing upon my sitters."

### ARDOR AND GENIUS COMBINED.

With such ardor accompanying positive genius, is it to be wondered at that this young girl, so gifted, should have attained her marvelous skill in the most difficult department in art? She follows no school. Her magnetism seems to rivify the life in the sitter, and her own exquisite conception gathers what is best and most beautiful, and gives it full expression. Her colors hint of the Orient in their richness, but blend like the harmonies in music.

A peculiarity noted by artists and critics is that her miniatures show more figure than any modern painter, and that the neck and bust are as expressive a portrait as the face. The lines lack the stiffness of the French painter, and have a portrayal of life that is the chief charm.

Miss Kussner appeared in New York, by a peculiar coincidence, just with the revival of miniature painting in Paris two years ago. She came unheeded, with simply her first work and a letter of introduction to a wealthy and prominent patron of art. It is needless to add, the work possessed merit, and since then Miss Kussner has become a synonym for everything superior in that line.—Chicago Tribune.

The longest macadamized road in this country is the National, 650 miles. The longest trestle bridge is over Lake Ponchartrain, New Orleans, 22 miles.

Nor cell, nor chain, nor dungeon speaks to the murderer like the voice of solitude.—Maturin.

### PHILOSOPHY OF REST.

Lifting Up the Thoughts to the Divine World.

THE SPIRITUAL WORDS OF THE POET LONGFELLOW.

Physical labor is fatiguing just in proportion to the absence of thought, or the depressing quality of the thought. Rest from this fatigue comes very largely from a change of thought currents. It is a great mistake to fancy that one is only at work when he is doing something on the visible and tangible side. An afternoon on the lounge, or in an easy chair, or a hammock, reading is not unfrequently far more productive even to the busy housewife, than it would have been spent over the mending basket or at the sewing machine. By living high enough to catch the outlook, so to speak, one generates a certain degree of creative energy, which tides over work otherwise exhaustive with little sense of fatigue. To receive this energy is to rest. Therefore the philosophy of rest is to bring one's self into receptivity to this infinite potency.

Just how? One way is simply to sit down alone, and silently, and lift up the thought to the divine world. To realize, quietly, the exceeding beauty of life as lived on the spiritual plane. Things have happened, perhaps, that are irritating, yet hold fast to the thought that one must banish resentment; must govern his thoughts as well as his acts by benevolence; that one must ever keep in his mind the ideal of the divine harmony. This habit of daily concentrating the mind on the divine qualities results in rapid acquisition of poise, exhilaration and enduring strength.

"The Spirit-world around our world of sense"

Floats, like an atmosphere," says the poet Longfellow, and the poet's insight has discussed a literal fact. As we are primarily spiritual being, we can receive of this infinite potency in which we live, and move, and have our being. If we are sufficiently receptive and harmonious. Life may be narrow from circumstances, but it always may be deep and high. And touching this, one touches the best, and the freedom of the whole world in travel, culture, what you will, could give him nothing higher than this spirituality which may be achieved in the humblest home.—Chattanooga, New York.

### SAW HEAVEN IN A TRANCE.

Miss March, a Colored Girl, Now Displays Supernatural Powers.

CURES BY LAYING ON OF HANDS, AND PREDICTS THE JUDGMENT DAY'S EARLY ARRIVAL.

During a colored camp-meeting held at Cascade, Ohio, recently, a young colored woman named March fell into a trance while listening to a sermon, and remained in that condition three days and nights. On Wednesday evening she regained consciousness. She has since then been giving wonderful accounts of what she saw while in the trance.

She claims to have seen the interior of heaven, and when she tells of its magnificent splendor her lips quiver, and her eyes fill with tears. She says she will live several months yet, and it makes her sad to think she cannot inhabit the other world until then. She predicts the near approach of the judgment day, and advises everybody to stop work, pray and prepare for the eternity. She has performed a number of cures by the laying on of hands. Among others, she is said to have cured a Mrs. Anderson, an aged lady of blindness of thirty-nine years' standing.

Tilton Uhlenhuth, ex-Mayor of Delphos, who was lame for years, claims to have been cured by her and has become one of the flock she is gathering about her. A number of well-to-do farmers of the negro settlement in the adjoining portion of Paulding County, have either sold or mortgaged their farms and joined the flock, which is reported to be now nearly 400. She preaches to them three times a day, but remains at rest in a tent the balance of the time, and it is claimed no one can approach nearer than fifteen feet of the tent when she is inside, as invisible hands guard it.

A week ago the woman could neither read nor write. Now she can do both. She speaks intelligently on all subjects. Crowds of people go to see her.—New York Recorder.

### A Private Circle for Development.

TO THE EDITOR:—Will you kindly permit me to state that I propose forming a circle at once, to meet weekly at any house, to develop for physical phenomena, and should, therefore, be glad to hear from any ladies or gentlemen desirous of joining.

As the adverse influence of a skeptic, or the idle curiosity of an inquirer is so recognized an obstacle to the development of the magnetic aura necessary for physical phenomena, preference will be given to those who have already accepted the great teachings of Spiritualism and who (understanding the subtlety of occult influences) will honorably conform to the conditions required of all those who join the circle.

J. W. DINSDALE,  
1533 Masonic Temple, Chicago.

The nearest approach to the South Pole was by Ross in 1842, 78 degrees.



# "THE PRINCESS AIMEE."

A STORY OF INDIA.

BY CARLYLE PETERSILEA.

## INTRODUCTION.

MY DEAR BROTHER.—It has, as you know, long been my desire to write another story. Strange as it may seem to some, I did not commence the life of an author until after laying aside the worn tenement of clay—of clay, I say? No, that is not correct; it is simply an old-fashioned figure of speech—a very old-fashioned figure of speech—my earthly body was not a body of clay, and but a very small portion of clay entered into its composition; it was, rather, a body of flesh, blood and bones, all connected together by a fine network of nerves; and through an inherited tendency to disease, it became too worn to hold me longer, and so I escaped from it, and it was buried beneath the cold sod, as a useless encumbrance.

I was not young, I was not old, but had reached an age which is called middle-life. I had long been like an imprisoned bird within a cage, the wings of my spirit beating at the bars of its confinement; and when the hour came in which I gained my freedom, I sang like a soaring lark and mounted upward; but even the lark does not care to soar always, and must, at last, rest its weary wings.

It is not now my intention to write about the meeting with all my friends and relatives; this will not interest the public at large; but be sure I met all whom I desired to see, and many whom I did not care particularly about; but, long before leaving my body, I was determined, if it were possible, to turn to you, my much-loved friend, and work for struggling humanity with all my might.

Upon you, my friend, the wings of my weary spirit at last rested, and many years have elapsed before my real work could be commenced in earnest.

One little book I have already written, and with this, I will commence my second, which shall be called "The Princess Aimee." Every word within this book shall be a truthful record of a portion of my experience within the spiritual realm; not the experience of an angel, or completed whole, but that of a spirit not yet acquainted with all the natural laws of my being.

My soul was still hovering near the earth, my mind interested in its inhabitants, and one may be sure that I found enough to interest me for many a year of earthly life; yet I did not remain near the earth always, but, like the lark when weary of soaring, I alighted on the old earth to rest my spiritual wings. SARAH E. DUNBAR.

## CHAPTER I.

### THE YOUNG PRINCESS.

One day I had taken a long flight, even for a spirit—I had not yet been long within the realm of spirit—I had flown from North America to India, and becoming weary, and somewhat curious, I settled down within the most beautiful spot which I could find in all India—a garden filled with flowers and foliage of the most beautiful and brilliant hues.

The garden was alive with feathered songsters of the most graceful plumage, and as I had long called myself a spiritual lark, their songs outlived any of my own, and they were as happy as I possibly could be, and as well worthy of it. What does it matter whether happiness is confined within the breast of a bird or a human being? Happiness is happiness, wherever found, and consequently heaven; therefore those little birds were in heaven, and, when happiness was within me, so was I.

Now, if I had been within my earthly body I could not have entered this garden; but being a spirit, and invisible to mortal sight, the garden, with all it contained, was open to my inspection—not only the garden, but the princely palace to which the garden was accessory; and now I heard a sweet voice singing, not that of a bird, but the voice of a young and beautiful maiden.

My spiritual feet now touched the earth, and I walked along the silvery path, turning into one which led me in the direction of the voice. Presently I came full upon the sweet singer, whereat I paused and listened; but the notes which I heard were not like the lark, joyous, happy and free, but more like those of a mourning dove, sadly and softly singing its life away.

I approached still nearer, and a splendid vision met my sight. Costly rugs and cushions were heaped high, and seated among them was an exceedingly beautiful girl; a young creature in the first flush of womanhood. Jewels of untold value sparkled on neck and arms; bands of brilliant gems were wound around her long, thick, midnight tresses; she was habited in the costliest of silken dresses, and her voice rose and fell in sweet, mournful cadences, tears sparkled within her large, sorrowful eyes and rolled, one after the other, down her olive-tinted, peachlike cheeks.

I had left a young daughter on earth, whose age must have been about the same as that of this youthful princess—as I soon discovered her to be—and my motherly heart yearned in loving sympathy over this young Hindoo maiden.

To gain the entire confidence of my own daughters, when in the earthly form, to give them my unqualified sympathy and the best advice of which my judgment was then capable, had been an unvarying law with me; and I now desired to gain the confidence of this beautiful girl; but I was a spirit, dwelling within another world, of which she was not conscious, and yet I stood within three feet of her, my world and her world so near together and yet so far apart!

This, then, is the great gulf which separates the material and the spiritual; yet I well knew that this gulf was not impassable; a little wisdom, and the two worlds blend harmoniously together. If I made myself acquainted with her grief, it would be, according to our present relations, all unknown to her. If I were visible to her, she might not be willing to give me her confidence—might not care for my sympathy—and I hesitated for a moment or two, thinking that perhaps I ought not to think into

the mind of one who might not like a stranger to know or interfere with her grief; but my great desire to help and comfort her overcame my scruples, and so I approached and stood very near to her, resting my hand upon her shoulder; the spheres of our aura now commingled, and each thought, as it emanated from her brain, was photographed within her aura, or upon it, to be perceived by me as plainly as one on earth perceives the photographic picture of his friend, and I discovered, as I had already surmised, that love, or disappointment in love, was the cause of her sad and tearful state.

I saw the picture of an English soldier, and another, of a stern, dark Hindoo, and these I at once knew to be her lover and her father. I could read within her mind the father's authoritative command, and the lover's insinuating pleadings, and between the two, the heart of the gentle, loving girl was torn, and her mind distracted. I also discovered her to be an exceedingly gifted person, for one so young, and as pure, sweet and modest as a violet, which she very much resembled in spirit. I became so deeply interested in her nature that I determined to constitute myself her guardian spirit. That she had no mother in the earth-life I soon found out; also that her mother had been one of many favorites with which the Rajah toyed; that this beautiful little Aimee had been accepted as his daughter and princess; had been educated according to her station, and all that wealth could give was hers.

As I thus stood, with my hand resting on her shoulder, but, of course, unknown and invisible to her, a little gate at the farther end of the garden was softly pushed open, and a young man in an undress uniform crept stealthily through, throwing quick, penetrating glances in all directions as he did so; perceiving that no one but the princess was within the garden, he glided, with noiseless footsteps, to her side. As he approached her, Aimee raised her clasped hands, and humid, supplicating eyes toward heaven, breathing a prayer to Buddha for his safety; for I now perceived that the Rajah's order was that if this young soldier were found near the palace, or within the grounds belonging to it, he was to be immediately captured, manacled, and thrown into the deepest dungeon or vault beneath the palace walls.

The princess raised her slender finger warningly, and then laid it upon her lips, enjoining silence. The soldier knelt on one of the cushions at her feet and clasped both her hands in his.

"Oh! Aimee! Aimee!" he softly whispered. "I love you! Fly with me, my princess! Gather together all my money and jewels, and let us begone before your father can carry out his stern commands."

"Look!" breathed Aimee; and she raised one of the cushions, as she spoke, and the lid of a brass casket, which was buried in the ground beneath it. "Look, my Edward. Is this enough?" and there were heaped within the casket, before her, his glowing eyes, glittering jewels, and gold, which must have amounted to a vast sum of money.

He clasped his hands and gazed upon the contents of the casket with greedy hunger. He, a simple lieutenant in Her Majesty's service, the son of a gentleman of very small means, had never looked upon a sight like this before.

I comprehended all this as I stood there, my sphere now blending with both of theirs.

"Aimee," he said, as he grasped a handful or two of the jewels and transferred them to his pockets, "can you be all ready, by daylight, to accompany me on board a steamer which sails for America at ten o'clock this evening? I have leave of absence for one month, and by the end of that time, I hope we shall both be safe in that far-off land."

As the young man thrust the jewels into his pockets, tears gathered in Aimee's beautiful eyes.

"I greatly fear," she said, with trembling lips, "that the jewels are far more precious to you than I am. Would you take me for your wife, dear Edward, if I were in poverty and distress, without where to lay my head?"

This was the question which now agitated my own mind; for if it were possible to save this lovely maiden from a wretched fate, I was determined to do so. I now looked intently within the mind of this young man, for I wished to discover if he were worthy of the love which this girl bestowed upon him, and I found nothing there but admiration for her, without any account of her high position and great wealth. The wealth which she would take with her was the one thing uppermost in his mind; but to love and serve her, if she were in poverty and unknown, would not be after his liking; under such circumstances he would have deserted her at once; but he answered, after the manner of hypocritical men:

"It is you, Aimee, and you alone, for whom I care; but as I have very little means, and you are rich, it is better for us to take this wealth; else, we might come to want in a strange land."

I now rapidly cast in my own mind the probable fate of this young creature, robbed and despoiled of her money, in a far-off, and to her, strange country; and I determined to save her, at whatever price. But, how? That I must at once find out.

I left them, and glided swiftly into the interior of this sumptuous abode. I soon found where the Rajah, her father, was reclining, on downy cushions of the richest silks, smoking from a delicate Turkish pipe. Chaste wines stood on a small table near him, which he occasionally sipped from a jeweled wineglass. I glided up to him, feeling as though I must be visible to him, but, no, I knew that I was not, and yet, as I laid my hand upon his shoulder, he shuddered visibly, as though with cold. He threw the contents of his pipe down, and raised his eyes to mine; and, as he raised his eyes upward, and they

met mine—and there was generated a subtle power between us, which the French call *rapport*.

"Aimee! Aimee! Your daughter! She is in danger!" my spirit cried forth, and his soul heard the cry; yet his outward sense of hearing heard nothing. He sprang up and darted rapidly across the large and elegant apartment, down a long corridor, and out through a small door; then, through an arched way, to where a little gate led directly into the private garden of his much-loved daughter; here he paused, for it was not his custom to intrude upon the young princess.

"Look through the lattice!" I again cried out, and he obeyed. There, still kneeling at Aimee's feet, one of her dark, exquisitely-formed hands clasped within his, whilst his other hand toyed with the sparkling jewels within the casket, was Edward.

Instantly the Rajah raised a silver whistle to his lips, blew a shrill blast, and before the young man had cleared half the distance between Aimee and the gate by which he had entered, he was surrounded by the Rajah's vassals, bound hand and foot, and carried to a remote vault beneath the building and thrust in.

## CHAPTER II.

### THE YOGIN.

The Rajah now confronted his daughter:

"And this is your obedience," he said, sternly. "Take her away and confine her within her own apartments," he commanded; and her maids gathered around and bore her away without so much as a struggle on her part, for she had been taken entirely by surprise and was nearly insensible.

The maidens laid Aimee upon her couch, and then silently left the apartment; but all but one—a tall, dreamy-eyed, weird-looking woman, of perhaps thirty years, the oldest of all Aimee's maidens, and considered by her as well as by the others, a very ancient dame, indeed; for in India a woman of thirty years is considered old.

She bent over Aimee, bathing her forehead in sweet-scented water, at the same time murmuring an incantation. Aimee opened her eyes, which were now wild and sorrowful.

"Your words can not save him now!" she cried. "But tell me, Aimee, where have they taken him?"

"I saw them bearing him away toward the vaults beneath the castle," answered the Rajah, "and as they passed by me, on their way thither, Joseph, my husband, whispered to me, that he was to be entombed alive."

Aimee shrieked wildly, tearing her hair.

"Go, go! Aimee," she cried, "and talk with Yogh, your husband, and learn when and where the rites are to be performed—and oh, Aimee! if it is possible, gain my father's consent, that I may be present at the terrible ordeal. Oh! Brahma, Brahma! Have mercy!"

She arose, and sinking on her knees, raised her clasped hands and streaming eyes toward heaven.

Now I had always lived in America, and this was my first visit to India, as a spirit, and, consequently I knew little or nothing of the customs of India or its people; and my soul shuddered as I caught the gist of Aimee's meaning.

Entombed alive! Oh, cruelly, this was a horrible punishment, indeed! To pass out of one's body, as I had done, after a lingering sickness, surrounded by dearest friends in the free and open air, when all the cords which held the spirit to the body were attenuated and nearly severed, had not been painful; quite the reverse; but, for a young and strong man to be entombed alive, and pass out in horrible, struggling agony, was indeed, most terrible, and I was bitterly remorseful for the part I had taken in these strange proceedings. Would it be possible for me now to make amends, and undo the mischief which I had unwittingly done? I must go directly to the Rajah now, and, if possible, inspire his soul with the spirit of the living, together with the spirit of the dead, and so on, ad infinitum; yet I do not mean to say that all spiritual life is so near the earth as to touch it or be intermingled with it; I simply mean to say that there is a spiritual strata which does thus rest upon the earth, and it is the first spiritual sphere.

The Rajah now returned to his seat. The tree, as well as the flowers, had disappeared from his sight, and the magician stood silently before him.

"Father," said the Rajah, "your power is very great, and now hear what I would ask of thee: I have a daughter—a very beautiful maiden; a dastardly English soldier has been wooing her without my consent. But before she should wed with this dog of an Englishman, I would slay her with my own hands. This very hour I discovered them together in her private garden. I have captured him. He is now within the deepest vault beneath the castle walls. I would cause him to be slain, father, but thou knowest that my hands are free from blood—that I have never shed, or caused to be shed, any man's blood; and yet, I would that he were dead."

The magician bowed up his finger, warningly.

"Dead!" he solemnly repeated; "knowest thou not that no man can die? and even if thou didst slay his body, his spirit might haunt and torture thee for many years."

The magician smiled. He was a tall, dignified old man, with deep-set, piercing eyes. His hair, eyebrows and beard were as white as the driven snow; the eyebrows bushy, the hair and beard long and flowing. He wore a white turban and long cloak or mantle. Bowing low once more before the Rajah, he threw aside his mantle, raised his eyes upward, his lips moved rapidly, but no sound escaped them. He had taken a small wisp of his beard, and now raised his arms high above his head, and slowly waved them, together with the wand, in the air. He continued this for the space of five minutes, at least, and as I looked,

I saw a most powerful spirit drawing near unto him—one that shone even like unto the sun; but I, being lately a mortal, was hardly able to look upon it; much less to understand it; but I saw the powerful spirit enter and conceal itself within the body of the magician; and now it was the spirit, and not the magician, who spoke.

"Thou desirest," said the spirit, "that we show our power before thee: Behold!" and the spirit pointed toward the centre of the large apartment, and where before apparently nothing had been, now appeared a large and stately tree, covered with blossoms which filled the room with fragrance.

The Rajah rubbed his eyes. "Hast thou cast a mist before mine eyes?" he asked, "or do I dream?"

"Thou dreamest not," answered the spirit; and the magician approached the tree, plucked a bunch of the flowers from it and presented them to the Rajah.

The Rajah took them in his hand and examined them closely, but they were real. It was not a trick of hypnotic power.

"How are you able to perform this miracle?" asked the Rajah, rising and going toward the tree; but the magician was silent.

The Rajah examined the tree closely. It seemed to the touch like a genuine tree, yet after all, there was, to him, something weird about it. This was something that I, although a spirit, knew nothing about, and I also approached the tree and examined it minutely; thereupon the powerful spirit, or mahatma, came out of the magician and extended his hands to me.

"Would you know the secret of our power, gentle lady?" he asked.

"It would please me greatly," I answered.

He waved his hands before my eyes, whereupon the room, the magician and the Rajah, all disappeared, and I was standing with the mahatma, in a lonely grove, directly beneath the branches of the same tree which the magician had shown to the Rajah.

"Lady," said the mahatma, "you surely understand that you are now entirely within the spiritual, the material having vanished from your sight. The room, the Rajah and the magician are just where they were before, and so are you; you have simply lost sight of the material and are looking at the spiritual! Now when I shall again enter the body of the magician, you will observe that he—or, it will really be me—will be taken away together with the wand before the Rajah's eyes, when the tree will gradually disappear from his sight; but, lady, the tree is here in the spirit just the same, as you will see; but the Rajah will no longer be able to perceive the spiritual."

"Yet the Rajah sensed the tree by touch, as well as by sight," said I.

"Yes," replied the mahatma; "touch is a spiritual attribute as well as sight. A dead body, when the spirit is out of it, can sense nothing. Lady, all things are spirit, yet some things are covered by the material."

"But how are you able to make the spiritual visible and not the material; and the material visible, and not the spiritual?"

"Lady, my power has become so great as the ages have rolled on, that I am able to transmute myself, through the magician, into the Rajah. To enter the Rajah directly would be impossible. His spirit is not strong enough to bear it. He would be rent asunder; but the magician has led an abstemious and holy life for many years; therefore he is able to bear me, and from him my power is transfused into the Rajah; therefore, the Rajah's spirit is quickened and he is able to perceive that which I desire him to see and feel; yet, even I cannot make the Rajah see that which does not exist; for you perceive, gentle lady, that this tree really lies here within a beautiful spiritual grove, and that this spiritual grove is not hindered in the least by the material palace and grounds of the Rajah."

Now, all this is now very plain to me, for the spiritual can exist within the same place as the material, and yet neither be cognizant of the other; but a spirit covered by materiality can be made to perceive spiritual things, and a spirit out of the material can become cognizant of material things, or it may not perceive them; as the case may be."

And I will here say that the only proof one needs of this, that a spiritual being may be standing by the side of one yet in the mortal form, and yet that one, rarely, if ever, perceives the spiritual being. The one in the mortal form may pass directly through the spiritual form and yet not know the fact, and the spiritual form may pass through the mortal, and even remain within it, and yet the mortal may not become aware of it; and if this is true of the spirit, together with the spirit of the living, together with the spirit of the dead, and so on, ad infinitum; yet I do not mean to say that all spiritual life is so near the earth as to touch it or be intermingled with it; I simply mean to say that there is a spiritual strata which does thus rest upon the earth, and it is the first spiritual sphere.

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"I know—I know!" replied the Rajah; "and yet I would that he were safely buried for at least one year; for, as thou knowest well, I can trust but few, and my vassals all love my daughter. She will bribe and cajole them to do her bidding. Most holy father, wilt thou assist me to perform a rite—which I know thou understandest well—to bury him out of my sight, for one year, whilst he still lives?"

The magician bowed low.

"All shall be as thou desirest," he said; "and to-morrow, at this time, I will come again, together with mine assistants;" and with another bow he departed.

[TO BE CONTINUED.]

## MATERIALISM DESTRUCTIVE OF ITSELF.

### A Philosophical and Logical Review.

TO THE EDITOR.—Professor A. E. Dolbear's very timely and remarkable article, in the *Monist* of July, by banishing some of the old, false factors of physical phenomena, proves the untenability of Materialism, its heretofore being its main support. The Professor, after a searching analysis and comprehensive survey, closes his very opportune article thus:

"Physical knowledge is doubtless far from complete, but has been pursued far enough to make it clear that matter and ether are two radically different substances, and more, if there be any approach to truth in the position that the elements of ordinary matter are forms of vortical motion of ether either there, then it follows that the ether existed prior to the elements, for the latter are made of the former. If the ether be the frictionless medium it is assumed to be, then no physical process with which we are acquainted could possibly be the condition for the formation of a single atom, and this makes it philosophically needful to assume some agency radically different from any physical agency in our experience which could act upon ether, endow it with energy of a particular sort and make permanent structures."

In other words, it makes needful the assumption that matter and ether, with such forms of energy as come into our experience, are not sufficient to account for the physical universe as we find it, and therefore any scheme of philosophy which builds on these alone is a defective one. Such materialism has no warrant from the vortex ring theory of matter."

After this couplet grace, this vigorous coup de pied, it is only reasonable to suppose that no Spiritualistic materialist will hereafter have the hardihood to raise the unclean thing from the gutter, and again present it as a claimant to philosophical recognition. The overthrow of Materialism by physical science is literally a case of self-destruction; for physical science has all along been its foundation and stronghold. In like manner, having lost their underlying support, follow the same road as that of insolvent partner, "untenable Materialism." And I am not sorry for it, for long did they make me cold and weary.

From the days of Rochefoucauld, Locke and Hume, down to those of Buchner and Schopenhauer, this destroyer of hope, this sensual inciter, has been strenuously at work undermining all moral motive, thereby sapping insidiously the foundations of society, by aiming at the destruction of man's rational sense of moral obligation. Look at Chatterton, Swift and Byron, and the endless train of noble minds whom it sent tossing down to misanthropic graves! And all the while its only raison d'être turns out to be nothing better than the sophistries of pseudo-science! Long ago did Ptolemy, Huxley, in replying to Mr. Lilly, utter a repudiate "No," and Herbert Spencer has expressed indignation at being classified as a Materialist.

J. P.

## HE SNORED IN CHURCH.

### And Then He Paid a Little Fine of \$10.00.

Martin Brown stood up in Justice Underwood's court at the armory, this city, and wanted to know if the old blue laws of Connecticut had been revived for his especial benefit.

Justice Underwood said no, but that statute 1624 was constructed especially for the accommodation of such gentlemen as Mr. Brown. Then he assessed Mr. Brown \$10, and the next case was in order.

Brown went into a south side church and pre-empted one of the front seats. He listened to the sermon for a few minutes and then fell sound asleep. Presently the congregation was much disturbed, so the sexton said this morning, by a sound like the beating of the sea waves on a stern and leeward shore. Michael Clech, one of the pillars of the church, went over and tapped Mr. Brown on the shoulder. "My dear friend—" he began. "K-r-r-snaa-agh-gook!" responded Mr. Brown. Mr. Clech shook Mr. Brown a trifle more forcibly. "Wake up, brother!" he whispered. "Keep yaw-maw-harrum!" answered the sleeper. Mr. Clech shook the slumberer so earnestly that the latter awoke. Then he felt awake, and Officers Remson and McNeill had to come and cart the Philistine to the station. He was arraigned before Justice Underwood, and the sequel has already been noted.

A pretty how-to-do, that a man is hypnotized into a sound slumber by a dry and monotonous sermon in one of the holy sanctuaries, and then carted off to jail for snoring. Better would it be to eject that preacher or furnish sofas for these tired and sleepy seekers of the gospel of Christ.

The Croton aqueduct of New York is 33 miles long.

The largest ocean is the Pacific, 70,000,000 square miles.

The longest tubular bridge is the Britannia, 964 feet.

The longest suspension bridge is the Brooklyn, 4,939 feet.

The oldest United States college is Harvard, founded in 1636.

The City of Washington has the highest monument in the world.

The greatest collection of books is the National Library of Paris.

The deepest sounding well is at Spersenberg, in Prussia—4,104 feet.

The most extensive fortress in the world is Fortress Monroe, in Virginia.

## CONSUMPTION

To the Editors.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send their express and postoffice address.

T. S. Slocum, M.D., 183 Pearl St., New York.

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People should realize that the only true and permanent cure for their condition is to be found in having

## Pure Blood

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And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet natural sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema or Salt Rheum, and all other blood diseases.

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## CLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought











**BEYOND THE GATES.**  
By Elizabeth Stuart Phelps. A highly entertaining work. Price \$1.00.





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaker, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

E. P. H. writes from Owosso, Mich.: "Mrs. A. E. Sheets, one of our old workers, has just closed an engagement of five Sundays with the First Spiritualist Society of this place. Her style is forceful, her comparisons are fine, and her lectures are highly intellectual and educational. The people of the place appreciate the excellent work done by her and her guides, while here, as was shown in a special meeting of the society and its friends called to consider ways and means whereby we may enter into a more lengthy engagement with her. She comes to us for the Sundays of December at least. Mr. D. P. Dewey, of Grand Blanc, Mich., will occupy our rostrum the Sundays of October."

W. J. Colville's course of eight public and two private lectures in Denver ended October 1. The attendance was large and representative. He is now in Los Angeles, lecturing for the First Society of Spiritualists. His work in Oakland begins November 1.

The Woman's National Convention met at Lake Brady, Ohio, on August 20. Dr. Martin, chairman at the Lake, welcomed the delegates, and Mrs. Dr. Pierce, of Boston, responded. The meeting was a grand success.

F. A. Wiggins, the celebrated lecturer and platform test medium, of Salem, Mass., speaks for the society of Spiritualists of Indianapolis, Ind., for the Sundays of October and November. Societies desiring his services for week evenings, located within a hundred miles of that point, can address him at Indianapolis, General Delivery.

E. T. Dalbey, M. D., writes that W. W. Aber gave two wonderful materializing seances under test conditions. "Dr. Fisk, an excellent independent slate-writer, has given some remarkable tests, in the broad, open light of day, to parties bringing their own slates."

E. J. Bowtell spoke at Yonkers, N. Y., September 13; at Fraternity Hall, Brooklyn, N. Y., the 15th and 20th. He will lecture at Manhattan Liberal Club, New York City, October 11; Brooklyn Philosophical Society the 13th. Present address, 533 De Kalb avenue, Brooklyn, N. Y.

An ardent, outspoken Spiritualist writes from an Eastern city, where a society or club has been formed, composed of people whose hearts are in the cause, but whom lack of means hinders in their work. In the same city are well-to-do persons who claim to be Spiritualists, but they attend and help to support the popular churches, and do not render practical and pecuniary aid to Spiritualist effort. One business man and medium, when called on for help to carry on Spiritualist meetings, said he could not give anything, for he had just given to the Y. M. C. A. Some so-called Spiritualists even go so far as to apply vile epithets to their poorer and more plainly-clad brethren who are trying to uphold the banner of Spiritualism to the public. This is a sad sight, and ought not to exist.

Secretary writes from Port Huron, Mich.: "Mrs. Ann L. Robinson is again at home after her grand work at the various camps during the summer. She is full of enthusiasm for her winter's work, and bound to make a greater success of it than ever, and if her lectures thus far are a prophesy for the future, she will do so, although she has given perfect satisfaction heretofore. She is also very much in earnest in regard to the lyceum work; and each Sunday adds several new members to the already long list of old ones. We feel sure that the good spirits will bless her efforts and the seed now sown will bring a rich harvest in the future."

J. B. and C. Miller write: "We noticed in a recent number of THE PROGRESSIVE THINKER a card from M. F. Hammond. Now, to all who are interested in the cause we will say that we can recommend him as a good speaker; one who has the best interests of Spiritualism at heart, and any society would do well to employ him. He is a number one organizer. We know of towns where there are many excellent Spiritualists and good mediums, and no society—Kalamazoo, for instance, and we believe the many friends outside of these would be pleased to hear that some good missionary had accomplished the work, and we believe the South Haven friends, as well as others, of Mr. Hammond would be pleased to know that he had been called to do the work."

Frances A. Tuttle writes from Clyde, Ohio: "Sunday, September 22, we had Marguerite St. Omer with us again. After a grand lecture, full of eloquence and truth, she gave readings from articles laid on the desk, and in all cases they were remarkable and true. One

lady, in a trembling voice, acknowledged the reading of a purse, and told why Marguerite St. Omer felt so much of a spiritual influence and so said: Her labor here has not been in vain. Many have been brought to see the truth of our beautiful faith and are seeking more light. May she continue the good work wherever she goes, and open the doors of the Spirit-world to all who hear the words of wisdom and truth may see beyond the veil and know for themselves that Spiritualism is true."

H. C. Sessions writes: "Utilize Your Gifts," is the title of a communication from Clara Marsh in THE PROGRESSIVE THINKER of September 21. Here is her closing sentence: 'May all to whom the gift of mediumship has come receive it as a sacred power and wear it as a crown of purity in public and private labor.' These words, fully spoken, and I would that they might be needed by every medium and true Spiritualist."

"Mrs. Lizzie M. Brewer, a noble lady, residing in Westerley, R. I., responding to the call for six thousand Spiritualist volunteers to donate fifty cents each, to liquidate the indebtedness of the insolvent Chicago Camp Association, sends her donation of fifty cents, as one of said volunteers. The lady sends it in care of Dr. Greer."

"Posing as 'wonderfully-gifted mediums,' Dr. Alexander Hume and Kate Fox," the notorious, are still carrying on their fake shows, and raking in the shekels from duped audiences. At Aspen, Colorado, recently, a young man viewed the operations of the fakirs, from a perch above the stage, unknown to the operators. He tells freely what he saw of their tricks—for it is all trickery. People left the hall disgusted with the fraud that had been imposed upon them. Our informant writes that a good medium could do much good at Aspen."

John P. Goodwin, of Seward, O. T., writes that he would like to go to some society where he could find a permanent home. "I think I might be of use to the society, and I know that they would be of use to me in my development. I wish to contribute to the encyclopedia of Death, etc. It is as grand a work as I ever read. I had rather judge from the title that it would be something of a 'Hark from the tombs of doleful sound' character; but, after a careful perusal, it should make one feel that it will be a pleasure to die, or rather, begin to live. It is good reading for Spiritualist or Christian."

Ella McRoberts, of Boston, Mass., writes: "After going to Mrs. Maggie Waite's seance, Sunday eve, the 22d, I wanted to tell your readers whenever she came their way to be sure to hear her. She gave names in full, and relationship, and incidents in your life, without a moment's hesitation. Last evening she gave some of the most marvelous spirit tests that were ever given from a spiritual rostrum in Boston."

Secretary writes from Meriden, Conn.: "The Psychological and Liberal Society of Meriden, Conn., will resume meetings Sunday, October 6, with Mrs. Carrie Loring, of East Braintree, Mass., as speaker. We have secured for the coming season the large and beautiful Odd Fellows' Hall on State street. It is well lighted and ventilated, and easy of access, which will be of great benefit to older and feeble people. We have nearly all our dates filled, and by the best speakers on the spiritual rostrum. With good speakers, good singing and a commodious hall, our meetings are re-summated with every prospect of successful and gratifying results."

B. F. Schmid writes from Indianapolis, Ind.: "On the 1st of September the Indianapolis (Ind.) Association of Spiritualists again began weaving the woof of liberal thought. We take up the work in earnest, and aim to continue presenting our beautiful philosophy of truth, that shall yet rid the world of error and superstition. Our first speaker in the eight months' course of lectures that have been planned, is that earnest, honest soul, E. W. Sprague, of Jamestown, N. Y. He has served us well during September, and has presented much in his way that has been interesting and instructive. His talks are plain, and well calculated to interest, mixed audience, and his earnestness of delivery gives confidence. He is certainly doing much good, and the cause is benefited by his earnest labors. Mrs. Sprague, who is with him, does much good in her private work, and is a pleasant and agreeable lady socially. October and November sees us with F. A. Wiggins, of Boston, who is a great favorite with the Indianapolis people. Our hall is always filled to overflowing when he is with us. In December we will be served by Mrs. T. D. Sawyer; in January by Mrs. C. A. Stetson; in February by Mrs. Celia Nickerson; in March by Miss Marguerite St. Omer, and April by F. Gordon White."

Subscriber writes: "The First Society of Spiritual Unity holds regular Sunday services, at 11 a. m. and 7:30 p. m., in Irwin Hall, corner of West Madison and South Paulina streets. This hall is spacious and comfortable, with seating capacity for fifteen hundred people—a credit to our cause. Now, friends of Spiritualism, let us see that every seat is filled by earnest minds, ready to receive the word of God. The spirit teachers desire your co-operation in this good work, and in their labor of love to lighten the burdens of sorrowing mortals. Please give this entreaty more than a passing thought; read and reflect, then act, and you will be the happier for performing your duties."

L. P. R. writes: "On October 2d the Spiritualists of Unionville, Mo., met and effected the first organization by electing A. J. Williams as president, Jessie McCalmont as secretary, and Mrs. Eliza McCalmont as treasurer. The society is to be known as the First Society of Putnam County Truthseekers, the object being to investigate psychic phenomena and discuss the science of soul culture. Truth being our object, we will endeavor to honestly and earnestly investigate as best we can all the phenomena connected with Spiritualism. As the masses of the people become more educated, free thought and free action will be more general. Creeds and dogmas are fast falling to the rear, and intelligence and truth are taking the lead in the great intellectual reformation of this, the opening of the nineteenth century."

Mr. St. Clair reports that Munster, B. C., would be a most excellent place for a good medium. Many are becoming deeply interested there."

Societies wishing the services of A. E. Tidale, the blind orator and lecturer, for the last two Sundays in February, for the month of March and the last two Sundays in April, 1895, may address him at 54 Bank street, New London, Conn.

Mr. Edgar W. Emerson and Hon. L. V. Moulton will occupy the platform of the First Society of Spiritualists in Washington, D. C., during October.

C. E. Dent writes: I wish to say we are glad to have Bro. A. F. Brown, of St. Paul, Minn., with us in Michigan. He is doing a grand work here, and has been kept almost constantly at work. His psychic readings are good. We have had him at Vicksburg eight days. I was with him at Haslett Park Camp and also at Marcellus, and can heartily endorse him as both lecturer and medium, and I sense the views of our State Board when I say so."

Mrs. O. H. Soule writes: "On Sunday, September 22, Mrs. Marion Carpenter, of Detroit, lectured for the Ionia (Mich.) Spiritualists Society, both morning and evening, to full houses, giving tests at the close of each lecture to the greatest of satisfaction. Mrs. Carpenter is one that can be recommended to all as a true worker in the field. She also gave a seance on Monday eve to a good house, giving a brief test to each one. The time was pleasantly spent by each and all, while some hearts were made the happier by her coming."

Will C. Hodge is engaged at Ashland, Wis., for the month of October. He can be addressed there for further engagements.

Prof. Lockwood speaks for the Spiritualists at Columbus, Ohio, the Sundays of October. He would like engagements during the week at places within one hundred miles of that city. Letters sent in care of T. A. Skinner, 102 Lincoln street, Columbus, Ohio, will reach him.

H. F. Tower writes: "A new society has been organized in New York City called 'The Occult Club,' that meets every week on Wednesday evening at 8 o'clock, in Spencer Hall, 114 Fourteenth street. The hall has been taken for the month of October, and if we secure the patronage of the people that attend the meeting of the leading Spiritualistic societies of New York City and Brooklyn, we will continue to hold the Wednesday meetings throughout the season. At the first meeting held on Wednesday, October 2d, every available seat in the hall was occupied. Mr. T. Ransom Sanford was the chairman and in a speech outlined what would be the objects of the new society, the most essential of which were the service of some of the most noted workers for every Wednesday night meeting. Mr. John Morey, formerly of Brooklyn, but now at 255 West Fifteenth street, New York City, was the speaker and test medium for the evening. His speaking and tests were of a high order. At the meeting on Wednesday, October 9th, the following mediums and speakers will be present: Mr. W. F. Peck, Mr. John Wm. Fletcher, Mr. and Mrs. Dr. Henry Rogers, J. Cole Blake and Mr. John Morey."

Della Platt writes from Battle Creek, Mich.: "We are still giving our mite to help the cause. Dr. Hammond, formerly from the East, has lectured for us the past two Sundays and will be with us next Sunday. He is an earnest and faithful worker, and we bespeak for him a warm welcome, wherever he may be called."

Mrs. Mattie E. Hull has been lecturing to large audiences in Iowa, where she has been enthusiastically received. She goes this week to Unionville, Mo.

Mrs. Jennie Hagan-Jackson passed through Chicago last Saturday on her way home from the camp-meeting at Fort Worth, Texas. She reports it a grand success.

Wm. J. Masters, corresponding secretary, writes: "The Progressive Spiritual Society of 3120 Forest avenue, Chicago, resumed its meetings the first Sunday in September, re-engaging their former pastor, Rev. Geo. V. Cordingley, for one year. Our society is well attended and in a flourishing condition, and we look forward to a spiritual harvest during the winter. We gave our first monthly musical literary entertainment and dance of the season on Friday eve, September 7, which was a success in every way, owing, in part, to the assistance of the following well-known talent: Opening remarks by the Rev. G. V. Cordingley; Mr. Lew Howard, inspiration pianist; Miss Elvora Parson, elocutionist and impersonator; Mr. Max Hoffman, tests and psychometric readings; Miss Brown, recitation; the world-renowned independent slate-writing mediums, Mrs. Lizzie and May Bangs, gave a wonderful seance in the light of independent slate-writing, many messages being received and all being recognized by some one in the audience. One message of special interest was written in letters of gold, while the slates were suspended by a handkerchief on a walking-stick, held by two skeptics, who stated to the audience that they could feel and hear the writing whilst the message was being received which was convincing to them beyond a doubt. A piano selection by Miss Flossie Paul, and Master Walter Graham, after which our pastor, Rev. G. V. Cordingley, favored us with an impromptu poem on 'Music,' 'Innocence,' and 'Our Coming President,' which was rendered in his usual brilliant manner, closing with remarkable tests, all of which were recognized. At the close of this programme old and young enjoyed refreshments, gaiety and dancing. These entertainments will be given the last Friday of every month during the season."

The Michigan Stove Company, Clinton street, between Van Buren and Harrison, are using aluminum largely in the mixture from which the "Garland" stoves and ranges are made, thus greatly improving the material used. The Garland stoves are superb, as can be seen at this office.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.

A heap of ill-chosen erudition is but the luggage of antiquity.—Balzac.

Men should not talk to please themselves, but those that hear them.—Sterne.

Hypocrisy, the only evil that walks invisible, except to God alone.—Milton.

I would have a man great in great things, and elegant in little things.—Johnson.

Thought is the blossom; language the opening bud; action the fruit behind it.—Becher.

You cram these words into mine ears against the stomach of my sense.—Shakespeare.

Great minds must be ready not only to take opportunities, but to make them.—Colton.

Swedenborg and the Other Life.

There is much in the account of the slaughter by an East Thirteenth street butcher of his wife, to make evidence in support of the theory of the followers of Swedenborg, that human being can be suddenly possessed by demons from the other world. Such a supposition can only best explain the savage and atrocious murders sometimes rife like the one referred to. It will be remembered that Swedenborg claimed during long trances—witnessed and verified by non-believers—in his revelations to have been intellectually connected through the realms of the immortal world, and to have learned that every person, during life, was attended by both a good and an evil spirit, to either of whom he could, at will, submit himself. The good spirit was termed on earth conscience, and the evil one devility. Man's happiness on earth from listening to the good spirit, and resisting the evil one. Under that theory the man who sprang upon his wife and brutally murdered her without apparent cause must have been on close and intimate terms with the evil spirit.—New York Mercury.

The oldest German college is Heidelberg, 1356.

## GLORIOUS NEWS!

## Dr. J. O. Batdorf Escapes the Meshes of the Law.

## Let Us All Swing Our Hats With Joy.

TO THE EDITOR:—The federal grand jury closed its session to-day. When my case was under consideration I was permitted to appear before the jury and make a statement of my method of doing business. I gave them a history of this prosecution from its inception, and related the conversation I had had with the postoffice inspector and the district attorney one year ago, in which I expressed my willingness to change my advertisement in any way the government officials might require, if they would inform me what was wanted, and that they had failed to inform me and had brought this suit one year later without warning or notice.

I am happy to say that the jury returned no bill, and I am free to do business under the new arrangement and new advertisement. Kindly publish these facts as the thousands of readers of your good PROGRESSIVE THINKER will be interested in knowing the result. Sincerely and fraternally yours, Dr. J. O. BATDORF.

Grand Rapids, Mich.

## THE NATIONAL ASSOCIATION.

TO THE EDITOR:—In another week the National Convention of Spiritualists will be in session in this city. Even now the indications are that the attendance will be large, and the enthusiasm great. Every society in the land ought to be represented at this convention, as business matters of great importance to Spiritualism will there be considered. Nearly thirty amendments to the constitution of the N. S. A. will have to be disposed of, and many items of new business will be introduced. Measures looking to the protection of mediums from persecution, and the public from imposture will be discussed.

Methods of establishing an active propaganda, of raising revenues and of establishing missionary circuits will also be acted upon. The matter of securing just treatment for our magnetic healers, our speakers and platform test mediums under the law will be dealt with at length. It is necessary to take a case to the Supreme Court of the land in order that it may be finally adjudicated.

This is a most important matter, and every Spiritualist and every society of Spiritualists ought to take a deep interest in it, and in the other measures above alluded to. We urge all Spiritualists to note that reduced rates have been secured upon all railroads from New York City on the east, to the Mississippi and the Ohio river on the west, and to the Great Lakes on the north. Tickets will be sold on the certificate plan from all large railroad centers to Washington, which will entitle the purchaser to one-third of one fare returning home. It must be remembered that all purchasers are to pay full fare one way, asking for a certificate to the National Spiritualist Convention as they do so. This certificate must be presented to, and signed by Secretary Woodbury in order that the reduced rates may be obtained for the return trip. These tickets must be purchased at least fifteen minutes before the departure of the train for Washington, and will be on sale from October 12 to October 15, and will be good to return on until October 21. All persons wishing to visit Washington on the terms above specified can purchase these tickets if they so desire. The tickets are not limited to delegates, but any Spiritualists and Liberals wishing to attend the great convention, to see the nation's capital, and to have an enjoyable excursion are eligible to these rates. We hope that the Spiritualists from all sections of the country will avail themselves of this opportunity to attend the National Convention, thereby showing their appreciation of the reduction of fare that has been so kindly awarded us. These rates were obtained through hard work on the part of Secretary Woodbury, and the N. S. A., and it is due all concerned that there should be a full attendance.

Societies that do not feel able to send a representative at their own expense can send their credentials in blank, signed by their proper officers to the committee on credentials, empowering them to appoint some one to act for them. A letter of sealed instructions should also be sent to the committee to be placed in the hands of the delegate appointed, for his or her guidance in the convention. By so doing, every society in the United States, now connected with the N. S. A., can be fairly and justly represented in our convention. It is most important that this matter should be considered, therefore we urge all societies to take immediate action in relation thereto. Let every society's quota of delegates be filled in order that the work of the coming convention be done to the satisfaction of all. Send in your credentials, and your sealed letters at once. Spiritualists, do not fail to attend the Washington Convention. Come one! come all!

HARRISON D. BARRETT, Pres.

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The oldest German college is Heidelberg, 1356.

## The Camp at Ft. Worth, Texas.

This new camp-meeting has proved a success. Jennie Hagan-Jackson was a great favorite there. Dr. DeBuchanan's lectures, too, made a decided hit. Mediums were present from various parts of the country, and a most excellent time was had. The Gazette, speaking of one of Mrs. Jennie Hagan-Jackson's addresses, says:

"The auditorium at Tyler's Lake Park was well filled Thursday night to hear Mrs. Jackson's lecture. The professional and business classes of Fort Worth were well represented. Many evidently came through curiosity, but before the little woman had spoken very long they were the most interested of listeners."

"Man: His Origin as an Evolutionary Expression of Nature," was her first subject. We have but little absolute knowledge of man, she said. The eternities of speculation lay about us. We are all from an unknown shore, sailing over an unknown sea, toward a vast futurity. Men for years have done the most graceful vaulting in trying to reconcile Genesis with geology in their accounts of creation, and the origin of man. But we have all learned that instead of there having been a sudden creation we have been passing through series of changes. The process of growth in all the ages has resulted in man, its last and highest product.

"Reverting to the Genesis account of man, she said Adam was said to have been created perfect by God; then He took a rib from him and made a woman out of it. Adam must have been imperfect after this surgical operation was performed, and God was to blame for it. And how could poor Eve be expected to be perfect, when she was an after consideration and made out of nothing but a crooked rib. She had always been glad Eve got the apple first, for if Adam had picked it he would have eaten it all. However, he got part of it, and it must have been the core, for 'Adam's apple,' still sticks in his throat. Taking a broader view of religions, she said they all told the Adam and Eve story. Scholars knew this. If we look at it, then, as a historical allegory, there will be nothing to criticize, but if we regard it as a historical fact, it is full of absurdities.

"Death never came into this world as a punishment for man, she declared. Death is as natural as birth. It is not the king of terrors, but the white-winged messenger of peace. In short, there is no death in the common sense in which it is used."

Prominent among those present were: C. W. Newman (editor of Dawning Light), Capt. Watkins, Secretary McConnell, Mrs. Hinsdale, Mrs. Wilson, Mrs. McConnell, Mrs. Crane, Dr. Lamar, Mrs. Annie Gaines, Dr. B. C. Taber, Col. James Hindman, Dr. Dr. Lamond, Mrs. Dr. Cole, Dr. G. L. Lincoln, and Mrs. W. Wray, W. W. Aber, Mr. and Mrs. Gilman (materialization mediums), and many others. The Texas Spiritualist Association is officered as follows: President, Capt. J. C. Watkins; first vice-president, Mrs. L. A. Hinsdale, of Fort Worth; second vice-president, C. W. Newman, of San Antonio; third vice-president, Dr. J. De Buchanan; secretary, W. J. McConnell, of Dallas; treasurer, Mrs. L. S. Sutton, of Fort Worth. It was decided to create the office of assistant secretary, and D. A. Stone, of Dallas, was chosen to that position. Five directors were chosen as follows: Judge J. W. Wray, Fort Worth; O. E. Dickinson, Mineral Wells; Dr. B. C. Taber, Dallas; Miss Bettie Lenox, Stephenville, and Mrs. L. A. Hinsdale, Fort Worth.

## MICHIGAN TO THE FRONT.

## Something of Especial Interest to Spiritualists of Michigan.

TO THE EDITOR:—Michigan is ahead in Spiritualism; it is the Banner State, having more local associations than any other State in the Union, and is auxiliary to the National Spiritualists' Association, having a charter; it is noted for taking more spiritual papers than any other State, and has the oldest spiritual church in the world, located at Sturgis, and it is well kept up. We have a large corps of speakers, and several that developed here are working in other places now.

As to mediumship, I claim we are ahead in numbers and variety. Now, when we look over statistics and find that, in twenty-eight States of this Union our opponents tried to pass bills, last winter, to get a corner on our rights, and to think of it for one moment that fifty-one of our prominent workers are either behind the bars or pending sentence, is it not time for the spirit to move us to action?

It is said there are very near fifteen million Spiritualists in the United States, and if such is the case, why don't they place themselves on record by organizing and uniting for protection?

Now, let me say a little to my co-workers of Michigan, as president of the Michigan Protective Union. We have a Mediums' Home—one of the three in the United States—and it is paid for; we are out of debt on it, and what we want is united action. Organize; take out a charter from the State Association and let us know how many we have that are willing to be known by their works. We are to have another meeting of the executive board November 27, and can take action on applications for charters or ordinations, at that time.

Mrs. J. B. Jackson has got out a book known as "Our Noted Workers." I want to have a book, or directory, for myself, and I appeal to all professional mediums and lecturers of our faith in this State to please send in their names and post office address. Write your phases, how long you have practiced, and if you take any spiritual papers and how many, and which—as I am so often asked about mediums and speakers. I will find it convenient in my missionary work, and I take subscriptions for THE PROGRESSIVE THINKER. I hope all co-workers in the State will answer as soon as convenient.

I expect to devote all of my time to the work after November 1st, and I wish those that I promised to see after that time, to make their dates, so I can schedule my dates to the best advantage. I will hold myself ready to answer calls to attend funerals at all times.

C. E. DENT, Trustee of State Association, Vicksburg, Mich.

Every great writer is a writer of history, let him treat on what subject he may.—Lander.

## PASSED OVER.

## Dr. John W. Westerfield, President of the Indiana Association of Spiritualists.

One of nature's noblemen has passed from mortal sight to the higher life. It seems fitting that more than a brief mention should be made of this event in the life of one of the pioneers of modern Spiritualism.

Dr. John W. Westerfield came from revolutionary stock. He belongs to a family identified for generations with the development of New Jersey, Ohio, Kentucky and Indiana, many members being men of prominence in their respective communities. His great grandfather moved at an early date from New Jersey to Kentucky, when that country was yet an unbroken wilderness, swarming with wild beasts and yet wider red men. In a fight with Indians near Booneville, the great grandfather of Dr. Westerfield was killed and his wife and daughter carried into captivity.

Dr. Westerfield was born in Preble County, Ohio, June 1, 1816; he came to Indiana when 13 years of age. His education was obtained by walking two miles to a log school-house and setting on a bench made of split saplings. In 1839 he commenced the practice of medicine at Anderson, Ind., where he soon acquired a large practice. In order to reach his patients he was obliged to ride on horseback through dense forests, great swamps and swollen streams.

In 1842 he married Miss Mary Russell; they became the parents of a son, John, who died in his fourteenth year. He has had numerous offices of trust in the community in which he resided, being elected to the offices of commissioner and auditor a number of times.

It is seen from the foregoing that Dr. Westerfield was a pioneer. Entering the country when only a wilderness, he bravely endured the vicissitudes of such a life to clear the way for those to follow. So we find him still a pioneer in the realm of religious thought; for such a man the religious dogmas and credited superstitions of the past would not answer, so in 1849 we find him investigating and becoming convinced of the truth of Spiritualism. This was a time when it cost something to be a Spiritualist. He and his wife bravely faced the abuse, vituperation, and ridicule which were heaped upon them by their bigoted and superstitious neighbors. He was helped upon them by the church and the road for the liberal thought of today. Dr. Westerfield and his aged wife who survives him, were the first Spiritualists in this county, if not the State.

It had long been his hope and ambition to see the Spiritualists of Indiana united in a State organization and a camp established; he has lived to see this an established fact.

In 1887, mainly through his instrumentality, the Indiana Association of Spiritualists was organized and a beautiful forty-acre grove purchased for a camp site. Since 1890 camp-meetings have been held and have been a decided success from the start, and are growing in attendance and usefulness each year. Dr. Westerfield has given largely of his means and time to this end. He served as treasurer for two years, and since 1889 has officiated as president.

In all the affairs of life he has been found honest, careful and upright, a man that has held the respect and esteem of every one who knew him. His life was spent in doing good and he passed to the beyond Sunday, September 29, as peacefully as the sleep of a child. The simple inscription upon the floral offering from the Indiana Association of Spiritualists told this whole story of his life. It read:

HIS CREED.  
"I believe in doing all the good I can, and as little harm as possible."

The funeral oration, which was delivered by Mrs. Colby Luther, his co-worker for years, was replete with force, eloquence and masterly logic, holding her audience spellbound for over an hour. The tribute she paid to Dr. Westerfield was beautiful in the extreme. Her hearers went away impressed with the beauty of a noble life, and with the thought indelibly stamped upon their consciousness that "There is no death; all is life."

FREDERICK J. MACOMBER, Anderson, Ind.

THOMAS PAINE

## SOME OF HIS NOTED WORKS.

Life of Thomas Paine, By Editor of the Nation with Preface and Notes by Peter Beller. Illustrated with View of the old Paine Homestead and Paine Monument at New Rochelle, also portraits of Thomas G. Rickman, John Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

The Age of Reason; Being an Investigation of True and Fabulous Theology, and complete edition, with new notes and new type; 186 pages, post 8vo, 2 cents; cloth, 50 cents.

Common Sense. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notes by an English author. Paper, 15 cents.

The Rights of Man. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo, 279 pages, paper, 30 cents; cloth, 50 cents.

Paine's Complete Theological Works. Age of Reason, Examination of the Prophecies, etc. 110s. edition. Post 8vo, 452 pages. Cloth, \$1.00.

Paine's Political Works. Common Sense, The Rights of Man, etc. Illustrated edition. Post 8vo, 650 pages. Cloth, \$1.00; paper, 30 cents.

THERE IS NO DEATH. By Florence Murray, author of "Love's Confession." Verbatim, etc. Price, cloth, \$1.00; paper, 50 cents.

## THE PRIEST, THE WOMAN

## THE CONFESSIONAL.

## BY FATHER CHINIQUEY.

This is a most valuable book. It comes from a priest who has been a confessor for many years, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I. The Struggle between the Confessor and the Penitent.

CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest.

CHAPTER III. The Confessional is the Modern Sodomy.

CHAPTER IV. How the Vow of Celibacy of the Priest is made easy by Auricular Confession.

CHAPTER V. The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—her respectable life.

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CHAPTER XI. Auricular Confession in Australia, America, and France.

CHAPTER XII. A Chapter for the Consideration of Legislators, Heads of Families—Some of the matters on which the Priest of Rome must question his Penitent.



## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. C. D., Washington, Pa.: Q. We have had a medium, a grand, good man, whom everyone respected for his honesty and charity. He has now become filled with the idea that to communicate with the good spirits the medium should be perfect, and hence, will not exercise his gift because he feels that he is not good enough. Is it prerequisite that the medium be perfect, to get communications?

A. It indeed would be well if all felt as this medium, the necessity of purifying themselves, and perfecting angel graces before entering the presence of the departed.

The more fact of being able to receive communications depends on organization, and not on moral character. But the kind of communications received, the class of spirits drawn to the medium, depends on character and intelligence.

It is well for the medium to be careful and watchful, but he should not carry that to the extreme of prohibition. No one is perfect. The spirits are not themselves, and it is folly to expect perfection here. Better receive the assistance tendered by our spirit friends, though it may come through channels and by ways with which we do not sympathize. It is a wonderful triumph that we have them at all. So few have marked mediumistic power, that it becomes a duty for those who have, not to place it under a bushel, but where it may assist others.

J. L. Cameron, Salt Lake City: Q. (1) What are the necessary elements or qualifications in order to develop into a materializing medium? Is it necessary to sit in a circle to develop this phase, and is materialization possible without the medium being entranced?

(2) I see lights that come and go suddenly, or glide across the room; how am I to understand these?

A. (1) The present desire which is so universal and intense, to receive materializations, and strive for phenomena which in the nature of things are impossible, is not to be encouraged. The constant exposures which attend these reckless exhibitions have a very depressing influence on the cause.

It should be observed as a rule to sit in a circle, or alone, and whatever form of manifestation comes cultivate the phase, whatever it may be.

(2) After a careful examination of this individual case we must say that the lights seen are from strain of the optic nerves, and our correspondent should take extra care of his eyes, or the symptoms will become greatly aggravated.

T. O. T., Michigan: Q. We have a medium (a lady) recently developed in automatic writing. The communications have been very good, but recently they tell her that she is soon to die, and that the great shadow she feels means her death. Can implicit faith be put in such messages, or is the higher order of spirits forsworn such events?

A. There can be no doubt but advanced spirits can foretell events. It is equally beyond doubt that, having the presence enabling them to do so, they would not cause pain and inconvenience by imparting such knowledge. "Implicit faith" should never be placed in any message, and the higher the source claimed the more severely should it be examined. As the intelligences writing for this department are appealed to, their direct answer is not in accord with the message received by the medium. Her spirit control intends well, but mistakes the meaning of the "shadow." It is inept disease, heralded by nervous prostration, which casts the shadow, and if she at once takes the necessary precautions in methods of the optic nerves, she will escape even the threatening attack. Exercise in the open air, a lessening of responsibilities, a tonic, and determination to dictate to the spirit intelligences, instead of being an automaton in their hands, will dispel the shadow, and bring another order of control.

S. E. W., Old People's Home, San Francisco: Q. I am sadly perplexed over the manifestations which come to me. For years I have heard names, and words have been spoken to me, but only just once, and try as hard as they may, they are not repeated; I have raps, but they come suddenly, and will not answer questions. Almost forty years ago I had two pet dogs. Recently I have heard the bark of a dog. Please tell me why my dear ones will only speak one word?

A. Your dear ones come near you, and when you are for a moment passive they speak a word, that is, make the thought-impression of a word and immediately you are thrown into a positive state of expectancy, and then can hear no more. The stronger your desire, the farther you remove yourself from the necessary state. Difficult as spirits find it to impress a medium, it cannot be maintained that a dog, if a spiritual being, could impress its bark on a clairaudient. It must be the work of an intelligent spirit, probably for the purpose of identification, or to awaken some buried memory.

If the correspondent will sit in a well-formed circle a few times, she will be able to preserve the receptive condition and receive messages instead of words.

C. Phelps, Soldiers' Home, Cal.: Q. (1) The assertion is often made that the ruins in Egypt contain stones of such weight that no known method of engineering at present could place them in similar position. Is it true?

(2) Is there anything in history or research to warrant the conclusion that there has ever been a time when the human family had reached as high a state of civilization as the present, either spiritually, intellectually or morally?

(3) What are the most generally accepted conclusions in regard to date of the pyramids of Egypt?

(4) Have the marks, paintings, pictures or hieroglyphics on the rocks, in

Arizona and New Mexico, ever been deciphered?

(5) Is the cause of tides established beyond question?

A. (1) The blocks of stone in the Pyramids are not as large as some obelisks, which seem to have been made from a single piece. The sculptures on the walls of the temples show exactly how the blocks were transported, as the scenes of the building are represented over and over again. The blocks were mounted on rollers, and drawn by men, who took hold of the long ropes, by the hundreds or thousands, as the need might be, and drew the enormous load, smarting under the lash of a master.

The Obelisk, now standing in Central Park, New York City, is a fair representation of these stones, and when it was raised no difficulty was experienced in placing it on board a ship and transporting it across the ocean and erecting it in its present position. The Monolith, cut in a Wisconsin quarry, to be set up at the World's Fair, exceeded in size any block ever cut before, and the design of setting it up at the Fair failed only because of want of means. The forging and setting up of the Ferris Wheel, or manufacture and transportation of the Krupp Gun, calls for more engineering skill and more powerful appliances than would be necessary to handle any stone in the pyramids or temples of Egypt. The astonishment is not so much at the size of the separate blocks, enormous as they are, as at the rude methods and seeming inadequacy of the means at the command of these primitive artisans.

(2) It is the force of an axiom, that the present, spiritually, morally, intellectually, is in every respect superior to the past. The average of human life is about double what it was only two centuries ago; and the means of happiness have increased in even greater ratio. The day-laborer can clothe himself and his family, give them better food, and more sanitary shelter than ancient kings were able to do by their. Anyone who has been taught to sneer at the present, and eulogize the past should read history, and learn how that terrible past contrasts with to-day. It is one of the lies which have been repeated by generations, until they pass for truth. Through all ages slavery has been sanctioned. It is upheld by the Bible, and the right of the master over the person of his slave has been taught from the pulpit. The age shook off slavery as too vile to be maintained. A century ago the criminal was meted the most horrible punishment; quartering, drawing and burning, pressing by heavy weights, burning, scourging, were some of the forms taken by this barbarity. To-day this savagery has yielded to the humane treatment which seeks to reform and not vindictively avenge. Not a generation ago the insane, most pitiable of the unfortunate, were chained like wild animals, and if they raved were scourged or starved. Now they are treated with loving kindness, and many under such care are restored to reason. Not twenty-five years ago there was public expressed opinion as to the just treatment of animals, and by the Bible it was taught that they were made for man, and had no rights he was bound to respect. Now Humane Societies are educating the people out of cruelty into kindness.

Only a few centuries ago, and the nobility, even kings unable to write, were obliged to sign their marks. One in thousands or even millions could be said to be learned. Now great congresses of learned men readily have been held in this generation without a man held in bondage, and is now becoming true and the equal of man. All the great inventions and scientific discoveries are of the present century. What would be our condition without them?

(3) Aside from speculations, which conflict and cancel each other, nothing is positively known as to the great pyramids. The methods used are represented by paintings, but the time of their building is conjectural. Leynaut Bey sank a shaft at the base of one of the oldest Pyramids, 72 feet, and brought up from all that depth remains of Egyptian art. As this 72 feet represents sediment brought down by the annual overflow of the Nile, at a given rate, which as estimated makes the time for the accumulation 40,000 years. The depth into which the pyramids are enveloped in this deposit would tell their age, but this has not been attempted. The revelations of the 72 feet of deposit shows the vast period of the civilization on the banks of the Nile, and the vast temples and pyramids, were the work of generation after generation, adding, extending, completing. There are evidences of architectural ideas, carried out on the lines of their designers, because the Egyptian people did not change and followed in the work of preceding generations, as new generations of bees complete the cells begun by those preceding. There are temples of antiquity reaching past the so-called date of the creation, by thousands of years, and pyramids completed within 2,000 years B. C.

(4) The hieroglyphics on the rocks of Arizona have not yet been deciphered, but they are related to those found on the temples of Central America, and some insight might be gained by comparison. Dr. Plungeon has been quite successful in reading the inscription on the walls of the ruined cities of Central America. He calls the language the Maya-older, he thinks, than the Sanskrit. The ancient races of Arizona were of the same race as all the people of Central America and Mexico.

(5) Every now and then some one will gain brief notoriety by disputing the received theory of the tides and advancing another. All of these originate with those who do not comprehend the laws of mathematics which express and demonstrate that theory. A test of a scientific theory is, that from it future occurrences may be predicted. By this theory the ebb and flow of the tide may be calculated for a given place any number of years ahead, with the same certainty as an eclipse of the moon or sun. This shows that the fundamental principle is correct.

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## THE BOY MEDIUM.

A Very Remarkable Seance.

TO THE EDITOR:—On the evening of September 17 I had the pleasure of attending one of the Brookway family's seances at their parlors. This boy medium, Charlie Brookway, was searched and placed in a steel cage, after a close examination of the same. This cage is constructed of open lattice-work of half-inch strap steel, the meshes being one inch and a half apart, and a half inch of each mesh; the cage is five by two by two feet in dimension, with a door opening all of one side, which was secured with three hinges and two padlocks; sealing-wax was placed over keyholes, with impressions thereon. To prevent any openings in or out, a rope was passed around the cage, in and out through the squares, over the ends, and the same knotted and sealed. Seals were placed in several different places, all over the cage.

A table was then placed eight and a half feet from the cage; upon this table were placed ten or more small slates, some being brought by those present. Among the slates was a pair brought by a skeptic, who said it was his trickery, and that he would prove it by his slates, which were wound around with string, the knots being sealed also on the corners of the slates. A cornet, music-box, banjo, two bells, speaking trumpet, and a "dumb telegraph key," were also placed upon the table. The table and cage were enclosed in a cabinet of dark cloth, ten feet long, five feet deep and seven feet high, suspended by ropes from the wall, with a slide curtain across the front. The light was then shaded so all could plainly see any part of the room—there was no possible chance for a confederate, as everything could be plainly seen.

The curtain was drawn across. It had hardly reached the end when the bells were tapped, and we could plainly distinguish that the bell was floating from one end of the cabinet to the other; the trumpet came from the top of the cabinet, and an independent voice bid a pleasant greeting to all; after which, most all present received tests through the trumpet. The trumpet seemed to lose force, and fell to the floor outside of the cabinet, in plain sight of all.

The cornet was then blown upon, loud enough to have been heard one block away; several bugle calls were given, which were at once recognized by Mr. Genur, a prominent citizen of Oakland, who was a soldier in the late war. The trumpet at this juncture glided from the floor, where it had fallen, the name of the spirit bugler was given, and Mr. Genur conversed with him. This raising of the trumpet from the floor, in full sight of all present, was considered a very convincing manifestation. Hands were seen on the outside of the cabinet, several in number, and in different sizes—babies', ladies' and men's hands. One face was seen, but not plain enough to be recognized.

Mr. Robert Bishop was called up to the cabinet and caressed by his spirit wife, she placing her hands upon his head. He says he is positive it was his wife's hands. His daughter also came. Mr. Bishop was a perfect stranger to the medium. The full names of his wife and daughter were given through the speaking-trumpet.

Next was heard a clicking or rapping sound, which turned out to be the telegraph key in the hands of a spirit operator. An operator (Mr. Alonzo Coons) being present, read the clicking sound; several messages, giving names, were given and recognized. Slates were seen to come out, held by a hand, and another hand, of a different size and shape, writing upon it. All the slates were handed out by a visible spirit materialized hand, and found to have messages thereon, addressed to parties in the audience, and signed by full names, which were all recognized.

The sealed slates were found to contain colored writings upon both insides of the slates, and the seals not broken. This dumfounded the skeptic, although he said it was positively done by invisible power; but, like a great many, could not accept that it was disembodied spirits who did the writing.

The banjo was played upon, and came outside of the cabinet. Flowers were thrown to several present, and when we sang "Sweet By-and-By," it was accompanied beautifully by the cornet, in the hands of the spirit. Some here suggested that the curtain be drawn while the manifestations were going on, which was done. The bells were ringing up to the time the light fell in the cabinet, when the bells were seen to fall. It was then found that the medium was still in the cage, with none of the seals broken.

The boy has been in the public work only a short time, but bids fair to equal any phenomenal manifestations of the present day.

He has been placed under various test conditions, such as filling his mouth with water, so it would be impossible for him to blow the cornet, or speak through the trumpet, even if he was liberated from the cage.

Mrs. Brookway, the boy's mother, gave an independent slate-writing; a pair of slates was furnished; a skeptic was nominated by the audience, said the slate was washed and sealed, which were passed around for inspection; the slates were placed on the floor (previously having been strapped together by a strong rubber band), the skeptic placed both his feet upon them, and soon writing was heard going on the slates.

Imagine the surprise of the skeptic when both slates were found to be written full, and signed by his relative's full name. A jealous so-called medium of our city made a false report as to the honesty of these mediums, which was published in the San Francisco Chronicle, in regard to these mediums, or of the spiritual cause. We give this to your readers, feeling it to be a justice due to these mediums, believing them to be these mediums, as they have produced the manifestations of their several phases under very strict conditions.

THE PROGRESSIVE THINKER is earnestly read by many skeptics here. The cause is progressing as well as could be expected. Mrs. Cowles has just returned from Los Angeles, and was made welcome by her many friends.

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## AN EXPLANATION.

The Free Church of Sturgis, Michigan.

TO THE EDITOR:—Anticipating the appearance in the columns of THE PROGRESSIVE THINKER of the paper forwarded a few days ago, regarding the Harmonical Society and Free Church of Sturgis, I solicit your permission to present a further explanation of the circumstances which called out the resolution accompanying the report.

It may be remembered that I entered a public protest in May, 1895, against stopping the June meetings. At that time the officers of the society were discouraged in consequence of the lack of funds and thought it would be advisable to forego the June meetings and try to keep up the weekly meetings, and I protested against this as favoring of disloyalty to the founders of the society and the principles which called the Free Church into existence, a resolution having been passed at its dedication that "a three days' anniversary meeting shall be held, in commemoration of that notable event, each year following, in the month of June." By a great effort on the part of the soliciting committee and officers, the June meeting was held that year and the year following, and the chain, I am happy to say, stands unbroken to the present.

A short time before Mr. Wait's death the building was inspected by experts who declared that general repairs were absolutely necessary to its preservation, and the consequent general overhauling of the church, within and without, must have cost the society a little short of \$1,000. The interior bricks were cut out of the walls and good ones fitted in, the dome was taken down and replaced by a new one, a handsome and durable metal roof put on, every member of the inside walls and ceiling were handsomely frescoed, the old platform was replaced by a new one of modern style, the floor newly carpeted, the seats rearranged and what with varnishing, painting and other improvements, the old house now looks like new. The building is in good condition and will not need repairs for many years to come, and we think it a great pity that this old, historic house—nicely furnished and capable of seating nearly 400 persons—must be kept locked up nine-tenths of the year for the lack of funds to pay expenses, when we know that its meetings could be made self-supporting if vigorously started. Its meetings have always been appreciated in the past, hundreds who attended them can testify, and many are now hoping to see them resumed.

This old house, the first of its kind in the world, represents great principles, principles which are dear to every reader. It stands for freedom of speech and of religion and for the blending of the future world with this. Surely it ought to be sustained.

The society here at home is doing its full duty, but, alas! the laborers are few and some of them are old and weak, but they have allies abroad whom they hope will stand with them shoulder to shoulder in the battle for humanity and liberty. If the Free Church meetings had a good "send-off" many who have become cold would warm up; the society would be encouraged to still greater effort at home, and many desirable acquisitions to its membership would be secured.

For my part I long to see a reserve fund, owned by the society, which could be drawn upon in case of danger or necessity, while the committees worked on to meet current expenses; for I hold with the founders of this incorporated institution, that the Free Church should not be permitted to fail, or the principles represented by it to die; but that both should stand year after year, and generation after generation, gathering strength and security as the centuries roll away.

THOS. HARDING.

Sturgis, Mich.

LINCOLN AND SPIRITUALISM.

Some Interesting Facts.

CONTRIBUTED BY S. M. BALDWIN TO THE WASHINGTON POST.

Several of your correspondents state that the late Judge Holt and others were Spiritualists. This is not strange, as it takes cultured people to understand the science of this wonderful modern phenomena, which is the same as the Bible records in the ancient times.

Senator Ben Wade, chairman of the committee on the conduct of the war, and Senator Henry Wilson, chairman of the senate military committee, being both well-known Spiritualists, were the first to daily interview President Lincoln. They doubtless regarded it as his duty to use all rational means to bring victory. There is a well-known lady residing here (Mrs. E. M. Best) who says she was invited often to the White House seances to assist in forming the required magnetic battery to enable them to hear direct from the armies and navies. I quote a part of one of the many messages recently received from Mr. Lincoln between two slates in this city: "I knew all about those things in my mortal day. I had Belle Laurie at the White House many times during the stormy rebellion to seek advice how to proceed from the higher realms met, and I got it, sir, and followed it out. Emancipation was born in heaven, and an order came from that source, and I struck the blow so ordered by the invisibles, and it was mighty, for it was from God," etc. The original message, signed in Mr. Lincoln's own handwriting, can be seen at the residence of Dr. Theo. Hansman, 1310 1st street, Washington, D. C.

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## STARTLING THOUGHTS.

A Warning Sounded Against Dangerous and Low Controls.

A CLEAR-HEADED WORKER GIVES HIS VIEWS—THEY ARE WORTHY THE SERIOUS CONSIDERATION OF MEDIUMS AND SPIRITUALISTS.

TO THE EDITOR:—I attended the meeting, the first afternoon meeting since their vacation, of the First Society of New York, and listened to and drank in some very clever remarks by a German, who spoke, as near as I can remember, about as follows:

I am a Spiritualist, a scientific, philosophical, and a man of the more beautiful, more soul-satisfying philosophy. I am from the West, and want to give a valuable and gratuitous bit of advice to my brothers and sisters of the East: Never let a low Indian control you. Never let your control be lower than yourself. For, while you might mingle in brotherhood with the lower grades of any nationality, for the laudable purpose of ameliorating their condition, not one of you would wish them to control your actions; neither in this life, nor that to come. Seven-eighths of all the Indian tribes are Roman Catholics. They pass out with the mighty brotherhood of the church at their very elbows; therefore such Indian is not a desirable control. Many think the Indian exerts a powerful healing influence. It is not so. Whatever healing power mediums possess is inherent in themselves. Spirits draw from the healer. Healers are born, not made. Mediums are born with the elements of the phase of power they represent. These are bestowed by nature, not gifts of spirits. They are the developments of patience, perseverance and inward harmony of innate conditions, brought to light, perhaps, by spirit forces, but only as the sculptor brings to light the classic statue from the unsightly block.

Marble statuary is not hewn from wood, nor wooden beams from snowy alabaster. There may be a spontaneous burst of some marvelous psychic force in an isolated case, but, like the volcano, it is struggling until it cracked, and rent its bonds asunder.

Pick your associates here as you would wish to there, and don't seek for nor allow a control spiritually your inferior.

These may not have been the learned gentleman's exact words, but the sum of them I have faithfully chronicled, and I ask that they may be published in THE PROGRESSIVE THINKER, for in its columns they will not be lost. They favor of a philosophy which, if followed, would raise the standard of Spiritualism.

So many of our originally pure-minded mediums have fallen from their high state; have been led into "a fool's paradise," through yielding to these same pernicious influences, that have the ponderous machinery of the church at their back, and have been ground to powder by its merciless cogs. How many women have married men to reform them. How many women and men have courted controls for a like purpose. To draw a moral, I will quote from Tennyson:

"As the husband is, the wife is;  
Thou art wedded to a clown,  
And the grossness of his nature  
Will have weight to drag thee down."

I am not a medium, but often the observing onlooker may see moves the player notes not.

A word more, that if fully heeded, will be of some good to the cause, and I'm done.

I have seldom attended a meeting where that harmony, so essential to perfect unity, was not most severely lacking. A medium occupies the platform,—to give tests? No! to air her grievances, abuse her professional sister, speak of her superior connections, here and yonder, or to tell what marvelous manifestations take place at her seances.

Our venerable and venerated president, Mr. Henry J. Newton, whom I believe to be a thoroughly good man—an honest man—"which is to be one picked out of ten thousand," a man whose charity is boundless and whose patience is inexhaustible; whose firmness is unquestionable, and activity for the cause tireless; for, had it not been, where would the cause be with the First Society? He says he believes in mediums advertising themselves. He certainly does not take his own medicine, for he is a modest man, which you will admit is a rare and most desirable attribute. The Italians say: "A closed mouth never catches a fly." But how much better for Mr. Jones to praise Mrs. Brown than for Mrs. Brown to do it!

The second Sunday afternoon meeting was well attended, despite the almost suffocating heat. I had the pleasure of hearing Mrs. Whitney, of California, give tests. The lady fairly scintillated with diamonds, and spirit power. She gave but few tests, owing, no doubt, to the intense heat, but the few she gave were remarkable. Had I received such, I had been divinely blest.

Mrs. Whitney's tests were devoid of circumlocution, and must have been very satisfying to their recipients. In my poor opinion, one good test, straight from the shoulder, is a knock-out-blow to the waverer, and worth a thousand of those so-called tests, each one of which may mean an ambiguous crack at most anybody.

In these degenerate days of startling and unexpected exposures we are confronted with a new gorgon. Who will solve it? That is, as a problem. What do these exposures prove? A phenomena that must run its course; an increase in the number of investigators; a corresponding increase in the number of bungling fraud-producers. Each new Richmond that enters the field finds himself the center of an admiring throng, only too ready to be misled of their belongings, they lay little or much. These same Richmonds march on to seeming victory, until, fortunately for the cause, they meet the cool, intrepid and experienced generals—those cool, clear-headed strategists of Spiritualism, when these seemingly invincible rascals are hoist by their own petard. Hoping for their utter annihilation in the near future, I am in all good intent yours,

CHARLES NEVINS.

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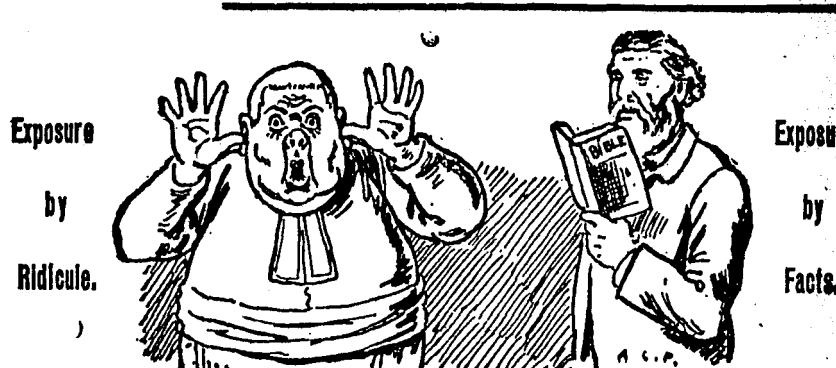
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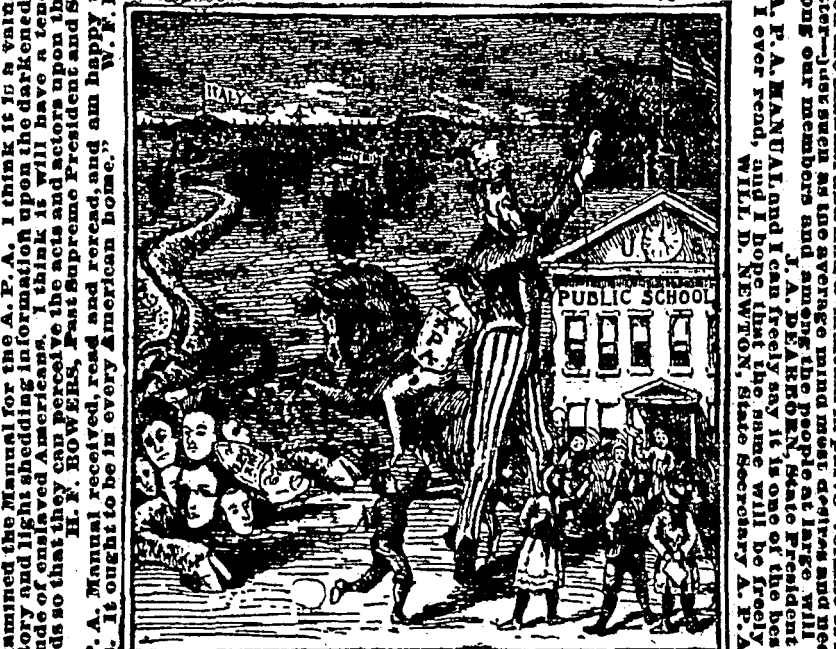
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## The Part Religion and Morality Play in the World Carefully Analyzed.

A new name has been given by the Methodists. Think of it! The Methodists calling us Moralists! Still, while they apply this title to us they turn their faces from the sunlight of truth, and refuse to see anything but their blind, ignorant superstitions which arise from the ages past.

Webster's definition of the word moralist is: "One who teaches morality," or "one who teaches the duties of life." What are we the only people who can be so highly favored as to have the attribute applied to us? If so, then blessed be the Methodists, that they have at last taken the blindfold from before their eyes, and see us in our true light, even though it does put their church into insignificance by the side of us, when they admit frankly that we teach the duties of life, and are therefore entitled to the name of Moralists; because it necessarily does place them in a very unimportant position before the world, for they take the Bible to prove their morality, while we take the simple ethics of life to prove that we are truly moralists, so far as teaching the duties of men in their social character.

Webster defines "morality" as "the quality of action which renders it good; the conformity of an act to the divine law." Let us analyze it as the Christians believe it, and see if it is logical. To make a practical application, permit me to refer you to the massacre of the Israelites by their brothers, the Levites, 32 chapter of Exodus, 20-27 verses, which reads: "Then Moses stood in the gate of the camp and said, 'Who is on the Lord's side, let him come unto me.' And all the sons of Levi gathered themselves together unto him."

"And he said unto them: 'Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.'"

Now, they performed a religious act by obeying God's commands, but did they perform a moral act? The act was in conformity to the divine law, as they understood it, but was the quality of the action such as to render it good?

Again, when the Israelites invaded the land of the Midianites (Numbers, 31 chapter, 17-46 verses), and slew all the male babes, also the women who were married or mothers, they performed a religious act; but when they reserved the young maidens and female babes for a fate worse than orthodox death, did they perform a moral act? Was the quality of that act such as to render it good?

It was in conformity with the divine law as the Christians understood it; it was performed by free agents, and from a motive of obedience to the divine will, but not in conformity to the principles of rectitude. The quality of the action was not such as to render it good, even judging it from the standard of morality which Moses established to govern the Israelites; hence, the logical conclusion is that the Christian religion, as the Bible teaches it, and morality as Webster defines it, are not in sympathy with one another, and that a man may be a very religious man and still be a very immoral man; moreover, he may be a very religious man, according to Webster's definition of religion, and still be a very bad citizen, and I am sorry to know that there are so many religious people in this world of that order.

Is it any wonder, then, that those of a broad, intellectual mind turn their attention to something which shall obtain a higher standard of morality than this?

To a thinking class of people, those whose minds reach far out and try to grasp the infinitude of Mother-Nature; to those who do not abuse the divine gift of reason by dogmas and creeds, a better definition, from a spiritual standpoint of morality, would be this: Morality is the expression of an innate goodness of humanity, born of intuitive understanding of right and wrong, without any reference to the conformity of the divine Will or Law; the performance of such duties toward ourselves and to others as reason and reason dictate to be right, even though the Bible commands the reverse.

Morality is the natural expression of man's better nature, seeking to rectify the mistakes of religion and modify the violent mistakes of Moses, and the perpetrators of his superstitions.

This is the morality we should study and try to teach, and when all who embrace the doctrine of Spiritualism learn to cast the motives from their own eyes, and give to the outside world the true principles of morality, then we will learn, honestly, and forever bear the name of Moralists.

ZELA L. STEVENS.

Grand Rapids Spiritual Association.

TO THE EDITOR:—The season's work in this society opened September 1st, Geo. H. Brooks, of Wheaton, Ill., being the speaker for the month. Very fair audiences were in attendance during the entire sessions, notwithstanding the intense heat of the weather for the greater part of the time. Brother Brooks has won golden opinions from his audiences, and there were many expressions of regret that his stay among us was limited to one month. It is not too much to say in his favor that his lectures have been both practical and truly spiritual. He is a man of the people and for the people; not too busy with his own separate concerns to mingle with the people at entertainments, and visit at their homes. This trait endears him to many, and is an essential characteristic felt to be greatly lacking in most of speakers.

We bid Brother Brooks a hearty God-speed in his work, and hope at some future time to have him with us again.

Financially we simply came out even, having a revenue fund in treasury from last year's work, or we should not have done this. The outlook in this very essential particular is not flattering, as times are very close here, but we hope, as the season advances, to be more successful. Plans for social entertainments have been formulated which we trust will prove remunerative. Time alone can demonstrate that. Mrs. Jennie Hagan-Jackson will follow Mr. Brooks as our next speaker.

C. H. HINCKLEY, Secy.

## Special Notice to Spiritualists.

TO THE EDITOR:—Will you permit me, through the columns of THE PROGRESSIVE THINKER, to call the attention of all Spiritualists and liberal thinkers to the special course of lectures now being given by the guides of Mrs. Cora L. V. Richmond, upon the interpretation of the Bible. These will be historical, symbolic, cabalistic, esoteric and spiritual. Some years ago this course of lessons was given, and lasted over a period of nearly two years, and was attended by ever-increasing and delighted audiences, to whom the old book (itself the victim of false and distorted interpretations) became illumined with an altogether new and beautiful light. Having escaped from the thralldom of these interpretations of the Bible, as given to suit the especial creed of the sect interpreting, and finding nothing satisfactory in any of these, Spiritualists and liberal thinkers are perhaps a little too ready to throw it on one side altogether, and say: "We want nothing of it," forgetting that somewhere within this casket of symbols and mysticism that pearl of great price, truth itself, may be carefully concealed. We feel in these lectures the secret key will be turned and this hidden treasure will be revealed. They will be given in two series of twelve in a course, commencing Sunday, October 6th, at 7:30 promptly (and please say promptly with a capital P), at Orpheus Hall, Schiller Theatre (take elevator to seventh floor). Tickets for course of twelve, \$2.00, or 25 cents single admission. The first series will be as follows:

October 6—The Bible of Many Nations; Egypt; the Origin of the Hebrew Bible.

October 13—The Talmud (the Mishna, the Gemara); Other Sacred Books in Judaism; Classification of the Books of the Old Testament—many are purely allegorical, some are historic.

October 20—The Book of Genesis; the True "Beginning"; the Real Meaning of "Creation"; the "First" Day.

November 3—The Second Day; the Third Day; the Fourth Day; the Fifth Day; the Sixth Day; the Seventh Day; the True Meaning of the "Sabbath"; the Day of Rest.

November 10—The "Created" Man and Woman; Adam and Eve; the Edenic State; the Meaning of "The Fall."

November 17—The "Generation of Adam"; "Cain, Abel"; "Am I My Brother's Keeper?"; "Abram" (Abraham); the King of Salem; Jacob and Esau; Israel.

November 24—Pharaoh; Moses; Aaron; the Exodus.

December 1—The "Law"; Leviticus, Numbers, Deuteronomy, Judges.

December 8—The "Prophecy"; Joshua, Samuel, David; the "House of David."

December 15—"Kings and Rulers"; Solomon; the Esoteric Priesthood; Hiram Abiff; the Building of the Temple.

December 22—"The Wisdom of Solomon"; the Physical and Spiritual Kingdoms; Material Splendor.

The second series of twelve lessons will begin the first Sunday evening in March, 1896.

This course is being given by the guides of Mrs. Richmond in order to aid the society financially, and we trust all in sympathy with the further extension of the work will respond to this invitation and meet with us each Sunday evening, when we know a rich spiritual feast will be in store for them. Yours fraternally, CAROLINE, Secretary First Spiritualist Church, Late First Society of Spiritualists.

## The Work in San Francisco.

TO THE EDITOR:—The most notable incident that has taken place here was the establishment of a Mediums' Home by the People's Spiritualist Society (a branch of the National organization), one of the youngest societies in this city, but one of the most energetic societies that we have ever had. Much of the credit is due to the untiring effort and unflinching zeal displayed by its president, Mrs. Mary Dryan, formerly of Chicago.

Friends who may read this, and have any donations of money, furniture, household goods or clothing to make, should communicate with the home, at 411 Polk street, San Francisco, Cal. Mr. T. Wrenn is secretary of the society.

A few months ago the city authorities notified all mediums that they would require a license, or be prosecuted; so a society was organized, called the Mediums' Protective Association, which effectually settled the license question for the present, at least.

The society holds public meetings every Sunday afternoon, and intends to stay organized, as the members are assured that the question which called them forth is only in abeyance, and not finally disposed of. Their Sunday afternoon meetings are doing good, and their influence is increasing.

The Progressive Mediums' Society is keeping well up with the march of progress, and holds its weekly meeting every Thursday, at 10 Hayes street.

The Progressive Spiritualist Society reopened for their season the first Sunday in September, in the fine hall of Sutter street, with Mrs. Elizabeth Love Watson as their lecturer. A regrettable feature of this society's meetings is the fact that the lease of the hall will not permit of their having the demonstration of the spiritual phenomena from the platform; but notwithstanding this drawback, the society is doing a grand work among the thinking and reasoning classes, both inside and outside the ranks of Spiritualism.

Another recently-organized society is the Ladies' Aid Society, which is one of the most practical of all our societies, in that it is looking after the material necessities of the needy, and has done an immense amount of thoroughly practical and lasting good. It holds meetings every Wednesday afternoon, in its newly-acquired and dedicated hall, at 110 Hayes street. Mrs. Place, one of our most highly-esteemed mediums, is one of the leading lights in this society, and will be glad to hear from any who have a desire to help in alleviating the distress of our needy ones during the coming winter.

The Free-thought Bible Spiritual Society is also in a flourishing condition, and holds crowded meetings Sunday afternoon, and holds crowded meetings Sunday afternoon, and holds crowded meetings Sunday afternoon.

The First Progressive Spiritual Church has its usual course of patronage, and is also doing its share in spreading the glorious tidings. It holds meetings all day Sunday, and several evenings during the week.

Mrs. Logan's Circle of Harmony holds its unique place among us, and is a curiosity in its way; being democratic in its government, those who attend take part

## In making it one of the most interesting meetings in the city, the result being that each one not only receives, but feels compelled to give something toward making it an enjoyable gathering.

Mr. John Slater, who has been with us for a few weeks, has again left us for his journey to the East and Europe. He has done grand work while here—large crowds being present to hear his marvelous tests in the largest hall in the city.

The camp season being ended, our mediums are returning home—among the recent arrivals being Mrs. Dr. Lou Patterson, Mrs. A. B. Harland, and Mrs. Helsenweber. Mrs. E. Cowell, of Oakland, has also returned from the South. K. WALKER, San Francisco, Cal.

## In Memoriam

of Aunt Betsy Williams, the loving wife and companion of Father Abial H. Williams, who passed on to the higher life, as one going to sleep, on Thursday, August 22d, 1895, about 4 o'clock in the morning. Resolutions passed at the morning meeting of the Chicago Spiritualists' Union Camp-meeting, held in Central Grove, on Saturday, August 24, 1895, by her friends and Spiritualists there assembled.

All who knew her ever bless her  
For her many acts of love;  
All our loving thoughts will reach her  
In her spirit-home above.

Whereas, our much beloved sister, Aunt Betsy Williams, in her seventy-ninth year, after a long life full of love, truth and goodness, has passed beyond the veil between the two worlds to that brighter and better life in the spirit-world, there to enjoy the just reward of a well-spent mortal life, and

Whereas, during more than fifty years she has been the loving and loved wife and companion of our greatly loved brother, Abial H. Williams, ever cheering and assisting him in his many earnest efforts for the cause of Spiritualism, and

Whereas, on Sunday, August 11, 1895, she was with us at our camp-meeting, and by her loving and genial presence scattered sunbeams among the people that she met; therefore,

Resolved, that we, the residents of Central Grove Camp, and Spiritualists of Chicago and vicinity, desiring to honor her memory, and to recognize her true spiritual worth wherever found, these resolutions as a memorial of the many virtues and kindly acts of our sister, Aunt Betsy Williams, sending out to her in her spirit-home our best and most loving thoughts and remembrance.

Resolved, that we tender to Father Williams, and to her family, relatives and friends our sincere wishes and deepest sympathy in this hour of their sorrow for the loss of so loving a wife, mother and friend, with a heartfelt expression of our own sense of appreciation of her many good works.

Resolved, that a committee be chosen to give these resolutions to Father Williams for himself and the family, and that as many of us as can attend the funeral services at Forest Home this day, and

Resolved, that these resolutions be published in the spiritual papers and be filed with the records of the Chicago Spiritual Union and of the Spiritualists' Chicago Camp-meeting Association.

Passed to Spirit-Life.

On the morning of September 18, 1895, at the home of her son in Oil City, Pa., the spirit of Mrs. Harriet Rathburn, wife of James H. Rathburn, of Lily Dale, N. Y., was freed from its frail physical tenement, entering upon the inheritance of immortal life beyond.

Mrs. Rathburn had nearly reached the fourscore years allotted to man, and though visibly weakening with the passing years, she was remarkably active, and gave no evidence of failing mind.

Indisposed at the time, no anxiety as to results was entertained by the family, and the silent messenger, unheralded, came swift and sudden, in a flash the change occurring.

Mrs. Rathburn had been a resident of Lily Dale for the past thirteen years, highly respected as a lady of more than average intellectual culture and literary ability.

Progressive in thought, and fearlessly expressed sentiment, she was earnestly interested in all reforms of the day and age. To her lasting honor be it said, she was always, under all circumstances, the true friend of woman and woman's advancement. Each life, to her, held much of good, seeking for which, she saw not the evil.

She was actually a Spiritualist, a vision in early girlhood, long before the Hydesville rappings, demonstrating to her the continuity of life and the fact of spirit return; the knowledge of which fact influenced her entire life.

Her aim in life was to do good. How well this was accomplished scores can testify. The interment was in Corry, Pa., September 20, Mrs. Clara Watson, of Jamestown, N. Y., officiating.

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Dr. J. R. Craig, California's well-known and successful clairvoyant physician, will diagnose the most difficult and complicated diseases without leading symptom, age, or sex. Address in own handwriting, with four stamps for reply, Dr. J. R. Craig, 1328 Market street, San Francisco, Cal. 308.

## Free to Spiritualists.

I will mail one week's trial treatment of the famous Australian Electro Pill Remedy free to all readers of THE PROGRESSIVE THINKER, or seven weeks' treatment for only \$1.00; for catarrh, kidney, liver and stomach and general complaints. Special terms to agents. Address with stamp, Dr. E. J. WORSY, Ashland, Ohio. 352

## Elixir of Life.

B. F. POOLE, Clinton, Iowa, dear Sir: We have tried your Elixir of Life, No. One and Two, and found that they do all you claim for them. The magnetized compound helped my brother's eyes a great deal. Respectfully yours, MISS LIZZIE SHANKS, Fort Benton, Montana.

Do you see the testimonials written by people who have been cured of various diseases by Hood's Sarsaparilla? They point the way for you if you need a good medicine. Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

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The doctor has never failed in a correct diagnosis of any case, many times it being cases that had baffled the most renowned physicians, but was readily explained through his wonderful clairvoyant and clairaudient powers.

Each case receives the attention of himself and band, also remedies for each individual case. Send three 2-cent stamps, and you will receive a full and accurate description of your case and any advice regarding it. Through his clairvoyant power, he can recognize true spiritual worth wherever found, these resolutions as a memorial of the many virtues and kindly acts of our sister, Aunt Betsy Williams, sending out to her in her spirit-home our best and most loving thoughts and remembrance.

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## That DR. C. E. WATKINS is having such grand success in healing the sick?

One reason is that he knows positively the cause of the sickness, and knowing the cause, his medical knowledge enables him to accurately decide as to the proper medicine to give each patient. Another reason is that he uses none but the purest medicines that money can buy, as the following will attest:

Dr. C. E. WATKINS, of Ayer, Mass., is one of our regular customers for all medical supplies used in his practice, and we must say that we find him one of the most particular and exacting as to the quality of his medicines, always insisting upon having the best, and purest that can be made, regardless of cost; and every medicine which we furnish him is accurately weighed, and can be produced. (Signed) B. O. & G. C. WATSON, Wholesale Druggists, Boston, Mass.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 12

CHICAGO, OCT. 19, 1895.

NO. 308

## A NEW SYSTEM TO CURE THE ILLS OF THE FLESH.

### THE FINER FORCES.

Bio-Chemistry and Mental Science.

And Their Relation to the Brotherhood of Man.

A Lecture Delivered BY DR. GEO. W. CAREY, Of San Jose, Cal.

The battle of the ages is being fought out on the earth to-day. The world is groaning in the pangs of a new birth. There is an upheaval in beliefs along medical lines as well as in other scientific branches, and the social, financial and industrial questions of the day. Humanity must develop all sides in order to be prepared to make manifest the perfect temple "not made with hands" but with mind.

When the mind of man once recognizes the error, the injustice of competition, and the reign of the false god-gold, it is enabled to see the error of drug medication and realize that disease is not a something but a condition produced by a lack of something.

The bio-chemical treatment of disease opens up a new phase of medical science. Biochemistry is now recognized by thousands of people, both doctors and laymen, as the natural law of cure on the physical plane.

Homeopathy was the John the Baptist of biochemistry, and biochemistry is the herald of mental science, or spiritual healing.

#### BIOCHEMISTRY ANALYZED.

The word is derived from "bios" (the Greek for life), and chemistry. It means that branch of science which treats of the composition of the bodies of animals and vegetables, the processes by which the various fluids and tissues are formed, the nature and causes of the abnormal conditions called disease and the restoration of health by supplying to the body the deficient cell-salts.

The chemical composition of nearly every fluid and tissue in the human body has long been known, but until biochemistry was introduced, no practical use had been made of this knowledge in the treatment of the sick. The so-called science of medicine has no claim to the name science. No doctor knows with any degree of certainty the action of the drug he gives. He prescribes simply as he was taught. All he knows about his medicine is that they are poisonous, and where administered under certain conditions they usually produce certain symptoms.

Biochemistry is science, not experimentalism. There is no more of mystery and miracle about it, than about all natural laws. The food and drink taken into the stomach, and the air breathed into the lungs furnish all the materials of which the body is composed. By the juices of the stomach, pancreas and liver, the food is dissolved, and the useful particles are taken up by the absorbents. These are carried to the lungs, where, by the addition of oxygen for the air, they are changed to blood.

The blood supplies the materials necessary for forming every tissue and fluid in the body, and for carrying forward every process. An analysis of the blood shows it to contain organic and inorganic matter. The inorganic constituents are water, and certain minerals commonly called cell-salts. Of a living human being water constitutes over seven-tenths, the cell-salts about one-tenth, organic matter the remainder.

#### THE INORGANIC CELL-SALTS.

Not until recently were the inorganic cell-salts understood and appreciated. Being little in quantity they were thought to be little in importance, but now it is known that the cell-salts are the vital portion of the body—the workers, the builders; that the water and organic substances are simply material used by these salts in building the cells of the body. Should a deficiency occur in one or more of these workers, of which there are twelve, some abnormal condition arises. The abnormal conditions are known by the general term disease, and according as they manifest themselves in different ways, and in different parts of the body, they have been designated by various names. But these names totally fail to express the real trouble. Every disease which afflicts the human race is from a lack of one or more of these inorganic workers. Every pain or unpleasant sensation indicates a lack of some inorganic constituent of the blood. Health and strength can be maintained only so long as the system is properly supplied with these cell-salts.

It is well known to every one that physicians of all schools send their patients to some mineral spring as a last resort. Whether these doctors are aware or not that any spring, to have curative properties must contain the inorganic salts of human blood, I am not prepared to say. But an analysis of the water of these springs proves that one or more of the twelve cell-salts of the blood—the bio-chemical tissues remedial or builders—are present. Otherwise they would have no curative properties

the pages of some of the heavyweights. Of course, no one would display his ignorance by asking what sort of a thing a "phagocyte" is, so we will look up his pedigree in the lexicons. The word phagocyte is derived from the Greek phagein, to eat, and cytos, a hole or cavity, and really means an eater with capacity—a ravenous eater, but according to the scientific gentlemen, a phagocyte is an eater of bacilli. Now, no doubt, the grand idea becomes apparent: turn the phagocytes loose in the system and let them run out the bacilli as ferrets do rats out of a barn. One learned editor of a great daily in the early days of lymph, suggested that it was a phagocyte, and discoursed most learnedly on the vast fields this new discovery of science opened up, and speculated as to whether each breed of bacilli had its own phagocyte, or whether the one breed of phagocyte could sail in and wipe up the floor with the most ferocious bacilli.

One question, however, has not yet been considered, and we respectfully suggest that science turn its light in that direction; after the pugnaous phagocyte has cleaned out the bacilli, what creature shall we turn loose in our insides to fight the phagocyte?

#### THE VARIOUS ANIMALCULÆ.

For the benefit of those who wish to know what the phagocyte may be called upon to contend with, I will mention some of the latest discoveries in the realm of the microbe. Man's liver may be infested with the terrible distomum hepaticum, while that of mutton suffers from distomum lanosatum. The rabbit whisks about with coccidium oviform in its innards, while man and cow both furnish habitation for the gentle coccidiosis polymorphus. Man alone seems to have the distinction of entertaining the aristocratic botriothryphalus latus, and that freethroter of the highway, ankylotomum duodenale. The sporting cock, doctimus tringonoccephalus and stercorophalus seek the society of hunting dogs only; first cousins to these, but rather more aristocratic, are the brothers sclerostomum hypostomum and tetraanthum, who ride in horses; while that disreputable family on whom all well-regulated microbes look down, that is the strongyloides, filliculus, strigoseus and retortiformis, dwell amidships in goats and such like pebbles. But the most noted of all is the musical doctimus stercorophalus, the intimate of the cat, who, as further research will no doubt reveal, must be the microbe of all attempts to reach high C.

But Virchow's researches completely overthrow the germ or microbe theory, and clearly prove that disease is caused by a lack of some constituent of the blood at the part affected, and not by germs or bacilli.

The word doctor is derived from the Latin docere, meaning "to teach," but the average doctor does not attempt to teach his patients anything, and in many instances, denounces as a fool or quack any one who does.

The names given to these imaginary monsters called disease, differ accordingly as the point is located in the body from whence the call or dispatch for food is sent.

#### THE LAST AND HIGHEST STEP.

The call is disagreeable or painful in order that we may heed it, for if it were a pleasant sensation we would be pleased with it and not seek to prevent its repetition. Good news is always welcome. So, then, my contention is, that the last and highest step in medical science on the physical plane, or the plane where matter is recognized as a substance separate from the spirit, is biochemistry. Under the teachings of this wonderful system, the inorganic mineral salts of human blood are prepared to correspond with these same agents in our food and administered to supply the deficiency arising from a failure of the digestive and assimilative processes to furnish a proper balance.

When the inorganic cell-salts, any one or more (there are twelve), become deficient in the blood, or blood serum, the organic matter (sugar, oil, albumen, fibrine), dependent on the certain salt or salts, becomes inert, or useless, and of course a disturbing element, and is at once thrown out of the vital circulation. If it reaches the nasal passages, kidneys, lungs or skin, it causes lesions, coughs, swellings, eruptions, or irritating discharges. The circulation is then increased in nature's effort, first, to throw out this organic matter which has become vitiated, fermented and non-functional; second, to try and feed the various tissues of the body with the limited amount of material or builders on hand; this accelerated motion, according to the law of conservation of energy, produces heat, which has been called fever, from the Latin febre or fervore, that is, to be hot, or boil out.

#### THE FOOLISHNESS OF NAMES.

For disease will become apparent to all who study biochemistry. The cause and cure for the condition called disease is what the world is suffering from—not names. It will be observed that there is nothing miraculous about biochemo treatment. It is simply natural law, and in no way does it claim a supernatural condition be restored. We do not claim for our remedies magical curative properties. We give the reason and explanation of the law of cure on which the treatment is based. Let the sick bear in mind that there is only one way to be restored to health, and that in the natural way, by supplying deficiencies through the blood. It will require just as much time to cure as nature requires working in the natural way. Blisters, purges, or emetics, cannot supply deficiencies. The food called for must be supplied, either by direct biochemistry, or indirectly through the processes of

digestion and assimilation. The human system can use its constituent parts only; the cells are not fed, they feed themselves. They reject what they do not need. It cannot be forced upon them, except to the detriment or death of the body. Our vital forces are at once set to work to rid the system of anything and everything that does not belong to our organism, and will not assimilate with blood, bone, muscle, or other tissues. Calomel, quinine, aconite, belladonna, salicylic acid, opium, and the thousand and one poisons used in the "regular" medical practice, are not constituent parts of the blood—are not found in the human organism, and when taken into the system set up their own action for the abnormal condition called disease and are worse than the disease itself. Calomel does not cure; it simply sets up a diarrhea in place of constipation. Opium does not cure it; it simply sets up paralysis of the nerve centers, in place of neuralgia. Those who take poisons and yet recover, do so in spite of both the disease and the drugs. The normal condition is restored through the natural processes. The so-called medicines have no part in the restoration. No improvement can be made on the human organism in this respect.

The constituent parts of our bodies, when perfectly balanced, keep all in harmony. When an abnormal condition arises, harmony can be restored by restoring this balance, but not by introducing a poison into the system. The disease may be changed to one that manifests itself in a different manner, but the patient is not cured. The word poison has but one definition; that is, an agent which, when taken into the stomach or blood, produces either disease or death, therefore, by no possibility can poison cure.

HEALING IN ITS BEAMS.

From the "days when Hippocrates brewed his potions and poisons, to the time that Koch and Pasteur experimented with the festive bacilli and all-pervading microbes, the cause and cure of disease was never understood. This long-sought-for truth was found when the sun of biochemistry arose with healing in its beams. It came as a great light to a world in darkness and error. Before its refulgent rays, poisons flee away; disease is changed to a phantom of the night. The aged and infirm rejoice and hope once again comes to dwell among men. Children leave its glow of glory, but simple method, and wonder why everybody did not always understand it. A Huxley lifts his voice for it in an international medical congress. A Virchow proclaims its truths. A Schuessler learned in pathology and every branch of science, familiar with the depths and intricacies of the wonderful human organism—student of physiology and biology, who traced through its evolution the wonderful

from protoplasmic cell to physical structure—he, too, faced the many-headed mob and proclaimed the truths of biochemistry to be the natural law of cure. The advent of this science, based on the chemistry of life, has cleared away the rubbish of ages, overthrowing the theory that poisons are needed in the treatment of diseases, established the fact that deficiencies must be supplied in order to truly restore normal conditions, and laid a broad and solid foundation on which to rear the New Jerusalem of mind in spiritual healing.

I feel it is necessary and proper to state the difference between mental science and Christian science. Those who have not given any thought to these subjects, class the two together; but there is a wide difference between them. Christian science as expounded by Mrs. Eddy, teaches that God, being only good and filling all space, is of course all there is, and all matter the human form, and matter in its various manifestations, is, if it exists at all, evil; therefore, it does not exist, but is an illusion or belief of mortal mind. Of course there can be no such thing as mortal mind, according to the basis of the science, therefore a belief in something that does not exist is a statement that cannot be comprehended or in any manner understood.

The science of the mind or spiritual philosophy, known as mental science, teaches that mind (or spirit) and matter are one and the same in different degrees of fineness. Matter (so-called) is mind or spirit made visible, therefore as real as the eternal higher potency called God, Good, Spirit or Mind, so long as it remains in that form; when it changes its form it is not destroyed but dissolved (as ice dissolves into a higher potency, i.e., water is a higher potency of ice) we explain so-called evil in this way. Mind, Spirit, the Eternal Intelligence, Life or Being desired, wished to make a personal material visible image and started on an evolutionary cycle to carry out the thought, and there was no other process, no other law by which the work could be accomplished, except that thought which and in which we find ourselves to-day. The reason the human organism is not yet perfect, is because time enough has not elapsed in the evolutionary period.

If a certain plant requires six months growth before it produces seed, or fruit, or arrives at its greatest perfection, no one expects perfection within three or four months. While mind has not yet perfected itself outwardly or visibly in man, it is doing so as rapidly as the law will allow. We hold that Mind, God, Good, or Spirit, fills all space and is all there is, and that its visible manifestations are vegetable, mineral, and animal, and that man is the highest expression of God—in individual form, and

is just as much of God as he can realize. We are all Christs, even as was Jesus of Nazareth, and can do all he did, when we recognize that we are one with the Father, that is, Universal Spirit.

#### EVIL AND CONTRAST.

The idea of evil arose from the failure to understand the law of contrast. If every living thing were cruel, savage, and bloodthirsty, the idea of evil never would exist. By lifting one individual higher than another—nearer the truth—a contrast is made that has been called evil. Evil means ignorance—simply a lack of truth. Mental science heals the sick by holding before their minds the picture of health and denying the power of so-called disease over spirit, and by striving to induce the patient to divest himself of all hate, envy and malice and selfishness, and realize that the race is one; that all sprang into manifestation from the very same source, i.e., Eternal God, Good or Spirit, and that we are therefore all made from the very same material, and that this universal life is diseaseless.

Spiritual philosophy or mind science is no respecter of persons. It treats rich and poor, the pauper and the prince, alike. No one can enter its portals and drink of its elixir of life, except by the straight and narrow way of love to all the race, and a sincere desire for the truth.

#### NO SYSTEM OF MEDICINE.

When the truth is fully recognized by the race that all is spirit; when men and women realize that they are gods and goddesses now, there will be no system of medicine. All will then be enabled to supply their blood and keep it perfectly balanced direct from the food, water and air, and thus maintain perfect health.

The science of biochemistry only claims to restore health by furnishing directly the principles that should be furnished by the proper digestion and assimilation of food. But the day comes on apace when man will eat the proper kind and amount of food only necessary to sustain life, and keep up a proper expression in the material form. But under a false belief in the material, in matter, man eats, chiefly because he derives a pleasurable sensation from the nerve centers of taste. He concocts dishes without end; he uses all the spices of the Orient, and every stimulant brewed or distilled by the ingenuity of genius, to tickle the palate. He murders animals, birds and fishes, and

DEVOURS THEIR CORPSES.

He sits up nights thinking out a bill of fare for the morrow, in a vain attempt to obtain that happiness which is only realized by spiritual development, or by unfolding or evolving the kingdom of heaven within. The food required for a proper outward expression of the spirit is found in vegetables, grains, nuts and fruits. Man has no excuse for taking life for the purpose of supplying himself with food. The gallows and chair of electrocution will be abolished along with the butcher shop; then will man's spiritual nature so enlarge that he will have kindly feelings towards every living thing, knowing them to be outward expressions of one divine life.

#### BORN COWARDS.

Of all negative conditions the race is subject to, fear is the greatest. We are born cowards. Our mothers feared for us, and their own lives, before we were born. We came into the world with a wall of fear. All who had anything to do with us feared something would happen to us. They were afraid we would catch cold, or the measles, or whooping cough, or die with summer complaint. Somebody feared all the time that we would get burned, or fall out of the cradle or into the well. We were afraid of our parents or teachers; that lovers would forsake us, or we would not have our lessons, or that we would catch cold or that it would rain, so we could not go to the picnic. Still later we were afraid of failure in business, or that our house or store would catch fire; afraid of loss of land; of fire and water, lightning, hail, wind and all things visible and invisible, and yet we wonder why we are sick, and why humanity seems to be a failure.

But men and women are rising out from these conditions, and have begun to think, so look out for them: they will make a new earth.

Ignorance and fear are the causes of the spread of contagion on the shadows called disease.

#### THE SYMPTOMS OF DISEASE.

Some noted person in Russia, say, takes on a negative condition, is dosed with poisons and dies. The so-called scientists give it a name—influenza or la grippe. The doctors, the people and the press describe the symptoms and forthwith others "take it," then it is telegraphed to Berlin, Paris, London, New York and San Francisco; that is grippé, or the Russian influenza (genuine Russian) is raging across the Atlantic and is very fatal; then a general, or senator, or governor on this side of the ocean dies, and a minute description of the symptoms and the treatment is given. Doctors polish up their microscopes and try to find, as Nye says, "some hitherto unidentified microbe"; they search for germs and microbes in the sputa of the patient and, of course, find them. All decaying organic matter, oil, albumen, etc., swarms with

#### MICRO-ORGANISMS.

The organized matter has disintegrated and created these minute individual entities, their coming into being was a step in the process of the metamorphosis necessary to resolve organic matter back to the higher potency of spirit from whence it sprang; these microbes are found in and expunged from any

office of the body. If you have only "caught" an ordinary cold, these scientists never think of looking for the germ that caused you to "catch it," but if you have it bad enough to name it in French, the germ becomes at once illustrious, and sees its name in the papers; so the people agree that the disease is caused by something so small that it requires a microscope to see it, but still can cross oceans and continents against the gale, and go straight down the throats of the helpless, terror-stricken people. The people are warned to "look out for the la grippe," but just how you are to look for it, is not apparent. Women tell their husbands or children to "wrap up warm," so they won't "catch la grippe," as though a microbe cared a snap how you are dressed. But this expectancy is kept up until the mind expresses itself outwardly and the shadow appears, and sometimes kills. Disease simply means

#### NOT-AT-EASE.

Be at ease in mind and your body must be at ease. Turn the light of eternal mind on the canvas of life, before you, where the shadows appear, and they will flee away like a wraith of the night. "The light has always shone in the darkness, but the darkness comprehended it not," but now we begin to see the outlines of "the Tree of Life" that stands in our midst (within), whose leaves are for the "healing of the nations."

#### THE POWER TO HEAL RESIDES

IN EACH LIVING CELL

of tissue, because these cells are certain manifestations of life or spirit. They indicate a certain step in the evolutionary process. This power of the cell is conferred upon the whole organism; when an injury occurs to the flesh the nerves convey a sensation to the brain that immediately produces a flow from the nutrient arteries and these carry the blood, freighted with life material, and deposit it in the wound, and thus rebuild.

How absurd, then, to think a plaster or salve or liniment can heal. It is natural to get well and unnatural to remain sick or injured, or die. These facts are admitted and taught by the leading physiologists and medical men of the present day, but they are now coming into increasing prominence. "The healing power of nature," or

#### VIS MEDICATRIX NATURE,

is an old phrase in medical science. Prof. W. J. Youmans, of "The Popular Science Monthly," says: "All who have watched the progress of the healing art in recent times will note that among the most enlightened practitioners there has been a steadily diminishing confidence in medication and an increasing reliance upon the salutary influence of nature."

Prof. B. W. Richardson, M. D., one of the most eminent of British physiologists, in an address before the Sanitary Institute, in 1878, used this strong language:

#### "THE SCIENCE OF PREVENTION

must take all the world with it. It becomes a political and a social, as well as a medical study, appealing to all minds. It models itself into household truths, and counsels with the moral and religious elements of life. I need not say that the pathies must go. The pathies of all kinds are as dead as door-nails, and wait only to be interred decently in a common grave. In time the word cure will go altogether. With the progress of sanitary science, disease caused by indulgence or overwork will be removed by the effect of moral and spiritual influences and a knowledge of causes."

But I hold that no one can keep clean enough to keep well if they think error. Yet I grant diet and other sanitary measures their full importance.

#### I hold that

MIND IS SUBSTANCE

visible or invisible to the sense of sight according to the degree in which it manifests. Water is manifested in ice, mist or clouds, but it is also in the air where it is not visible; thoughts are things. The blood flowing through the brain receives thoughts, and carries them through the bodily tissue. If these are true and good thoughts of life and health and love to all, they produce the condition of health in the body, which is the outward or visible mind. If the thoughts are of sickness or death or envy, malice or hatred, they produce a state corresponding to such thoughts.

The whole face of nature will be changed when the power of thought is understood. Ella Wheeler Wilcox gave expression to this grand truth in the following lines:

"I hold it true, thoughts are things, Endowed with bodies, breath and wings, And that we send them forth to fill The world with good results, or ill; That which we call our secret thought Speeds to the earth's remotest spot, And leaves its blessings, or its woes, Like track, behind it, as it goes. It is God's law. Remember it In your still chamber as you sit With thoughts you would not dare make known."

And yet make comrades when alone. Then let your secret thoughts be fair; They have a vital part and share In shaping worlds and moulding fate, God's system is so intricate."

#### Every manifestation

LIFE IS POSITIVE;

It is only a difference in the degree of the positive—the law of contrast—that gives rise to the idea of negative; the greater the degree of intelligence or recognition, the more positive the magnetized intelligence in nature, the most positive, is, therefore, the strongest

magnet and capable of attracting to himself all he desires or needs, when he realizes that he is organized intelligence. Man is a central point in the law of attraction, or is attraction individualized or personified. To beg, or to ask for anything is absurd. Realize that you are

#### A MIGHTY MAGNET;

that all things you need must come to you; that you, yourself, are the only power or thing that can prevent it—then health, friends and all things necessary will be yours. Do not doubt it. It is seeking the kingdom of heaven, after which all things will be added.

In the past we have not been able to control our bodies, the digestion of food, and the processes of life, in a manner to produce perfect health, because we were not aware we possessed the power to do so. Electricity was of no practical use to man in the operation of labor-saving machinery or telegraphy, until he recognized he could so use it; so with steam and all other discoveries. Man controls steam and electricity because he is these and every other manifestation of universal force. Man will accomplish all he undertakes, and he will undertake to do just as fast as he realizes his power to do.

#### THE NEW HEAVEN.

The new heaven—a knowledge, or recognition of truth, or heaven, mind, or spirit within, will be created, or rather, brought forth into manifestation by man; this will be accomplished when he "overcomes the world," that is, lifts himself out of the one-sided belief in matter, and sees that all is spirit; it is the rolling away of the stone from the door of the sepulchre, and bidding the Christ to come forth. As man desires knowledge, and realizes that all mankind constitute a temple of the living God, he will look within the temple not made with hands, but with mind for truth, he will be enabled to do good, and have no desire to do evil.

#### CREATE USE FOR ELECTRICITY.

A proper use of the forces at our command directed by the spirit of altruism and incarnated in the Labor Exchange System, will make a new earth. Edison says it will soon be possible to use electricity that snow and frost may be prevented from touching the earth, so that flowers may bloom, and vegetables, grains and fruits mature at all seasons of the year. When we fully comprehend that all persons are manifestations of the same eternal God, that all have the same heaven within, and that all, collectively, constitute one temple for the indwelling of our God (or Eternal Spirit), competition and dishonesty will cease, for no one will wish to compete with, or cheat himself, then co-operation will prevail throughout the world. All enterprises will be conducted by the people; all the people will have a common interest in all the earth contains; the land and all the resources of the earth will be the common heritage of the race.

Persons become great, just in the degree they realize they are inseparably connected with God—with the universe of Truth—Omnipotence, Universal God or Mind.

The masses plod on in a helpless sort of way, not dreaming that the purpling mountain tops already foretell the dawning of a better day; the people are not helpless under their burdens of fear, sickness, wrong, oppression and poverty; they only think they are, and "as a man thinketh, so he is."

The power of giants, yea, a thousand Niagaras, lies dormant in their slumbering spirits, and when they come into full knowledge of it, the world will be changed in "the twinkling of an eye." Tens of thousands of useful inventions now imprisoned in the brain of man, which under our false financial system, requires a key of gold to unlock, will spring forth to bless the world.

No one need be oppressed—no one who develops the all-powerful spiritual force will ever be a slave—no one is a slave who is fit for freedom. The evils we complain of, we have brought upon ourselves. We stand and allow the chains to be riveted to the limbs while we complain of our lot; it is ignorance alone that causes any one to suffer in a land of plenty, especially when the plenty is produced by the ones who suffer the most; but as yet only a few see the light. It is so bright and dazzling that but few can look and live. They have so long dwelt in the darkness that their eyes are blinded by the ineffable light of Truth. Those who ascend the mount, and talk face to face with God that is, recognize the fact that they are all spirit here and now, and are so changed, and their language sounds so strange to those still in the shadows of a material belief, that they say "he hath a devil" or "he is visionary." All truths first come in the imagination. John according to the Apocalypse saw a vision of the new earth, soon to be finished, with mankind united in one common brotherhood, and woman standing with man in perfect equality, the oneness that must come before the race can be redeemed.

Edward Bellamy simply rewrote the book of Revelations, using ordinary business language, instead of symbols and illustrations of the Orient. All these things will be realized when the people have suffered enough under present conditions "These are they who have come up through great tribulation."

The brightest foregleams that ever dazzled the ancient vision of ancient seers, or prophets, are but faint shadows of the possible reality of the golden age, through whose wide-open gates humanity will soon sweep.

The Virtue lies in the struggle, not in the prize.—Milnes.



# "THE PRINCESS AIMEE."

A STORY OF INDIA.

BY CARLYLE PETERSILEA.

## CHAPTER III.

### THE ENTOMBMENT.

The Rajah sat in deepest thought. It was the first time he had ever witnessed anything so wonderful as the sight of a full-grown tree, where before there had been none; yet he knew these yagis possessed great power over that which is supposed to be supernatural, but my readers will perceive there was nothing supernatural about it. The old man had made visible that which before had been unseen. To my sight, as a spirit, the tree was as visible as ever. It was an imperishable spiritual tree.

The powerful spirit approached me: "Gentle lady," he said, "the yagin, while on his way to the mountains, will be called upon to show the people yet other wonders, and I must still attend him; for we would teach those yet in the material, that the spiritual rules all things, and not the material. Would you like to go with me, and witness that which we are able to do?"

"Most gladly," I replied; and so we followed the yagin, although now invisible to him. The old man had now reached a large, open space, in the midst of which, and great numbers began to follow and gather about him. Presently he paused, for the crowd now blocked his way, and many supplicated him. He now stood in the center of the square, and a great circle of people soon formed about him, but none ventured nearer than a few yards.

The yagin disengaged a few feet of thick cord from his girdle, and then, raising his face upward, he called earnestly for the powerful spirit, who, together with myself, had followed him. The powerful spirit now made himself visible to the yagin; for, until he was there, and visible to him, the yagin could do nothing.

The spirit now took his station a few yards above the yagin; the yagin threw the rope upward to the spirit, who caught it in his hands; the spirit made motions as though he were climbing; the spirit ascended upward, drawing the rope, together with the yagin, on and on, until he also became invisible to the gazing crowd below. The powerful spirit now held the yagin within his arms, as a mother holds her babe, and I thought of that old Bible story, that I had not believed when on earth, but which now, as I thought of it, I no longer doubted, of Elisha being taken up into the heavens in a chariot of fire.

The spirit held the yagin thus for some time, and then gently descended with him toward the earth. The spirit was not visible to the crowd, but the yagin was. The spirit now entered the body of the old man and delivered a sermon as good, or better than, the one given by Jesus on the Mount of Olives; and when he had finished, the multitude departed.

The old man now swiftly wended his way to his solitary retreat in the mountains. I now thought I would return to the princess Aimee, and begged the powerful spirit to go with me. He consented; and we soon found ourselves near the unhappy maiden. The woman, Aimee, was with her, and together they were offering sweet incense and prayers to the powerful spirits above them, for aid and advice.

The powerful spirit approached, and I stood by, expectantly. "O! great Spirit of Love!" prayed the unhappy Aimee; "draw near unto me, with wise counsel, in this mine hour of grief. Canst thou not change the heart of my father toward my beloved Edward?"

And as the sweet smoke of the incense, together with her soft pleadings, arose, the powerful spirit rested over Aimee, who sank down upon the cushions, overpowered by him, and, presently, to my great astonishment, he drew from her still and passive form material wherewith to cover himself, and thus became visible to Aimee.

Aimee trembled, but did not faint. "O! maiden! What wouldst thou of me?" questioned the spirit. Aimee fell upon her knees in supplication. "O, spirit! Most holy and all-powerful. I pray thee to save my lover from a dreadful fate, to which my father condemns him, that of being entombed alive."

"And why dost thou think it to be so terrible a fate?" questioned the spirit. "Thou wilt knowest he cannot die; he spirit will but roam with us for a period of time, and then will be restored to the body once more."

"I know—I know!" groaned Aimee. "But the thought is most horrible to me—that his fair body must lie entombed in death for a long, long year. Oh, I shall go mad—mad!" she shrieked. "And to be separated from him so long is most dreadful!"

"Aimee," said the spirit. "Is it not better that his body should lie in apparent death than that thou shouldst be cast into hell for the remainder of thine earthly existence, thy fair and pure body polluted, thy mind wrecked? For maiden, if thy wish is granted, I will tell thee the result. Thou wilt be robbed of people who will seem to thee like a horde of savages. Thou canst not understand their ways—they will not understand thine. Thou wilt pray for death, and yet it will not come to thee. Aimee—Aimee! Be warned in time, and leave this English soldier to his fate."

The spirit now returned to Aimee the material wherewith he had made himself visible, and she arose and bent over her mistress pityingly. The spirit now hovered over Aimee, and cast mind-pictures, or spiritual pictures, down upon her brain, and she saw herself as she would be if she were left to take her own way with Edward.

Now, to the Hindoo maiden, this was enough. She never doubted the truth of what had been told her; or the source from which it emanated. Her soul now recoiled from her lover. Contempt and

pity took the place of love. She arose and walked the apartment with a firm step and lustrous, courageous eyes.

"And such would be the return my great love would meet with!" she cried. "The vile English dog! I will never look upon him again! My father's orders shall be obeyed, and I will not interfere."

Whereupon Aimee prepared and gave her a thorough bath, together with sweet anointing.

"And thus I purify my soul, and my body, from this detestable love, which has filled me," she said, with long-drawn breathing.

The spirit had withdrawn himself from us a little before, but I had lingered, eager to see how it would terminate. I now joined him. He smiled. "All is now well with Aimee," he said, and I gave him my hand and grateful thanks.

"So I was right, after all," I said. "As you have seen," he replied, and departed.

It is very hard for most people to believe that a person can be buried for months, and yet retain life; but the Hindoos have proved that it can be done. Yet I had grave doubts whether it would prove successful with an English soldier; nevertheless, I was determined to witness this, to me, most novel proceeding.

The time, soon arrived, and as I had no power to stop the proceedings, I determined to learn all that I could concerning the real life-principle, or spiritual existence, of one who really, not being dead, yet must for the space of months remain as though he were; so I now entered the cell of the young man, and quietly awaited results. I would have put myself in rapport with his spirit, but found I could not, owing to the coarse obtuseness of his mind.

Presently the yagin, together with the Rajah, were admitted to the cell. To escape from the place was utterly impossible to the young man. It was literally surrounded by armed Hindoos. The yagin saluted the young man, but the Rajah stood, with stern, relentless face and folded arms, gazing upon him, as one would at a venomous serpent which he was about to destroy.

An interpreter explained to the soldier what was about to happen to him—that he was to be put into a stone coffin and buried many feet deep beneath the earth while still alive.

The young man's eyes started from their sockets. The shock was too great. He knew to escape was impossible. He foamed at the mouth, and fell down in a fit.

"Now is your time," said the magician; and his assistants entered, lifted the young man, to a stone bench, removed his clothing, and holding some powerful narcotic to his nostrils, he soon became quiet, and utterly oblivious and insensible.

They now rubbed some sort of red ointment all over his body, turned his tongue back into his throat, closed his eyelids, and then proceeded to close every aperture to the body with the red, putty-like stuff. He was now straightened into the position of the dead, wrapped in a waxed winding-sheet, placed within a heavy stone coffin or sarcophagus; the cover was fastened airtight down; many attendants bore the heavy coffin outside the cell, and it was lowered into a grave which had been excavated near by, the ground packed firmly over it, and all left this horrible place: the door leading to it was hermetically sealed, and the living corpse was left, in perfect solitude, many feet beneath the ground.

## CHAPTER IV.

### A REVENGEFUL APPARITION.

Many persons already know that the spirit of man never becomes unconscious; the mortal brain does, and, consequently, cannot, as a rule, remember the experiences of the spirit while thus benumbed; and the reason is, that the spirit is away and does not impress the brain; that is, the mortal brain acts like a mirror for the spirit when the spirit and the body act in conjunction; but, like any other mirror, does not receive impressions when the spirit is away.

As I remained near the grave of the young man I was joined by the powerful spirit, and together we awaited I knew not what, but to be loosed.

"Is this young man's spirit buried within this awful tomb?" I asked.

"It is, at present," he replied; "but will soon join us here."

"And will he become conscious that he is within that dreadful place?" I again asked.

"He will not," answered the spirit. "But unless all those precautions which you observed had been taken, he would be in a most horrible—horrible hell! His mortal brain cannot regain consciousness while all the avenues of the body are sealed up away from the air, and the tongue turned back, that the lungs may not expand; therefore, the body and material brain of the soldier are totally unconscious; and the soul of man cannot be buried; the spirit can for a short time. If the soul could be buried, most horrible things might occur; but the soul, or God-principle, ever stands guard over the welfare of the spirit and the body. Now, dear lady, observe." And he passed his hands before my spiritual sight, and above the grave I saw the soul of the young man. It was in the form of a small, round light. Those who have seen what are called spirit lights will readily understand how it appeared. The soul was pale and weak, flickered, wavered and hovered above the grave.

"We must go to his assistance," said the powerful spirit. "The soul is too weak to draw the spirit upward."

I knew that I could do very little. My knowledge was not sufficient; but the powerful spirit drew me on.

"I must loan him a portion from my own soul," he said with a smile. "Give

and take—give and take; that is the law of nature."

The spirit took the pale, flickering light within his powerful hands and gently caressed it, somewhat as a mother caresses her babe; when it grew larger, brighter and stronger; and now the powerful spirit waved his arms over the grave, when slowly the soul of the young man drew his own spirit up out of the grave, until he stood before us a perfect form, and the soul, which was the flickering light, was now concealed within his spiritual head, the moving or motive power to the spirit, as it had been to the body.

I was greatly astonished. "How is it possible," I asked, "that a spirit can escape from a solid stone coffin, buried beneath the ground?"

"The molecules composing that coffin are very far apart, compared with the fineness of the spirit," he replied.

He now spoke to the young man. "Dost know," he asked, "what has happened to thee?"

"Yes," replied the young man, coarsely; "that cursed Rajah has caused me to be buried alive. But I am not buried, although I suppose my body must be. Is my body dead? Did I die in that horrible state of fear?"

"Your body is not dead, I am sorry to say," answered the powerful spirit; "but in a few months you will be again joined to it. In the meanwhile, how do you propose to pass the time?"

"I will pass every moment of that time in revenging myself on this villain, who caused me all this trouble."

"Are you sure that you did not bring your troubles upon yourself?" asked the spirit, mildly.

"How upon myself?"

"Do you think it was right to woo the Hindoo maiden against her father's wishes?"

"Have I not a right to woo any maid that may please my fancy?"

"I do not think you have. The maiden may have pleased your fancy; she is so beautiful and innocent, she could hardly fail to please the fancy of the most fastidious; but, is that alone sufficient excuse to woo her for your own?"

"Certainly, it is," replied the young man.

"I cannot agree with you," said the spirit. "But I think your love of money has much to do with it, as your fancy for the maid. You are placed now where neither the maid nor the money can do you any good. For one year, at least, you will learn what it is to do without your material body, and without money, and you will soon discover that the maid is not at all suited to you. Now, young man, you can take your choice: Spend this year in learning all you can of the higher life, elevating your soul, and gaining as much wisdom as possible, or you can spend it in dark, revengeful feelings, thereby casting your soul down into hell and dark, despairing wretchedness. I have already assisted you from your grave; I will assist you to rise, until this year shall be to you a year of happiness, if you consent to go with me."

"I will never consent!" screamed the young man. "I will not leave this castle until my time is up. I will not leave my body, which lies unconscious within that accursed grave, not long at a time—just long enough to wreak my vengeance on that old Hindoo and his daughter; for my love for her is now turned to hate, and I feel that I have the power to torment both of them."

"Yes," said the spirit, "you have the power of evil as well as good; but evil leads to your own misery, and good to your own happiness. You can make those whom you consider your enemies happy or miserable, just as you please; but, in either case, it will rebound upon yourself."

"I will hear none of your preaching," suddenly replied the young man. "I am out of my grave, and that is enough for me. I care not who has helped me, probably I should have been out of it without anyone's help. It might have taken a little more time, but that I care not for."

"You are right," said the powerful spirit. "I but assisted a natural law; and if you will not now go with me, I must leave you, for, to do good, and not evil, is my mission; and, taking my hand, he drew me upward, and out of this dark and wretched place, and as we looked downward, the young man stood alone, by his grave, moodily filled with dark, revengeful thoughts.

A few days later I felt impelled to visit the Princess Aimee once more. I found her walking together with Aimee, in a grove, not far from the palace. It was growing quite dark for it was late in the afternoon.

"The moon rises early, to-night," said Aimee. "Let us remain within this grove and see it rise. You know how exceedingly large and grand it looks as it gets just above the horizon. I used to think when I was quite small that it would set the earth on fire, and often I trembled with fear."

They seated themselves near a fountain, whose waters were murmuring quite plaintively.

"This must be the third day since Edward was entombed," sighed Aimee. "Although I now detest him, still I would that my father had been more lenient. Do you think, Aimee, that Edward's spirit sleeps with his body in that grave? This question has puzzled me quite often."

"I cannot answer you that," replied Aimee. "I have asked the yagin that question, myself, and they have not replied to my satisfaction. Possibly it does, Aimee."

"I really hope so," said Aimee. "In that case, Edward will awaken as from sleep, not knowing but that it has been only for an hour. But, hark! Aimee! What was that which I heard just now, out there among that dark shrubbery?"

"I heard nothing," answered the other. "It was but your fancy; yet, even as she uttered the words, a most horrible, gurgling groan was heard, as though someone were in the throes of death by strangulation, and then, thud

—thud—thud—like a fall of falling upon stone.

Aimee shrieked and clung to Aimee tremulously, with clinging teeth.

"O! Aimee, protect me," cried the girl. The shrubbery now seemed to be shaken violently, and presently there issued forth from it a dark form. A peculiar phosphorescent light played about it, rendering it visible to the affrighted women.

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The apparition came nearer. "It is Edward!" at length shrieked Aimee. "O! he is dead! He has died within that dreadful tomb!"

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On numerous occasions he visited, in spirit, familiar scenes on the Pacific coast, and succeeded in manifesting his presence to friends there. He spent a week at the camp at Chesterfield, but returned home greatly exhausted. He had hoped to attend the National C. A. R. convention at Louisville, and the reunion of his old regiment, the Sixty-ninth Indiana, in this city, but it was not to be.

On Saturday, September 7th, his condition was such that a physician was called. Every effort, including the tenderest nursing, was put forth to save his life, but all in vain. He was conscious to the last and a half-hour before his transition he shook the hand of a friend and said: "It is all right—it is all right."

Capt. William Wingett was born on April 8, 1835. He was captain of Company G, Sixty-ninth Indiana; was wounded by a gunshot in the abdomen, August 30, 1862, and carried the bullet in his body all the rest of his earthly days. So great was his will power that he recovered sufficiently to command his company until it was disbanded at the close of the war.

He has been a Spiritualist, a healer and a lecturer on psychology for over thirty years, and was known in every State in the Union.

The funeral services took place at his office, No. 25 South Eighth st., on Friday afternoon, and were largely attended. There were a number of floral tributes, including a Bible and a star from the First Society of Bible Spiritualists; an anchor and compass from Masonic friends, and a large G. A. R. badge from comrades.

The services were conducted by Caleb Clay, the state-writer, assisted by the writer of this notice.

The interment took place at his old home at Liberty, on the following Sunday, under the auspices of the Masons, of which order he was a faithful member. Notwithstanding the fact that Liberty is one of the most bigoted and benighted strongholds of orthodoxy, his personal popularity was so great that the attendance at the cemetery was unusually large. EDWIN E. PARKER.

## MISSIONARY WORK.

It Receives Unintentionally a Black Eye.

PROF. PETRIE SAYS WE CANNOT MAKE OTHERS LIKE OURSELVES—HE CONDEMNES ALL ATTEMPTS TO SPREAD OUR CIVILIZATION AMONG INFERIOR RACES—THINGS WE MAY TEACH THEM TO THEIR PROFIT.

World-wide discussion will certainly be aroused by the remarkable paper read lately at the meeting of the British Association by Prof. Flinders Petrie, the eminent anthropologist and Egyptologist. He condemned, almost without reservation, all attempts to spread civilization among the inferior races of the world. His criticism was applied even to such so-called elementary forms of education as reading and writing.

He maintained that the greatest problems awaiting solution are the conditions and rate of assimilation of the races, or what period and kind of life is needed for climatic or other causes to have effect on the constitution and structure. What are the causes of the permanence of type and what relative powers of absorption has one race over another?

The professor asks for an anthropological museum or storehouse on a large scale. He insists that the civilization of any race is not a system that can be changed at will, and continues: "We may despotically force a bald and senseless imitation of our ways on another people, but we shall only destroy their life without replacing any vitality in its place. No change is legitimate which is not the result of the choice of a people except what flows from conviction and natural growth of mind, and if the imposition of a foreign system is injurious how miserable is the forcing of a system such as ours, which is the most complex, unnatural and artificial that has been known, a system developed in a cold country, amid one of the hardest

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**"DR." WM. B. POTTER.****His Scurrilous Circulars Analyzed.****And He Found to Be a Very Bad Pattern of a Man.****OPEN LETTER TO "DR." WM. B. POTTER.**

Your circular received a few days ago. I have read it carefully, and must say that your egotism exceeds anything I have ever come in contact with. Pray, why should mediums make special efforts to give tests to YOU? Who are you? What have you ever done to make yourself an authority, and therefore constitute yourself a judge and jury for the people? Upon what merit hath this our Caesar (Potter) fed, hath become so great? What standing have you in the world of learning, that makes your opinion worth any more than any other individual we might happen to meet in our daily walks of life?

You accuse mediums and spirits of falsifying. You attack everything you have heard of that is ever remotely connected with Spiritualism, and many things of which you know nothing, as your printed matter thoroughly proves. In fact, your circulars are all that is needed to prove that your real knowledge of the subject is extremely limited.

You accuse Spiritualism of fostering all kinds of license. Do statistics bear you out in this? Statistics tell. Look over the reports of the insane hospitals and penitentiaries and see if you will not find yourself mistaken.

You say: "Cambridge professors reported it destroys the virtue and modesty of women." Is that true? All the evidence in the world goes to disprove it. Sexual crime among all kinds of criminals aggregate about three per cent. The crimes of orthodox preachers, of a sexual nature, are over fifty per cent. of the crimes committed by them, and statistics show that crimes are very frequent among them. If evidence is wanted, it will only be necessary to look up the daily papers for a few weeks. This will show that the learned professors were wrong in their estimate of the matter. Women are a necessity to a sexual crime, and the thing which furnishes the greatest number of crimes of that nature, is the thing which does the most harm in a moral way. Certainly modesty and virtue are not improved by them.

But if "Dr." Potter is really desirous of doing us good, why does he not give us something new? Why go back to the Bible, which we have all read, and which, if he will read the new version, he will find has been changed materially, and some of his pet quotations will be greatly changed. For instance, "Devil" becomes "he-goat," in Lev. 17:7. Why does he not give us something up-to-date, and not go back to Horace Greeley, who is dead, and we have no means of learning whether he ever made the statement quoted or not. As the "Dr." calls all the mediums "dupes" and "deceived individuals," and intimates that all are fraudulent, I cannot see how he expects us to believe him, when he admits that he is a medium, and "the spirit saved him from disease."

"Oh! consistency," etc.

He says: "Spirits of Swedenborg's hells, same as spirits in prison." Swedenborg saw, in twenty-seven years, 100,000 spirits, and was most egregiously fooled by his familiars."

Now, pray tell me how you know this? What evidence have you to present that will demonstrate it to me or any other reasoning individual? How do you know there ever were any spirits in prison? How do you know there ever were any spirits it would be possible to put into prison? How do you know there ever were, ever will be, or ever can be, any spirits? How do you know that Swedenborg ever saw them, if there were? If so, what evidence have you that they fooled Swedenborg?

Do spirits come to you? If so, how do you know you are not the one who is being fooled, and not those whom you are trying to injure? Yes, those whom you are slandering. If they do not, what do you know about it?

You talk of what Spiritualism has done in the forty-seven years of its existence. Kindly give us a tabulated statement of the churches built, the charitable institutions established, educational institutions established by the entire Christian church during the first three centuries of its existence. Is it not a fact that during the first existence of the church they did nothing? Is it not a fact that at 96 A. D. there were but seven churches in Christendom?

Is it not a fact that, even at the present day, the church which you laud so highly is the enemy of education, and if it was not for the fact that by controlling the educational institutions of the country it can keep out anything it does not wish the people to learn, it would not do as much as it does in that way? Do church members support the charitable institutions run by them? Do not Spiritualists, free-thinkers, scoffers, and principally business men, who donate for the advertising they get out of it, keep up those institutions?

If you want evidence that the church is opposing education and learning at the present day, all that is necessary is to look over the record of heresy trials, the continual drawing out of the church of the leading thinkers of the ages; the fact that all of the world's greatest scientists, with but few exceptions, have been opposed to the doctrines taught by them, and are not members, and more than all, the great difficulty they are having at Andover all the time. This is sufficient. Spiritualism will do more for the enlightenment of humanity in the next half-century than Christianity has done in its entire life. As a clergyman told me after witnessing the production of a spirit photograph in his own gallery, where he furnished the materials and did the work:

"There is more proof of immortality than the orthodox church has brought forward in eighteen hundred years."

It is a very easy matter to say: "I will give so-and-so for such tests." That has been done too many times. If you will put up your money, and give a guarantee that medium will have proper treatment, there will be no difficulty in getting all that is necessary to convince any reasonable person that Spiritualism is true, and that truthful spirits do come back to earth-life and give manifestations.

There is one trouble: Like attracts like. We hear occasionally of people who can never get anything but false

hood. God pity them. They must be very dishonest, to attract such lying spirits to them. "Purify yourself, Doctor. Go through some of the penance the pets you are quoting so freely advocate, then see if you cannot get rid of the 'lying, seducing devils,' which are around you, and come out of the darkness into the light with the rest of us."

You make statements concerning the National Association. What do you know of the N. S. A., its aims and objects? Are you connected with it, either directly or indirectly? Did you attend the conventions? Are you a delegate to the coming one?

You say the "National Association really has a creed, and a very indefinite, Jesuitical and tyrannical rule or system of fellowship or favoritism, but no God nor standard of morality," etc., and "worship man as the highest organized intelligence in the universe. These atheists and pantheists, by fraudulently ordaining their favorite speakers and dignitaries as ministers of the gospel, hope to travel on great fauces and many people, and have great advantages over, and starve out low, shut-eyed mediums," etc.

Your reference is doubtless to the declaration of principles of the N. S. A., and if you have any honor at all, you will have to admit that you have either willingly or otherwise perverted the reading to make out a case for yourself.

On page 129 of the report of the convention of 1894 appears the following:

"Whereas, there is an infinite and eternal energy and wisdom manifest in nature, wherein man is the highest organized intelligence, and

"This does not admit and affirm a supernatural power, I cannot understand the English language, and if man is not the highest organized intelligence under this power, what is? 'We affirm a belief in the continuity of all life.' Does not science do the same? A continuity of all life under continually changing forms. Section 2 of the declaration of principles states plainly that the 'board of trustees of the N. S. A. are simply called upon to attend to the business of the association,' and that 'the employment of mediums, ordination of speakers and mediums are solely in charge of the officers of local societies.' This proves the falsity of the statements concerning the N. S. A. Besides, I will give ten dollars to any charitable association. Dr. Potter may select if he can find one single case where the National Spiritualist Association has ordained a medium or a 'favorite' speaker, or anyone.

You charge fraud in ordaining speakers. Why are Spiritualists fraudulent any more than your boasted Christian denominations? It is a legal ceremony and is especially specified in the articles of incorporation that the society 'shall have power to ordain as ministers of the gospel of Spiritualism those whom the proper officers of the society consider are qualified for that purpose.' Does any orthodox denomination do more?

You talk glibly of half fares, etc. Pray, has not a Spiritualist equal rights in all with other denominations? I am a Spiritualist. If I am unfortunate enough to require the services of some one to perform a funeral service, ought I not to be allowed the privilege of having a Spiritualist minister to do for me? If I wish to marry, am I not entitled to the same privilege? A Spiritualist can be authorized to perform a legal ceremony as any one, or our boasted freedom is a delusion.

If I wish to engage a Spiritualist speaker to come to this city to give a series of Spiritualist lectures, ought I to be compelled to pay twice as much fare on the railroad as my Methodist brother? I think the entire half-rate system is wrong, but so are the railroads given it to the Methodists, Baptists and others, I would have it as a Spiritualist, if I was entitled to it, or there would be a row in the railroad camp. I fought one legal battle of that kind and won, and could fight another if necessary.

You say that many have implied by their silence that you are right. Permit me to disagree with you. Permit me to say that I have met many to whom you sent circulars, who destroyed or paid no attention to them, who consider you mentally deranged, and it is my candid opinion that ninety-nine out of every one hundred of the people you send your circulars and books on this subject think the same.

But this time you sent too much. You show why you are doing this. You want to make money out of it. Your circulars about your lectures go to show that. Even in your lecture circulars you cannot help slandering some one. You have got to utter a slur on the Fowlers, who are known everywhere, while you were never heard of by the great majority of people, until you sought notoriety in this questionable way.

But you are bound to lose. You will not be able to carry false representations against the demonstrated evidence brought forward by the scientific minds of the day. Your word will not go against that of the well-known scientists, men of learning who are given patient and careful investigation to the phenomena known as modern Spiritualism. Go on—you will injure no one but "Dr." Wm. B. Potter. W. H. BACH.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems, picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the zodiacal characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and inviolable enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It contains detailed accounts of two cases of "subconsciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Vennano county, Pa. For sale at this office. Price 10c.

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**FROM AN ACTIVE WORKER.****The Cause in White Pigeon, Hayesville and Webster, Iowa.****A THOUGHT ON THE RECENT EXPOSURE IN BOGUS MEDIUMSHIP—ITEMS IN GENERAL.**

TO THE EDITOR:—I have neither time nor strength to respond personally to the letters that have accumulated during the last few days, so I resort to the "machine" and send a communication to your columns, knowing that without an exception my correspondents read every number of your wide-awake paper.

Many of the messages contain expressions of tenderness and sympathy relative to the transition of our dear mother to Spirit-life, all of which I appreciate more than I can here express; some of the letters contain simply inquiries concerning the movements of Mr. Hull and myself, and others bring me appreciative words in reference to my work the past season; of course, all such messages as the latter are pleasant to a worker, whose life and all it contains is pledged to the cause.

After my return from Cleveland, whither I went to attend the funeral of my mother, I immediately arranged to have the house "set in order," as we had previously rented it with its furnishings, until next June. Our tenants were provided the house by October 1st, and I had little time enough to get it ready.

My engagements in Iowa had been standing some time, and I was so weary, and overburdened, and when I returned from the field of camp-work, and for some time after, I confess, had I followed my feelings in the matter, instead of what I realized to be my duty, I should have turned my face toward the "land of the rising sun," instead of coming here. I presume one reason why I felt thus was, that all my heart, and all I best loved, were in the East.

I knew it would be a great disappointment to the people who were awaiting my coming, were I to cancel my engagement; I felt though I had a reasonable excuse in postponing indefinitely my engagement, the condition in this section of the country might not be so favorable for work in a long time as at present, and knowing by experience that ever since I entered the field, every day had furnished me the strength for the present duty, I left Chicago for my field of labor on the night of the 27th ult., and commenced my work on the 28th.

My first point was White Pigeon. It had been a long time since thorough, energetic work had been carried on in that community. In those days when Col. D. M. Fox and his wife, Mrs. Nettie Pease Fox, were active in this State as publishers and lecturers, they were frequently in that section, and I understand Mrs. Fox did a grand work.

Subsequently, Mr. Hull held a discussion with a representative of the Christian church from Des Moines, so the subject of Spiritualism was not altogether a new one in that community, but it has few defenders, though there are a number of liberal thinkers in that section. I found when I entered the hall on the night of the first meeting, that an interest on the subject, or curiosity, had somehow enthused the people, for there was a large audience. I gave six lectures in White Pigeon, and the interest apparently increased until the close of the work. On Sunday night, even the standing-room seemed to be fully occupied; the platform was filled, and I never held the attention of an audience more than on that occasion.

The following Wednesday night I concluded my work-day night. The arrangements for work in White Pigeon, and also the other points in this State, were made by Mr. John Gregory, of White Pigeon. The lectures in his town were supported mostly by himself and his two sons. They are earnest, intelligent Spiritualists; of course, they are patrons of THE PROGRESSIVE THINKER, and they are close readers of the most advanced literature on Spiritualism.

From White Pigeon I went to Hayesville, and commenced my labors on the night following my arrival. There I met the Richardson Brothers, who have been identified with the cause for many years. Mr. Hull and myself were in their community eleven years ago, and I find they have the same of their enthusiasm in the work. These brothers, Isaac, Joel and George, with their respective families, constitute "a tribe" of Spiritualists, capable of running meetings themselves, furnishing quite an audience, choir and all.

On my arrival, these good people apologized for "the poor place" where they were compelled to hold meetings—said they had done the best they could in fixing up a place temporarily. When I reached the hall and saw it so well filled I thought that the citizens were not of the kind that were inclined to "despise the day of small things," for often, in our city halls, I had met more diminutive audiences that had assembled in this place, and reaching the end of the hall opposite the door, four that nice little platform had been improvised and carpeted, a table decorated with flowers stood upon it, and very near the platform I observed a fine organ, and there was in attendance a waiting choir; the songs rendered were some of C. P. Longley's best. How such thoughtfulness and consideration on the part of friends inspires and emboldens a speaker. I wondered then, and wonder now, why the friends felt an apology was needed as regarded the place of meeting. After my work was concluded, there seemed to be a universal regret that arrangements had not been made for more meetings.

I concluded my work in Hayesville on the night of the 4th inst.; went the next morning to Webster, and commenced my work in that town that night. Webster is a larger town than either Hayesville or White Pigeon, but contains a much more conservative element than either of the other towns mentioned in this communication.

I am informed that one man, Mr. G. S. Morgan, assumed the entire responsibility of the meetings in Webster. I was entertained at his home and learned while there that one cause of the conservatism and prejudice against Spiritualism, was in consequence of a peculiar inflection that has swept over the community, in the way of a "sanctifying religion." According to the report I heard, the little town of Webster has more professed "saints" than any other place I ever visited. All the evidence that the world has that these people are so "sanctified" that they cannot sin, as they say; so it is said that they eat and drink, and live just like "the

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world's people," who are without this "holiness." I have heard it hinted, that some of these saints even, do now and then manifest carnal dispositions.

I have been requested to state on behalf of the friends who were interested in the meetings heretofore reported, that they are anxious to establish something like a circuit for work, in their respective localities. It certainly is a good thing. I know of none better, unless in towns where have been effected no organizations for methodical work. I was also requested to say that if a good lecturer or genuine medium could arrange to travel through that part of the country on such circuit as could be easily marked out, they would not only do the cause a great good, but would be financially well remunerated. Such a worker would be cheerfully entertained among the Spiritualists in localities along the line; the conveyance from place to place involves but little expense and good conditions could be furnished to a faithful worker. These people have learned from experience that poor talent never pays in any sense. They are willing to pay for fine lectures and no other; and good mediumship would find poor support among the Spiritualists in that section.

I am glad that I resolved to fill the engagements reported in this communication. I found the harvest was ripe; good conditions were furnished in all those places I visited; even in Webster, where one man, nearly single-handed, worked for the meetings, there was a large attendance, and at the close, several took away Mr. Hull's writings to read up on the subject, and find out, if possible, if there was as much in Spiritualism as had been represented.

I promised the friends that I would return to Chicago on the night of the 7th inst., but a second call came from Unionville, Mo., and I finally decided I would respond; my dates for that town are the 11th, 12th and 13th. By this arrangement I shall be detained only a few days, and my work in that place may result in awakening sufficient interest so others may be called in the course of the winter to break "the bread of Spiritualism." The parties who were instrumental in getting me there were campers at the Hannibal, Mo., meeting.

Letters and letters have come to hand since the exposures were reported to have taken place at Lily Dale. The writers ask me how the fact is met or accepted by the Spiritualists whom I meet. In answer, I would say, as far as I have heard any expression (and I have heard many), without a single exception, the Spiritualists declare that they are glad the terrible frauds have been detected, and though such things are hard to meet, and a great amount of persistent effort must be brought to bear, on the part of the earnest, honest and faithful workers to counteract these influences, and the discouragement that seems to settle over the minds of some who have been the most ardent phenomena-seekers; they believe in the value of that spirit which prompts to such infamous work. In the estimation of all true Spiritualists, the individual who trifles with the sacred laws and sorrows of the soul, and wrings dollars from those who are guilty of nothing but misplaced confidence, is more to be condemned than the highway robber. What can be more criminal morally, than to play mediumship, and in return line the pockets with lucre, given so freely by poor, heart-stricken mourners who think they are in touch with their beautiful, white-souled friends? I cannot find words to express the sorrow I feel for the one, and the pity for the other. I most heartily concur with the sentiments expressed by L. P. Wheelock, of Moline, Ill., and wish, not only for the sake of Spiritualism, but for the sake of our faithful, earnest mediums, whom we know to be loyal to the cause, that our ranks might be cleansed from all impostors. Genuine mediumship will rest under the ban of public censure as long as pretended mediumship is supported.

I wonder if Spiritualists are not largely to blame for this state of affairs. The demands have been largely of such a nature that nothing short of something weird, strange and marvelous, have satisfied, and undoubtedly, the temptation has been great; still it is to be regretted that the pure, white banner of Spiritualism should ever be upheld by such unworthy hands.

It is my intention to reach Chicago early next week, (I am writing under the date of the 7th), spend one day, then shall journey Eastward, spend one day in Cleveland, then on to Watertown, N. Y., where I shall probably remain until Mr. Hull concludes his engagement; then my destination will be New England.

Several of our good friends in Chicago have expressed their regrets to me that we are to take up our quarters so long in the East. I tell them they ought to rejoice that we have been able to make arrangements whereby we can "settle down" for a time and live together. I think we really ought to be congratulated. I am not sure but that it will seem as though we were commencing life over, and we may, in consequence, take up a new lease.

I can make a very few engagements for November, but shall rest the greater part of the month. I shall not feel less interested in THE PROGRESSIVE THINKER after I have taken up my residence at "The Hub," my old home city. I earnestly hope for its continued success. Before these lines shall fall under the eyes of your readers, I shall be eastward bound.

Trusting that success may crown your every effort, and that the great corps of your patrons may become "progressive thinkers," I am, yours for the cause, MARTIN E. HULL.

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**Chicago's New Spiritual Temple.**

The project to erect a Spiritual Temple in Chicago is not a new one; for years the subject has been discussed, plans formulated, organizations effected, and then, after many fruitless efforts, it has been allowed to drop out of the minds of the Spiritualists altogether, and left to die a natural death; but it has remained for one of the oldest, most substantial and the leading society of Spiritualists of this city to take the initiative steps to carry this great undertaking through to a successful termination. The First Spiritualist Society of the South Side, at Unity Hall, No. 77 31st street, are the movers in this undertaking.

The Spiritualists of Chicago must have a temple which will not be an edifice a little grander in its exterior and interior, with a steeple a little higher than those of our orthodox brethren, but one instead which will not only reflect credit and honor upon its promoters, but will add new lustre to the great cause it is to represent. The unpleasant environment and objectionable conditions which surround all of the halls and meeting-places of the different Spiritual societies of the city have proved very detrimental to the successful and the best expression of the phenomena and philosophy of Spiritualism.

An organization has been effected to carry this project to a successful conclusion. We have already collected for the purpose \$300, and more subscribed for. We ask the co-operation of all Spiritual societies in the city or elsewhere, and of all persons who may desire to contribute, and have a share and an interest in this glorious work—for this is not to be a temple for the needs of this society only, but to be a tribute to the love, the veneration of the Spiritualists everywhere, to the glorious cause of Spiritualism.

The officers of this organization have been especially selected for the work in hand, and are to carry out the wishes of the designers of this temple upon strictly business methods. The treasurer has given bonds for the faithful performance of her duty, and any contributions in cash or its equivalent will be used for the purpose intended by the donors; and in case the project should not be carried out, and it should be abandoned, the money in every case is to be refunded to the original subscribers.

Any and all contributions in cash or otherwise may be sent to Mrs. D. L. Drullner, treasurer, No. 93 Bowen Ave., Chicago, Ill.

**MICHIGAN NOTES.****Items of Interest From the Pen of Mrs. A. E. Sheets.**

I may be addressed during the month of October at Sturgis, Mich., care of Mrs. B. C. Buck. Will fill a few week-evening engagements in places within reasonable distance, or answer calls for funerals or weddings at any time after my return from the National Convention at Washington, to which place I go as a delegate.

January is taken by the First Spiritual Society of Indianapolis. I have just finished a very pleasant month's work among the genial, warm-hearted Spiritualists of Owosso, Mich., the home of one of our rising speakers, Mrs. Hopkins, to whom I would call the attention of societies. Her ability has only to be known to be appreciated.

In the harmonious home of Mrs. Matlock and her three charming daughters, I obtained the rest so needed after service in five camps. The officers of the Owosso society and their co-workers, whose names space forbids me to mention, know how to make conditions through which to obtain the very best results from speakers and test mediums.

It pleases me to hear the excellent report of the work at Grand Rapids, Mich., of our good brother, G. H. Brooks. He deserves all the praise that society is giving him, and he should be kept on the move. Such mediums never prostitute their sacred gifts for money or popularity.

Returning to Owosso interests: Miss Laura Matlock, I believe, is destined to be one of our clairvoyant test mediums in the near future.

It is with sincerest regret that I learn of the illness of Mrs. and Maud Howe, wife and daughter of Lyman C. Howe. It seems our brother has more than his share of life's severe discipline. May our sympathies go out to him and his in these dark hours. While at Grand Ledge Camp, he endeared himself to hosts of friends aside from the members of the board, who hope to have him again next year.

Nothing but words of commendation are heard for your paper, of which the lectures alone are worth more than the price of subscription.

With fraternal greetings to old friends, and good wishes to the unknown, I pick up the society work here for the Free Church, feeling that although the thunder-clap of an apparent dangerous phenomenal storm was heard, yet the sun never shone on brighter prospects for the advancement of true Spiritualism than at present.

MRS. A. E. SHEETS.

Sturgis, Mich.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price \$1.50. In strong board covers, \$1.10. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value; by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

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## THE PROGRESSIVE THINKER.

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As there are thousands who wish at first to see only twenty-five cents for THE PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to collect several others to unite with them, and thus be able to remit from \$1.00 to \$5.00, or more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our paper and usefulness. The same suggestion will apply to all cases of retail of subscriptions—collect others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information it affords each week, and at the price of only about two cents per week.

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If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.  
Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, and the change cannot be made.

SATURDAY, OCT. 19, 1895.

## Brutality of Bigots.

Modley's "Rise of the Dutch Republic," tells of the excesses of the Protestant reformers. Among its tales of horrors, showing that persecution and tortures were not limited to Catholicism, occurs the following:

"One Kopp, an old man, was tortured to death. His vigorous son, Nanning Koppzeon, after bearing with fortitude a series of incredible tortures, with his body singed from head to heel and his feet flayed, was left for six weeks to crawl about his dungeon on his knees. He was then brought back to the torture-room and again stretched upon the rack, while a large earthen vessel, made for the purpose, was placed inverted upon his naked body. A number of rats were introduced under the cover, and hot coals were heaped upon the vessel, till the rats, rendered furious by the heat, gnawed into the very bowels of the victim, in their agony to escape. The holes thus torn in his bleeding flesh were filled with red-hot coals. He was afterwards subjected to other tortures too foul to relate. At length he was induced to make a false confession by a promise of pardon. But notwithstanding this promise he was condemned to have his heart torn from his living bosom and thrown in his face, after which his head was to be taken off and exposed on the church steeple of his native village. When led to execution the victim recanted indignantly the false confession, and a Protestant clergyman endeavored by loud praying to drown his voice."

This is but one of the multitude of crimes historians tell Christians perpetrated on their fellow-Christians to advance the Redeemer's kingdom. Protestant presses teem with horrible recitals of tortures and violence by Catholicism to build up and perpetuate its power, but so far as they had power their crimes and excesses were equally appalling.

## Compelled to Read Tracts.

The Chicago Tract Society held its sixth annual session a few days ago. The secretary claimed the year had been a very depressing one, only \$1,240.57 collected during the year, to carry forward the glorious work of evangelizing the city by booklets. Rev. Hurlburt, of Oak Park, "made a strong plea" the press reports, "for a return to the old-fashioned methods of training children. Children of to-day should be brought up as they were twenty-five years ago. When a boy he was compelled to read tracts, and study the shorter catechism."

The reverend gentleman knows by practical experience how bigots are made. He passed through the process in childhood, and would have the same methods applied to present and future generations. But all children are not capable of being molded, as was Rev. Hurlburt, into products of which he seems a living example. The great mass of liberals were born into the church. They were educated in Sunday-schools and were compelled to read tracts, and study the catechism. Their knowledge of the Bible and dislike of its exponents are the natural outgrowth of this forcing process of making saints. Whole tracts, memorized in youth, now furnish facts for the world's best thinkers in denouncing creeds. Col. Ingersoll is a living example of this hot-house process of youthful stimulation. His great success in "kicking hell" is the outcome of compelling the child to read and believe the infernal doctrine invented and taught by devils.

## A Clerical Ranter.

Rev. Dr. Carlos Martyn, of this city, the president of the National Christian Citizenship League, gave an address on the Wickedness of Chicago, at the People's Temple, in Boston, on the 2d inst., during which he is reported to have delivered himself as follows:

"From a prairie swamp has grown a metropolis and a wicked city. We have twenty-three-story buildings, and many having offices in the upper stories are as near heaven as they ever will be. We have the commonest kind of common council. It is so dirty that all the water in Lake Michigan couldn't clean it. The streets are so dirty that the moon, when gliding over during a heavy wind, would hold its nose in disgust. We have no Sunday."

Possibly it is too much Sunday piety and too much week-day hypocrisy which produces the dirty affects the preacher

tells about. Does not idleness produce want? and does not want produce crime? Then is not crime the natural outgrowth of enforced idleness?

## A Scurrilous Transaction.

Is it not a fact that a free press has been the most powerful instrumentality of modern times in liberalizing the mind, in broadening thought, and in advancing civilization? As an educator it stands in advance of the pulpit, the rostrum, or even our schools of learning. The latter teaches the use of letters, and how to combine them into words and sentences to express ideas; but the press appeals alike to the scholar and the statesman, as to those in humble life. It is an educator for all. It molds popular opinion, shapes governments, and keeps the reader abreast of the times with new discoveries in the arts and the sciences. Old, absurd and vicious opinions fall before its criticisms, and the follies and crimes of a past age are condemned and anathematized. Favorite creeds of centuries gone are shown to be false, even pernicious, and better ones are devised for human guidance. Should the press become immoral, or personally vindictive, there are abundant methods to restrain its action; but the occasions are indeed rare when these are called into service.

Perhaps the most obnoxious act of the government during the war of the Rebellion, was its denial of mail facilities to the Chicago Times, even suppressing its publication, because of its adverse criticisms of war methods. Certain it is, the restraint was only for a very limited time, the war power feeling it could better endure censure than bear the odium of violating those fundamental principles which called the then dominant party into power. "Free speech, a free press, and free men," were the talismanic watchwords which ushered the Republican party into being and woe to him or to that party which attempted to abridge the meaning of those words.

One of the most novel incidents of recent times, approximating to Russian tyranny, is that of the Postmaster General of Canada, in prohibiting the transmission of the TRUTH SEEKER, of New York City, through the mails, because, it was alleged, it is of a "scurrilous or blasphemous character."

The Postmaster General of Canada is a Roman Catholic. He is determined his creed shall not be assailed, nor its follies exposed. Without inquisitorial powers to imprison, torture and burn heretics and unbelievers, he does the next best thing—silences opposers by denying them access to the people. Canada has heretofore been classed with free governments. Now it must take rank with those of the Middle Ages, which were the tools of the Popes, and were used to advance his power.

The last half century has been prolific in lessons adverse to attempts to restrict the expressions of honest thought in the interest of error. Forty years ago the pro-slavery party, by unparalleled acts of violence, gained control of the territorial Legislature of Kansas. It thought to silence opposition to its favorite institution by legislation, so it passed an act, section 12 of which we copy from its statutes:

"If any free person, by speaking or by writing, shall assert or maintain that persons have not the right to hold slaves in this territory, or shall introduce into Kansas, print, publish, write, circulate, or cause to be introduced into this Territory, written, printed, published or circulated in this Territory, any book, paper, magazine, pamphlet, or circular, containing any denial of the right of persons to hold slaves in this Territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term not less than two years."

That act, with several others of like character, with equally severe penalties, did not silence the press, nor prevent the denial that slavery had a legal existence in Kansas; on the contrary, it furnished texts for more bitter assaults than before upon the damnable institution of slavery and its mistaken defenders. No prosecutions were made under the law, so violent was popular opinion against it, though a proslavery mob collected in an adjoining State, in defiance of law, destroyed the Free State printing offices, one of which, the Herald of Freedom, was soon revived, and its circulation was more than quadrupled in consequence. Four years later, all the fool laws were repealed, and the party so anxious to cripple the freedom of the press was retired to perpetual obscurity.

If Mr. Caron, the present Catholic head of the postoffice department in Canada, shall persist in his action, it can only be for a limited period. He will pass away, and a better man, imbued with nobler and more liberal principles, will succeed him. Instead of curtailing the circulation or influence of the Truth Seeker, it will double and quadruple them, and we have no question it will survive, increasing in power, until a wiser generation shall come upon the stage, and ridicule the follies of the petty tyrant who foolishly thought to do the Holy See a favor.

We mentioned in these columns some weeks ago that the Dominion authorities, through the custom house, refused to pass Paine's "Age of Reason" to those to whom it was consigned by the publishers. Since then, we are glad to learn, the authorities backed down, and the books were forwarded to their destination.

If good common sense should guide the postoffice department of Canada, it, too, would recede from its false position; but, judging from its action in this case, it has but a modicum of this essential to liberal action.

## HADES IN PHILADELPHIA.

It Has Been Made for Genuine Mediums.

Who Are Sadly Out of Place There.

MRS. M. E. CADWALLADER MAKES AN EARNEST APPEAL FOR THEM AND ASKS FOR HELP.

Our mediums have again been arrested and put under bail for trial. Some of them who had not the time to get bail were put into the filthy cells of Moyamensing prison until it could be secured. In many cases the one who made the charges against the medium had never seen them, much less had a sitting, yet on his testimony they were treated as above.

Indignation meetings were held in all the halls where Spiritualistic meetings were held, October 6, as well as others before that date, and we have come to the conclusion that some action must be taken to prevent recurrence of this outrage.

Among the mediums arrested were Mrs. Bunz, Mrs. Faust, Mrs. Zoller, Mrs. Ludlam, Mrs. Snyder and Theodore J. Price. These mediums have been before the public for years, and are mostly members of the local societies. At a meeting of the First Association of Spiritualists, Sunday morning, October 6, representatives of all the societies in the city being present, Mr. Barry made a motion that a committee be appointed by the society, to act in concert with other committees of three, to be appointed by other societies to take prompt action on the matter, and secure the best legal talent to defend the mediums. In accordance with his motion a committee was appointed from the First Association. Mr. T. J. Price reported that Mr. Looker of the Spiritual Conference Association, would also appoint a committee. The representatives of the other societies also agreed to do the same.

Our people are thoroughly aroused to the necessity for immediate action. The Spiritualists of Philadelphia realize that a test case must be made. The N. S. A. has been appealed to to stand back of us in the legal fight for our rights.

Subscriptions have been received at every society in the city for funds for this purpose. We appeal to every liberal-minded person in the United States to help us in this matter. Any donation for the purpose may be sent to the undersigned, who will promptly receipt therefor.

Next week we will publish the affidavits of the mediums with full particulars of their arrest, and a copy of the law under which the arrests were made. Spiritualists of America, now is the time to support the N. S. A. and us. The matter to be decided is one which affects the interests of every Spiritualist in the country. Think of our mediums being compelled, like common criminals, to ride through the streets in an open patrol wagon, when they had committed no offense save practicing their mediumship.

Unless you come to the rescue it will not be long before other attacks will be made. Now is the time to show your colors, and show to the law-makers that the Spiritualists are alive to the fact that they have the right under the Constitution to hold their meetings.

Our fathers and brothers paid the price of freedom with their blood. Therefore, in the name of Liberty, let us unite in this struggle, and protect our mediums. The time to act is now.

Hoping that this appeal will reach the hearts of those who will help us, and that there will be a generous response, I remain, Yours fraternally,  
M. E. CADWALLADER.  
P. O. Box 446, Philadelphia, Pa.

## Praying for Rain.

The various churches in Cumberland, Md., recently devoted an afternoon and evening in praying for the Lord for rain. In the light of present knowledge it does seem ridiculous to see men of brains asking for a reversal of the laws of nature to gratify their needs. The whole machinery of the universe is governed by fixed and changeless laws. The rains are obedient to that law, and cannot be increased or diminished by any act of puny man. It was easy to write that the sun was arrested in its course by Joshua's prayer, but he is a very ignorant man who will believe the statement.

## Murdered His Wife.

Rev. Wm. E. Henshaw, a Methodist clergyman, was convicted at Danville, Indiana, on the 2d inst., of murdering his wife, and was sentenced to imprisonment in the penitentiary for life. Brother Talmage will find in this murder occasion for another of his vindictive assaults upon Spiritualists and infidels, charging them with being the principal law-breakers, because of their repudiation of the dogmas of Christianity.

## A Book on Automatic Writing.

Mrs. Sara A. Underwood has prepared a work of 400 pages giving a full account of her spiritual experiences, with a large number of the remarkable messages which have been written through her hand. The price of the book will be \$1.50. It will be published in about two months. All who desire a copy are requested to address Mrs. Underwood at 382 Flournoy St., Chicago. It will be most excellent.

## Words of Praise.

TO THE EDITOR:—I have just finished reading Hudson Tuttle's charming story "Heresy, or Led to the Light," and I cannot refrain from expressing to the readers of THE PROGRESSIVE THINKER my admiration for it. It is one of the most interesting stories I have ever read. The plot is ingenious, the characters most graphically described, the composition well worded and beautiful. The reader who commences to peruse the book, will be loath to lay it down until it is finished. I do most sincerely recommend it to the attentions of all lovers of fiction, as an exceedingly well-told tale with a moral attachment.

This beautiful story cannot but greatly add to the already deserved reputation of Mr. Tuttle as an author, whose writings are doing so much for the benefit of mankind. Respectfully yours,  
Meadville, Pa. A. B. RICHMOND.

Laughter is a redeeming quality, for he who laughs will not despair.—John R. Francis.

## MESSIAHS BOBBING UP.

WOULD IT NOT BE WELL TO INVENT A NEW NAME?

NOTED DENVER MESSIAH.

As Treated by a Distinguished Lawyer.

AN ARTICLE SCINTILLATING WITH FACTS.

TO THE EDITOR:—I enclose an article from the pen of a Denver lawyer who has formed a bad habit of doing his own thinking upon religious topics. Jim Bedford has a way of putting things which is all his own, as will be observed in the reading of the following. This article reads as smoothly as one of Bob Ingersoll's flights of fancy, and yet it is as full of stings and nettles as a Canadian thistle. But the fact that a busy lawyer like Bedford can find time to investigate and write about Schlatter, shows very conclusively that there is something in the air, which has set the people thinking. If Jim Bedford and Myron Reed were as good clairvoyants as they are talkers and writers, Francis Schlatter would not be so great a mystery to them.

And there was much murmuring among the people concerning him: for some said, "He is a good man!" Others say, "Nay, but he deceiveth the people!"—John vii, 12.



In seasons of great national and social depression and sorrow the heart of humanity instinctively reaches out toward the God it feels is above and about it. Sorrow is the seed from which springs the tree of religion, under whose branches shelter and protection are sought. When a nation is sobered of its follies by the presence of a danger which it fears it is unable to meet, it resorts to prayer and fasting. The pews are filled, the pulpit assumes an unaccustomed solemnity, the miser unties his purse-strings, the frivolous suppress their gaudies, and the entire community bows its head in willing submission to Him who moulds and fashions the destiny of the race. It is noteworthy that in periods of this character, Messiahs appear. It is also worthy of the most serious attention that great religious upheavals like these start in the midst and from the heart of the poorest, and not infrequently from the most illiterate class of the people. Religion is the product of the heart and not of the brain. Faith and belief are gifts, and these gifts are bestowed on the ignorant and the poor as well as the rich and the great. Jesus says: "No man can come unto me except it were given him of the Father." The universities of Europe in Luther's day condemned in sweeping terms the reformation. The learned doctors of Spain condemned the proposed voyage of Columbus. The serious objection of the Jews made to Jesus was that he claimed to be the son of God, and his mother, and brothers and sisters—they knew, also, that he had been a carpenter—and John makes them say: "How can we know this man whence he is; but when Christ cometh no man knoweth whence he is?" The world has always attached a mystery to greatness. Heroes in every field gather about their memories a legendary atmosphere. Plutarch acquaints us with the dreams that the mothers of Caesar, Alexander and Scipio, had before the birth of these great men. We are generally looking in the wrong direction for the coming genius, and after we have found him we know that he was coming that way. We want our prize oxen to have broad horns, expanded stomachs and smooth hair. One of the peculiarities of Providence is found in the fact that the needed gen-

erations generally emerge from scattered and unimportant hamlets and valleys, from gulches and glooms—from isolated cabins and obscure plains. Our late war furnished numerous instances of the truth of this statement. The deliverer relied on in the first instance was not the deliverer that heaven had appointed. In religious movements it is a singular fact that the greatest leaders prior to entering their life-work have been what the world called "off-color," mentally. Mohammed fasted and prayed, had nervous fits and saw strange visions.

Hume says that in early life Cromwell was addicted to gambling and drunkenness, that he wasted his patrimony, that he was suddenly assailed by strong religious feelings, with his ploughman, he devoted so much time to morning and noon prayers that no time was left to cultivate the fields; that he saw strange visions and heard strange sounds. This was his preparation for the leadership of the religious fanatics who beheaded the king, overthrew the established church and introduced the reign of the saints. That which is purest when corrupted produces the most impure things. The lowliest, intoxicated with the fumes of a divine enthusiasm frequently become world-wide revolutionists. Humanity is an organized paradox. It always believes most firmly in that for which it can assign no reason.

George Fox, the founder of the sect called Quakers was the son of a weaver and was himself bound an apprentice to a shoemaker. Preferring spiritual contemplation to working as a mechanic he left his master and went about the country clothed in a leathern doublet. That he might wear himself from worldly objects he cast aside all connections with his friends and family, and wandered about from place to place as a tramp. He passed days in the woods, slept in hollow trees, and finally reached the conclusion that he had in his own breast the same inspiration that was formerly claimed by the prophets and apostles. Men and women gathered to his banner and, animated by a pride peculiar to themselves, proceeded at once to condemn the pride of everybody else. This is one of the test proofs of all sectarian religions.

One of the disciples of Fox was James Nayler. He was somewhat noted during the protectorate of Cromwell, but he did not blossom out into fullness until 1680, when he fancied he was transformed into Christ and was become the real Savior of the world. Hume says that in consequence of this frenzy he endeavored to imitate many actions of our Savior related in the evangelists. As he bore a resemblance to the common pictures of Christ, he allowed his beard to grow in like form. He pretended to raise a person from the dead. He entered the city of Bristol on a horse, no ass being conveniently found. His disciples spread their garments before him and cried "Hosanna to the highest; holly is the Lord God of Sabaoth." When carried before the magistrates, where such people generally end up, would give no other answers to all questions than "Thou hast said it." What is remarkable, the British parliament thought that the matter deserved attention. That august body spent ten days in discussing the case and finally condemned him to be pilloried, whipped, burned in the face and to have his tongue burned through with a red-hot iron. All these severities, the historian says, he bore with patience. He was then sent to Bridewell, confined to hard labor, fed on bread and water, debarrd from all his disciples, male and female. His illusions dissipated (whose wouldn't) and after some time he was contented to come out as an ordinary man and return to his usual occupations.

After this performance our pious and godly English ancestors went on persecuting the Jews, because, more than 1,600 years before, their ancestors had mistaken one Jesus of Nazareth, who claimed to be the Messiah. Stock in trade makes some people wonderfully jealous of certain manufactures, whether found in the religious or political world. Because the churches have had more capital invested in hell than furnaces, there has been less change in the creed than there has been in the tariff. The world is rapidly outgrowing the impudent pretense that all Divine inspiration exhausted itself with the first century of the Christian era. There is a constant outflow of light and knowledge and power from the universal source. There are men in every generation and age as fully commissioned to advance the Kingdom of God and demonstrate the love of the Father for His children as were Peter or Paul. These agents may do their work in various ways. One may give us a higher ideal in the realm of painting, which is one of the homes of beauty, or may pick up higher notes in the scale of music than the world has yet heard; or may drop a gem from the lap of poetry that will banish darkness from thousands of minds and give an enlightenment to souls never felt before. One may present a form of beauty so ideally exquisite that the soul that sees it can no longer doubt that a divine pattern exists somewhere and that that pattern is worthy of worship. These are all agents working for the uplifting of the people. Jesus never hazarded a complete description of the characteristics of the Father. He says the Father is love, and that He is a Spirit, but this definition needs further defining. The fact that from time to time we are admonished of providential interpositions, sufficiently answers the ignorant pretense that the beginning of the Christian era was the abdication of God. There are no abdications of the forces of nature. Acts misnamed miracles are the products of law, and he who knows the law can work the so-called miracle in one place just as well as in another, and at one time just as well as at another. The Brahmin creed teaches that God becomes incarnate once in each thousand years, but what character He assumes no one knows nor can foretell. It may be as a poet, a philosopher, a warrior, a teacher or a healer.

If history teaches anything, it is that the results of a great religious movement cannot be determined by even contemporaneous with its starting. The intelligent men of Rome knew that the old Pagan religion was doomed, and yet no one of them had the slightest conception of the prodigious power that was lodged in the utterances of the then youthful Nazarene, who was fighting his way to the cross, and the ultimate conquest of the world. Let us recall a few of the incidents that attended the ministry of Jesus from the opening of his campaign at Capernaum until his closing at Jerusalem. Primarily His object was to teach the people. His healing was to be of a spiritual nature, and yet, judging from the Gospel of Mark, the most of his time was spent in healing the sick.

When he ceased his sermon in the synagogue at Capernaum, a person with an unclean spirit cried out: "Let us hear Jesus of Nazareth?" Jesus rebuked this man and expelled the unclean spirit. Thereupon every one present was amazed and astonished, and the event was noised abroad. When he reached the house of Simon he found sickness there, and dispelled it. And then Mark tells us: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, and all the city were gathered together at the door, and he healed many that were sick of divers diseases."

The next morning, before it was day, he left the city, evidently with a view to escape a work which all the people sought to impose on him. Man's physical infirmities are usually made to take precedence over his spiritual wants. The body is perishable, and spirit presumed to be immortal, and having a larger space to develop and regenerate in, the curing of its aches and pains is generally deferred; besides, they are not so apparent to the natural eye. While Jesus was performing these cures, his friends declared that "he was beside himself," also that he was the son of Beelzebub. The Jews of that day seemed to think, and so declared, that all the marvelous works performed by Jesus were the proceeds of a silent partnership with the Devil. I always regarded Satan as being endowed with extraordinary intelligence, and am not sorry to read of these alleged instances of his philanthropy. A creed, however, that ascribes the performance of acts of extraordinary goodness to the Devil should be sent to the laundry.

Again, Jesus repeatedly told his apostles that if they had faith, that they could do even greater works than he had done in their presence. Who knows what latent powers repose in the human soul? How many names to-day cherished by civilized nations would be unknown, had not some great occasion developed the wisdom and spirit that were in them, and made them illuminate the darkness with which the world was enshrouded. The power-holding class never inaugurates or leads any reform. What names itself "the better class of citizens" generally waits to see how the movement will turn out before it utters an audible opinion. If it takes any notice of the incipient stages of the struggle, it is generally aligned on the side of the softeners and persecutors. Notwithstanding all the works done by Jesus, "the better class of citizens" of his day simply regarded him as a thaumaturgist, a wonder-worker, a juggler, an innovator and an agitator. So they regarded Socrates, John Huss, Jerome, Wickliffe, George Fox, Wesley, and many others. Tacitus regarded the early Christians as a set of wretches outside of the pale of government protection. Gibbon tells us that the Roman aristocrats looked upon them as enemies of the human race. That the philosophers and professional men of that day, if they noticed them at all, or alluded to the course they were advocating, spoke of them and it with a mild indifference; and yet this cause, so lightly treated, held in its bosom the most powerful solvent ever applied to the souls of men, or to the fortunes of mankind. We have in our midst to-day a man whose credentials are as good as those possessed by Jesus of Nazareth before, and when he marched to the Jordan, to be baptized by John, Mark says:

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan, and straightway coming out of the water, he (Jesus) saw the heaven opened and the spirit like a dove descending upon him." Whether anybody else saw these things we are not advised. Jesus saw them, believed in them, and immediately went to the wilderness and there prepared for his great work.

Mr. Schlatter tells us his experience in the line of his preparations. Whether that experience is genuine or fancied no one but himself can know. The people ask him, the Jew asked Jesus, to give them a sign that they may know that his claims are true. The sign he is at least trying to give. One thing strongly in his favor is that he has the courage of his convictions, exposes himself day after day to general inspection, and holds himself above the reach of all monetary influences. He recognizes no distinction of race, color or condition. The porcelain of human clay is no better in his sight than it is in the sight of the Almighty. All stand equal, each in his order, and no preferences.

The demand on the part of the people that Mr. Schlatter furnish a sign confirming his divine commission, is not an unreasonable demand, in the light of history. The Bible furnishes many instances where the ancient prophets demanded of God a sign that the prophecies they were to make were true. Moses himself demanded such a sign, some physical testimony that the work he was appointed to perform was of heavenly authority. If the prophets themselves demanded of the Almighty such credentials, there is nothing out of place in the people requiring of the prophets some evidences of their commission.

The greatest of heavenly messengers sometimes carry their commission a step too far. One of the complaints Jesus preferred against the Jews was in these words: "I am come in my Father's name and ye receive me not." If another shall come in his own name, him ye will receive. How can ye believe which receive honor of one another and seek not the honor that cometh from God only?" From the above it will be perceived that human nature is pretty much the same as it was 2,000 years ago. Mr. Schlatter says he, too, is a reincarnated Christ and that he is doing his work in his Father's name. After all the mighty work which Jesus is reported to have done, the people refused to believe in him and Mark tells us that Jesus marvelled at their unbelief. But the significant fact is that the influence of the work survived, the souls of men were moved, systems which had stood for

years were overturned, old civilizations gave way to new ones. A new set of social influences were installed, never before recognized. The results show the tremendous potentialities enclosed in the germ.

At thoughtful observers recognize the fact that the events with which men and nations are surrounded to-day are without a parallel in history. That a change of some kind is coming in human affairs men of every grade feel and acknowledge. For thirty years past this nation, at least has abandoned the gospel of Christ and followed the thieves' gospel, which teaches every man for himself and the devil for the hindmost. We have got to face about for it is true now as it was in olden times that the nation that forgets God shall perish. To teach that there is an omnipotent divinity and that that divinity is playing the role of a simple look-on in these days is not doing justice to the character of the Almighty.

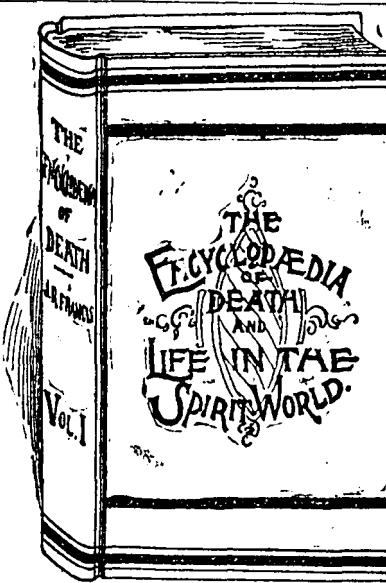
There is much need for his direct interference in human affairs now as there was centuries ago. Indeed there is more. The doctrines of the churches have become hardened and crystallized. If they have anything new to offer they are afraid to present it. Religion is not a stationary thing—it keeps step with the evolution of the race. In one age it directs the form of architecture, in another gives the tone to music, in another symbolizes and expresses itself in poetry. In this age it is silently compelling science to review its theories with respect to the influences which control and dominate all social development.

Spinoza says that the striking difference between the priest and the prophet is that the former is always looking at the past, while the latter has the future for his field of exploration.

If the radical change that overtook the old world was preceded by a healing of the sick, a curing of the paralytic and the palsied, why may not the change which is now looming over the horizon be also preceded or attended by like manifestations? Why cannot the Almighty impart his power to an individual to-day as he did years ago? Did he exhaust his power in creating one son? Is his family limited to a single member? What is it to be anointed with the power of God except to be enabled to interpret his mind? The Bible assures us that many were thus anointed in the past, why should not others be thus anointed now, or in the future? The trouble is that when we encounter a fact of to-day we are so warped by prepossessions, notions, prejudices and theories that we cannot justly or rightly estimate its importance.

Mr. Schlatter may be a pretender, an impostor if you please, but wisdom and past experience should teach us to suspend judgment at least until we are in possession of certain results or know results that will enable us to judge justly. This world is in sore need of present help from some quarter. The mill will not grind with the water that is past. The ancient world had its Moses and Elijah, and David and Jesus. They helped humanity along. We have waited a long time and are impatient and hungry to see, and touch, and feel some substantive manifestation of God's presence among us. Call men not fools nor blasphemers who in this present desert call for fresh manna. The bread that nourished the Israelites has become hard and stale. The world wants a fresh baking, toothsome and nutritious. We believe it will be furnished—now or shortly.

JAMES B. BELFORD.



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## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

## A GREAT RELIEF!

It is said that the Rev. George T. Smith, of the Christian Church at Steubenville, Ohio, arranged with another preacher to fill his pulpit while he was off on a vacation, only allowing the substitute half the money he was getting for his labor. The congregation was not pleased and the resignation of the preacher followed. It is said that there are only nine vacant pulpits in Steubenville. What a relief to that devoted people (thought I, as I read the foregoing paragraph), during the hot weather.

## TYRANNY OF THE PRIESTHOOD.

In Lisbon, July 30, the dispatches tell us that "serious street disturbances have occurred, in consequence of rumors that priests have been guilty of child-stealing. In a number of cases priests have been attacked by mobs and several of them have been injured." The fact is, that in more countries besides Spain, the tyranny of the priesthood is becoming exacting than ever in the United States, now that they cannot compel their dupes to give up one-tenth of their substance to the church. Civil and religious liberty is in the ascendant, and none realize it better than the priest-hood.

## SAM JONES.

"Rev." Sam Jones preached another remarkable sermon at Emory Grove Camp-meeting, near Baltimore. He said he had "been born a democrat, and raised a democrat, and he had remained a democrat as long as he thought a Christian gentleman could. Then he had pulled out." Some republicans laughed, and cheered the preacher, at which he suddenly turned them down with: "You needn't laugh. I thank God that I never got low enough down to run with you gang!" This was a stand-off, and put both parties in good humor. Jones says, in effect, "A plague on both your houses." Sam has won his political fortunes with the populists.

## A YEAR'S MISSIONARY WORK.

With a force of 5,973 workers, distributed in 434 stations throughout the world, the Church Missionary Society records 12,500 baptisms for last year, 8,000 of which were of infants, leaving three-fourths of an adult baptized for each worker as the result of his work. It has 64 stations in Africa, 18 in Palestine and Persia, 208 in India, 42 in China and Japan, 41 in New Zealand and 61 in Northwest America and the Pacific. Of the 673 clergymen employed, 20 are Eurasians, 300 natives and the others Europeans.

## A DANGEROUS TEXT.

A gossip in the Washington Post says that down in the Black Belt of Georgia a Presbyterian minister received a visit from a colored pastor who wanted counsel and advice. "Well, sir, it's jest dis way," said he, "I wrote preached myself plumb out. I wrote wrote election, sanctification, perfection, hell, inside and out, till I couldn't say another word to save my life." His white brother suggested that he should preach a sermon, by way of change, with "Thou shalt not steal" for a text. "Well, boss, dat certainly is a good text, but I'm monstrous 'fraid it will produce a coolness in the congregation."

## MAIN PILLARS IGNORED.

The Central German M. E. Conference committee at Cincinnati, Ohio, reported on the 5th of September in favor of what is called the Baltimore amendment, which provides that women shall not be eligible as delegates to the general conference. The women are politely, or impolitely, informed by the "lords of creation" that they are "not in it." This is magnanimity and chivalry unparalleled. "Where are we at," anyway? The women of to-day are the main pillars of the Christian church. "Whom the gods wish to destroy, they first make mad."

## RECOGNITION OF SPIRIT-LIFE.

Hon. Henry Watterson, in an eloquent speech to the soldiers at Louisville, Ky., September 12th, had "Generals Grant, Sherman, Logan, Thomas and McPherson, looking down from the happy stars, as if repeating the words of the Master: Charity for all—malice towards none." I am glad to know that so distinguished a citizen as Mr. Watterson recognizes the continuity of life to the extent of their being able to "look down from the happy stars," after having gone to "that bourne from which no traveler ever returns." Let us be thankful for this slight recognition of the immortality of the soul by so distinguished a journalist as Hon. Henry Watterson, of Kentucky.

## A NARROW ESCAPE.

It was a Tennessee Methodist class-leader who had before him a six months' probationer, whom he was questioning for admission to all the privileges of the church.

"Well, Sambo," said the class-leader, "I hope you are prepared to live a Christian life in accordance with your profession. Have you stolen chickens during the last six months?"

"No, sah. I done stole no chickens." "Have you stolen any turkeys or pigs?"

Sambo looked grieved. "No, sah." "I am very glad to hear this good report," continued the class-leader, "and I trust you will continue to live an honest Christian life."

After church Sambo hurried home with his wife, who had overheard the catechizing. When they were fairly out of everybody's hearing he drew a long breath of relief and turned a self-approving glance to his better half. "Golly," he said, in a half cautious whisper, "ef he 'd said ducks I'd be'n a lost nigger, sah!"

H. P. Andrus, a Westerville, Ohio, lawyer, and ex-mayor, got a religious fit on him; proclaimed himself Jesus Christ; went into the water at Minerva Park and was rescued by the police.

A convert of the Salvation Army at Seattle, Wash., made the probably true announcement that he was an escaped convict, having sixteen years to serve in Leavenworth, Kansas, penitentiary. He was sent back rejoicing. (?)

Archbishop Elder says there is "nothing fundamentally wrong or sinful in beer-drinking; but society has a right to a quiet Sunday, and its observance is one of the necessary elements of Christian social life. It is not wise to impose

restrictions that cannot be enforced."

Sensibility.

Rev. D. C. Christner, pastor of the Progressive Brethren, of Wabash, Indiana, can no longer subscribe to their creed and has left the church. He does not stand alone.

## THE AMERICAN MISSION.

A mob of infuriated natives at Hong Kong, China, made an attack on the American Mission near Fuchan. Four native scholars were wounded. The teacher, an American, made his escape. The Christian teacher, having instructed the natives about the devil, the populace paraded the streets shouting, "Drive out the foreign devils." Now, I submit, that had it not been for these interfering Christian missionaries, the celestial would never have known that there is a devil. "A little learning is a dangerous thing."

Just the day before, Aug. 21, Geo. S. Montgomery, a millionaire member of the Salvation Army, was organizing an expedition to invade Japan and Christianize the Japs, who will have a converted Japanese lieutenant. What a waste of divine energy.

## A FEW STRAWS.

The Holiness people, like the Millerites of fifty years ago, are claiming to have a divine presentiment that the world will soon come to an end. But as the time is past at this time, nobody need to lose any sleep over it.

The Methodist church on C. L. & W. R. R. was struck by lightning last week, and burned to the ground, on a Sunday, too. A friend suggests that perhaps it was too near to Lake Brady camp.

Rev. T. D. McComb, a mission worker, and open-air exhorter, knocked his wife down, gave her a black eye, and then deserted her and her child.

## WAS PROVIDENCE IN IT?

The United Presbyterian church being erected at Twelfth street, Detroit, Michigan, was struck by a squall, August 17, and partially destroyed. Several men working on the building were badly mangled. It does seem as though Providence ought to provide against these mishaps to churches.

A storm at Baltimore, Md., August 12, among other damages done, was the demolition of St. Elizabeth's Catholic church. The loss will be heavy.

The hard times and financial stringency caused Rev. Samuel McNulty to commit suicide, because the Archbishop of St. John's Grove wrote him he had "no vacant place in the diocese."

## MARRIAGE-WHISKY.

There is no valid reason that I know of why Miss Mary Sharp, a Sunday-school teacher in the First Cumberland Presbyterian church, should not marry one of her Chinese pupils. The affair has caused somewhat of a sensation in church circles; but the girl seems happy and "that settles it."

Bishop Tutwiler, of Western Africa, announces that the natives are killing themselves with whisky, furnished by Christian European merchants in exchange for the native commodities. Thus doth civilization conquer savagery.

C. H. MATHEWS.

New Philadelphia, Ohio.

## L. P. WHEELLOCK.

With Another Important Question.

HE IS IN FAVOR OF RIGID HONESTY WITHOUT AN IF OR A BUT.

Who is responsible for the highway robbers? I see in the last issue of THE PROGRESSIVE THINKER that Brother Charles Wesley Peters has taken up the case in defense of the frauds who are operating under the guise of mediumship, and is trying to shield them from the just responsibility of their nefarious acts by claiming in pretty strong terms that the members of the seance demand that a fraud shall be perpetrated upon themselves, and the medium being a sensitive, and prepared to supply the demand, cannot resist their silent appeal but puts on apparel provided for the occasion and timidly or perhaps boldly walks out of the cabinet, purporting to be our mother or father, or some other relative, or a friend, as the case may seem to require.

I have known the boldest fraud to be perpetrated in a seance composed entirely of members of the family in their own home, and they were not Spiritualists but Spiritualists in the fullest sense of the term.

Brother Peters is known as a teacher in the cause of Spiritualism and assists in developing mediums. His theory of the origin of fraud will apply to all phases of mediumship, and if such is the legitimate result of mediumistic development he had better call a halt at once.

We may with the same propriety attempt to shield the highway robber and the burglar or any other person who commits a crime.

Does Brother Peters think there are persons who want to be robbed, or are wishing for some other crime to be perpetrated upon them, and thus encourage the thief and assassin in their work?

The fraudulent mediums carry their paraphernalia with them and go prepared for such business the same as the robber, burglar or assassin does, and I would as soon attempt to exonerate one as the other.

When Spiritualists take a decided stand in this direction and unitedly use every effort to give these abominable frauds their just dues, they will soon cease to exist, and Spiritualism will rise to a higher standard and can then maintain the attention and respect of the entire world.

L. P. WHEELLOCK.

Moline, Ills.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, which with its sweet hours of leisure and enjoyment. Price \$1.50. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

## INTERESTING EXPERIMENT.

A Slate-writing Test With a New Medium.

TO THE EDITOR:—I am pleased to know that the humblest writers on the subject of Spiritualism find encouragement and editorial favor as easily as the most profound and talented correspondents. Therefore, permit me to mention the fact that the good work is rapidly broadening out from the populous centers into the byways and rural surroundings.

Away down in Arkansas, where Spiritualists generally suppose the people are yet voting every four years for General Jackson for president, here and there are being developed local mediumship. The little town of Harrisburg is the residence of one, Mrs. J. H. Moon, a recently-developed medium for independent slate-writing, of an extraordinary character. She would be a prodigy in the most enlightened community.

By mere chance incident last May I obtained her address, since which time I have received three pairs of slates by express at different times, containing communications, the subjects being of such a nature that the medium could not know anything of them or my life surroundings either past or present.

I wrote to her husband stating that the letter would serve as an introduction of myself, and that I had mentally requested my spirit-friends to follow the letter to its destination, and through it obtain an acquaintance with the guides of the medium. I have never been nearer to the medium than the distance between Harrisburg, Ark., and Chicago; this being true, it would be a wide stretch of the imagination to call it mind-reading, unless the letter I wrote her husband gave out the mental requests and appropriate replies, as received on the several pairs of slates. Each communication was written in a different hand from the others, with full name signed to each.

My principal desire was to discover more of the wonders pertaining to spirit intercourse with mundane life. My wish has been realized, beyond my expectations, inasmuch as no one knew of my purpose, the questions I asked, mentally or to whom I addressed them. No one but myself could possibly form any conception concerning the experiment.

I am informed that the guides of other prominent mediums were present with my spirit-friends, to assist in giving the translations, among them "Aur, the helper," Mr. A. Campbell's leading inspiration, whose identity was made known through independent slate-writing which has been printed on the reverse side of his photograph, done by Hartley, of Chicago, from the portrait. Co-operation is the law of love in spirit realms, a lesson for all of earth to learn.

C. H. HORINE.

## SLATE-WRITING "AND THE BANGS SISTERS.

Nuts for Skeptics to Crack.

Among the numerous excellent mediums at the late Clinton Camp, none were more instrumental in dispelling the doubts and skepticism of investigators than the subjects of this article.

In the public mediums' meetings slates were repeatedly cleaned and tied together by some skeptical person, appointed for the purpose, a small cane would then be placed between the fastenings and the slates, and while held in midair, beautiful and convincing messages appeared on the closed slates, and this before audiences ranging in number from three to four hundred people.

On one occasion, after the slates were suspended a person arose and demanded that the slates be opened, he evidently thinking the message might have been already prepared.

May Bangs arose and said that it was unusual to disturb conditions at that stage of the proceedings, but as the demand had been made, it would be complied with, and if there should be a failure, it would be the result of disturbing conditions usually demanded.

The slates were then opened, and found to be perfectly clean, when they were again fastened by tying a handkerchief around them, and were suspended in the usual manner, with a gold piece placed between the fastening and the slates.

The result was a beautiful message from the guide, covering the entire surface of one slate, every word of which was written in gold.

On another occasion, the slates being fastened and suspended in the usual manner, when opened, there appeared the following:

"From Henry Lichtig to his son Ed, by way of Nettie."

Then followed a message which no one present was able to read, as it was claimed to be written in Hebrew.

Mr. Ed. Lichtig, to whom the message was given, is a resident of Dubuque, and was not present during any portion of the camp-meeting.

His wife, Nettie, was present, and the father seized this opportunity of sending a message to his son.

Mr. Lichtig took the slates home, and under date of August 27 wrote me as follows:

"Mr. W. L. C. Hodge, Secretary—Dear Sir—Having promised a good many on the camp-ground that on my return home I would report immediately to the secretary of the Association the fact as to whether the message received on the slates by the Misses Bangs last Sunday in the mediums' meeting, and which was supposed to be Hebrew, from Henry Lichtig to his son Ed, by way of Nettie, was Hebrew, and could be read; I would say, my husband, to whom the message was written, read it at first sight, as also did several other Jewish gentlemen to whom it was shown."

"It is written in what is called German-Hebrew, the German language, written in Hebrew characters. The only language his father could write while in the mortal form, and the only one he could read, and hence my husband always used the same language in reply."

"The message received on the slates, translated into the English, would read thus: 'I am happy in the thought that I am able to visit you to-day. Infinite life and immortality of the soul is the actual fact.'"

"Yours respectfully,

"MRS. M. L. LICHTIG.

"992 Iowa street."

Here is an opportunity for skeptics to rise and explain.

Not only are these mediums daily producing slate-writing under absolute test conditions at their home, 10 South Eliza

beth street, but other and equally convincing manifestations are taking place in their seances. A new and surprising form of manifestation has lately come to them, which, when perfected, will add another beautiful link to the chain, binding in still closer association the material and spiritual world.

Ashland, Wis. WILL C. HODGE.

## BONES OF SAINT ANN.

Col. Ingersoll Denounces Their Exhibition.

THE FRAUDS AMONG SPIRITUALISTS DWINDLE DOWN TO AN INFINITESIMAL SPECK WHEN COMPARED WITH THE MOST DAMNABLE FRAUDS OF THE ROMAN CATHOLIC CHURCH.

Robert G. Ingersoll astonished a great many persons by attacking Archbishop Corrigan vigorously in his lecture in the Columbia Theater, Brooklyn, Sunday, September 29.

His lecture was entitled "Which Way?" and was a general condemnation of views on theologians, in which he went out of his way to make personal attacks.

"No intelligent person now believes that devils inhabit the bodies of men," he said. "No intelligent person now believes that devils are trying to control the actions of men. No intelligent person now believes that devils exist."

"And yet, at the present time, in the city of New York, Catholic priests are exhibiting a piece of one of the bones of St. Ann, the supposed mother of the Virgin Mary."

"Some of these priests may be credulous imbeciles, and some may be pious rogues. If they have any real intelligence, they must know that there is no possible way of proving that the piece of bone ever belonged to St. Ann. And if they have any real intelligence, they must know that even the bones of St. Ann were substantially like the bones of other persons, made of substantially the same material, and that the medical and miraculous qualities of all human bones must be substantially the same."

SAYS THE FAITHFUL ARE DUPES.

"And yet these priests are obtaining from their credulous dupes thousands and thousands of dollars for the privilege of seeing this bone and kissing the box that contains the 'sacred relic.'"

"Archbishop Corrigan knows that no one knows that the mother of the Virgin Mary was that no one knows about any of the bones of this unknown mother; he knows that the whole thing is a logical fraud; knows that his priests, or priests under his jurisdiction, are obtaining money under false pretenses."

"Cardinal Gibbons knows the same, but neither of these pious gentlemen has one word to say against this shameful crime."

"They are willing that priests, for the benefit of the church, should make merchandise of the hopes and fears of ignorant believers, willing that fraud that produces revenue should live and thrive."

"This is the honesty of the theologian."

If either of these gentlemen should be taken sick, he would not touch the relic; he would seek for a physician."

THE FAITHFUL ARE DUPES.

It is well that Spiritualists should know the Fakir is in the Theosophical Synagogues,

AND THAT HE HAS COME TO STAY UNTIL THE MASSES ARE ELEVATED TO A HIGHER PLANE—ALLEGED THEOSOPHIST FRAUDS DRIVE MR. HURROWS OUT OF THE SOCIETY.

LONDON, October 5.—The camp of Theosophy in England has been thrown into utter demoralization this week by the desertion of Mr. Herbert Burrows, one of its most prominent leaders. He does not hesitate to denounce certain of its foremost officers, past and present, as guilty of the most vulgar fraud and humbug. He says in a public letter:

"The recent disclosures of fraud which have split the society led me to further investigations, impossible before, which have thoroughly convinced me that for years deception in the society has been rampant, deception to which Mrs. Blavatsky was sometimes party. Both Col. Olcott, the president of the society, and Mr. Sinnett, the vice-president, believe me to have been partially fraudulent. To this organization, in which these and other questionable things take place, I can no longer give my recognition and support; and although I do not in any way give up the essential ideas of Theosophy, I leave the society, for, as it now exists, I believe it to be a standing danger to honesty and truth and a perpetually open door to superstition, delusion and fraud."

As far as heard from the Mahatmas have not yet come to the aid of the Truthful in this emergency. In fact, it is confidently asserted that Mrs. Besant herself may be expected soon to make a similar announcement to an unbelieving world.

Wedding at Grand Ledge, Mich.

The marriage of Mr. Stephen Smith, of Windsor, Mich., to Mrs. Mattie Hudson, of Grand Ledge, occurred in that city, October 4th, at the bride's residence. A few friends were present to witness the beautiful marriage service as performed by Mrs. A. E. Sheets.

Mr. and Mrs. Smith are well-known Spiritualists of the community. Some beautiful presents were admired, refreshments partaken of, when the newly-married couple departed on the train for a short visit to the home of Mrs. Smith's father at Shridan.

A GUEST.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

"The Missing Link in Modern Spiritualism." By A. Leash Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leash Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

The longest wall is in China—over 1,200 miles.

## Fort Worth, Texas, Camp.

TO THE EDITOR:—The first annual encampment of the Texas State Spiritualist Association was brought to a successful close at this place yesterday. It lasted two weeks and the projectors of the enterprise and officers of the association as well as the Spiritualists and others who attended the meetings regard it as having been phenomenally successful. It was undertaken with fear and trembling by many and with confidence by a few, but the fears vanished before it was half over and the expectations of the most sanguine are more than realized.

Flyer's Park, in the suburbs of the city where it was held, is a lovely place—an ideal spot for such a gathering. Its beautiful lake for boating and fishing purposes, its commodious pavilion for meetings, dancing, etc., its shady groves and bubbling spring, together with its ample grounds for camping, all easily accessible to a city of 40,000 inhabitants, render it the best place that could be chosen in the State for the dissemination of the heaven-born truths of the harmonical philosophy.

From the first it was decided to employ none but the very best speakers and mediums. Texas has been cursed long enough by fakirs posing as Spiritualistic mediums, and the officers of the association determined to place the new religion before the people in such a light as would at once command the respect, at least of the most intelligent classes, and this has now been done, as is evidenced by the fairness with which the secular papers have treated us. The most respectable and best educated people have attended our meetings. The seating capacity of the pavilion was increased to 1,500 or 2,000 and was frequently packed to its uttermost, the interest continuing unabated to the very close.

Among the leading speakers were Mrs. Jennie Hagan Jackson, of Grand Rapids, Michigan; Rev. Dr. J. De Buchananne, of Kansas City, Mo.; Col. Jas. Hindman, of Dallas, Texas; Mrs. L. A. Hinsdale, and Mrs. M. A. Wilson, of Fort Worth, our state lecturer, and J. F. Stone and W. J. McConnell, of Dallas; Julius Wallace, of Carnegie Hall, New York; and Mrs. E. M. Gilmore, of Dallas. Prof. and Mrs. Abel of El Paso; Mrs. H. D. Cronin, of Kansas; Mrs. M. Phillips, Miss E. T. Thomas and Mrs. Annie Gaines, of St. Louis, were our principal mediums. Of our speakers, special mention should be made of Mrs. Jackson, Dr. De Buchananne and Col. Hindman, who treated the various phases of Spiritualism and cognate reform questions in a most masterly manner. Mrs. Jackson proved herself to be the inspired poet-orator of the occasion. The Dallas News characterizes her lectures as "beautiful, chaste and ethical, as well as practical."

"The audience," it says, "sat in rapt admiration, except as it gave vent to its occasional involuntary applause. It speaks of her 'one of the most interesting features of any day's program.'" She is dearly-beloved by the Spiritualists and spoken of by the townspeople as a very interesting woman. Just as often as she will consent, the programme committee gives her a duty to perform. The Fort Worth Gazette, speaking of one of her inspirational efforts, says: "Faith, love, soul-growth, etc., were other subjects received from the congregation, which she took and wove into one of her inimitable poems, blending philosophy, science, ethics, religion and every-day experiences in such a manner as to bring tears to many eyes and cheers from all. Many similar extracts might be added."

To Judge J. D. Ray, of this city, the Spiritualists owe their everlasting gratitude for procuring this gifted speaker while at the Onset Camp. Dr. DeBuchananne's lectures have spoken of by the press as most scholarly. The Dallas News says he is "regarded as one of the ablest exponents of Spiritualism in the United States," and the Gazette says "the masterly manner in which he has treated every subject upon which he has spoken, coupled with his sweet and affable temper, has made for him a host of warm friends and admirers." Col. Hindman treated economic questions in their relation to Spiritualism mainly by his lectures were regarded as masterpieces. Special praise is due to Mrs. L. S. Sutton and Mrs. Hinsdale, of this city for their untiring efforts which contributed in no small degree to our success. Also to apt and Mrs. Watkins, and Mrs. Mary A. Wilson, of Ft. Worth, led the choir most acceptably. Carriac's band discoursed the best music.

There have been as many as one hundred and fifty permanent camps at once on the grounds. Ft. Worth people are beginning to hold the next meeting here, but the board of directors have that matter in charge. Officers of grounds for a permanent location are already being received. The following officers have been elected for the ensuing year: J. C. Watkins, president, Dallas; Mrs. L. A. Hinsdale, Ft. Worth, first vice-president; C. W. Newman, San Antonio, second vice-president; Dr. J. DeBuchananne, Waco, third vice-president; W. J. McConnell, Dallas, secretary; Mrs. L. S. Sutton, treasurer; Mrs. A. Stone, Dallas, assistant secretary; Mrs. Mary A. Wilson, of Ft. Worth, was chosen to fill the unofficial office of "Address and Director of the True Character of Mary Magdalene," by Geo. W. Brown, M. D., 15 cents.

THE DEVIL AND THE ADVENTURERS.

An Adventurist Attack on Spiritualism repulsed. By Moxes HULL. 5 cents. For sale at this office.

POEMS FROM THE INNER LIFE.

By Lizzie Doten. These poems are as simple as sugar. Price \$1.00.

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No addition to modern civilization, with the True Character of Mary Magdalene, by Geo. W. Brown, M. D., 15 cents.

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By Lizzie Doten. They are really valuable. Price \$1.00.

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ALL ABOUT DEVILS.

Or, an Inquiry as to whether Modern Spiritualism and other Great Reformers come from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moxes HULL. Price 15 cents. For sale at this office.

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How evil spirits influence mortals. By M. Faraday. Price 10 cents.

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Given inspirationally by Mrs. M. A. King. You will not become weary while reading this excellent book. Price 75 cents.

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By Moxes HULL. A compendium of the two pamphlets, "The Irrepressible Conflict" and "Your Answer or Your Life," with important additions, making a book of 140 pages all for 50 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

SPIRITUAL SONGSTER.

By MATTIE E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music for the use of congregations, circles and families. Price, 10 cents, or \$5 per hundred. For sale at this office.

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One hundred and forty-four propositions, theological, moral, historical and scientific; each proved affirmatively and negatively by quotations from Scripture. Price 10 cents.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

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The Molecular Hypothesis OF NATURE.







## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

W. G. Flint, San Jose: Q. Mr. Hudson, in his *Law of Psychic Phenomena*, claims that all the phenomena of Spiritualism are done by the power of telepathy, and that those using that power are not aware of it. Will you please tell me if this is true?

2. What is mind-reading? What are we to understand by it? Can it be done, and to what extent?

A. The book by Hudson is a fine illustration of how an author can treat a subject he knows nothing about. If someone would write a treatise on astronomy or geology, professing never having given an hour's study to those sciences, they would provoke a smile, and their book be more comic than valuable. So it is with Dr. Hudson; he has written of what he knows nothing, and his book to those who understand is exceedingly comic in the rashness of his assertions and conceit of his conclusions. Telepathy or mind-reading is no longer a hypothesis, but proven; but mediumship is quite another thing.

The reading of the thoughts of another by a sensitive, is related to clairvoyance as one manifestation of that faculty. It is not a common gift, but might become, by proper attention, much more general.

Henry Melselbar, Chicago: Q. Why is it that modern electricity as a physical medium, and modern Spiritualism as a spiritual medium, are contemporaneous in their advent, one for the material enjoyment of humanity and its advancement on a physical plane, adding to the comfort, pleasure and luxury of life; the other affording the only avenue for the philosophical, scientific and religious advancement of the spiritual nature of mankind to its highest and best estate?

It seems to me that this is not mere coincidence, but by direction, upon the basis that the world was ready to receive both the mightiest forces of nature yet discovered and given to man.

A. This correspondent is correct in his inference that the advent of Spiritualism and the wonderful development of the application of electricity are not a mere coincidence. The mediumship of a few minds, enabling the great inventors to verify and apply their researches, notably in case of Edison, has wrought the astonishing results witnessed in the application of electric force—and as yet it may be truthfully said, that even the nature of electricity is unknown; its primary laws are unknown, except to the higher intelligences, who have imparted a little of their practical knowledge to inventors. The present is only the commencement of the electrical age.

— Duluth: Q. A subscriber wishes to know if it is harmful to have young and old in the circle; and what age is most suitable for mediumship; should people not mediumistic sit in circles; and what is the effect of fear of spirits on development?

A. It is right and proper, and conducive to the best results to have the circle composed of young and old. Mediumship is not confined to any age, but should be at its high tide in middle life. Fear from whatever source, is prominently opposed to the calm and harmonious state essential for the best inspiration. When it does not destroy the conditions of communication entirely, it opens the gate for the entrance of undesirable intelligences.

Edward Hulbert: Q. While at Brady Camp I sat for spirit pictures, and there came on the plate about fourteen spirit pictures besides my own portrait, and not one of the fourteen could I recognize. Will you please explain this and confer a great favor?

A. The opportunity for deception is so great in spirit-photography, and the genuine so rare, that it would not be well to draw conclusions, or theorize, until the facts were assured that these fourteen faces were really of spiritual origin. In that case, with many spirits in waiting, that unrecognized faces appeared would not be difficult to account for. When we consider the instantaneousness with which reflections fix themselves on the sensitive plate, giving not the slightest indication to the eye of their presence, the necessity of absolute test conditions, if the results are to have scientific value, becomes apparent.

J. C. Conner, Rose Hill: Q. During July and August four beside myself sat twice a week with the psychograph. Names of places and their location, which none of us knew, were given us with great exactness, and afterwards were verified by us. We were disappointed, however, in a spirit giving the name Phillip Dalmya, of Joppa, O., and another Emmet Bedlow, of Metz, France, now Germany; but on writing we could find no trace of them. The names, etc., were given with perfect ease and readiness. Where lies the trouble?

A. That the postmasters to whom this correspondent addressed letters of inquiry failed to know of the persons whose names were given is not final proof by any means. The perfectness and correctness of all other messages would lead to the conclusion that these must also be correct. There may be some blunder in the spelling, which I have found by experience, when once made difficult to correct, the expectancy—I know of no better word to express my meaning—barring a new version.

J. Steadman, Fort Angeles, Wash.: Q. (1) Is there any stipulation in the Constitution justifying Congressmen in fixing their own salaries?

(2) Should not the salaries of all officers be determined by the popular vote, as the people are the employers?

A. Sec. VI., of the Constitution of the United States, says: "The Senators and Representatives of Congress shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States." Of the President's salary it is said in

Art. II-7: "The President shall, at stated times, receive for his services a compensation, which shall neither be increased nor diminished during the period for which he shall be elected."

It would be impractical to fix the official salaries. This was left to be fixed by "law," and as Congress is the only law-making body for the United States, the right to fix the compensation of its officers must belong to it. The guarantee against corrupt legislation, in the frequency of elections, which is an imperfect method of referring judgment of official acts to the people. As to the Constitutional right, the highest courts have so decided—it is the plain interpretation of that instrument. If the people are discontented with the conduct of their officers, or their salaries, they can express themselves by electing officers who will execute their wishes.

### HARMONY.

"Tis not all sound in tune and time That makes this universe sublime, Although the sound must always be, When in accord—a Harmony."

Go watch the pebbles restlessly Roll on the beach washed by the sea; Go watch the leaves unfold, and nod Obedience to their mother sod, And kiss the summer sun, and see If there you find no harmony.

Go watch the morning sun arise Amid the clouds that paint the skies; Go feel the noontide sunlight warm; Or twilight's silent, soothing charm— Hear Nature's loving evening pray'r And note harmonic action there.

Go watch the twinkling stars, That peep through heaven's bars; Or watch the storm that sweeps across the sea;

Then watch the billows leap And plunge, and roll the deep; Then watch the calm, and feel the harmony.

Watch the pure white flakes of snow, The crystal frost and sleet, The freeze and thaw, the water flow In eddying retreat; Embrace the pure and bracing air— The Spirit of the Free— Behold the Soul of Nature there In perfect Harmony.

Go sense the potent voice of light— Nature's mate for patient night; Hear the whirr, in endless space, Of life—each atom in its place; Each form its time, its work to do; Each soul its form and motive true; Each spirit, clad in clay or free— There find a World of Harmony!

DR. T. WILKINS.

### Married.

Henry K. White, of Ann Arbor, and Eliza J. Freeman, of Jackson, were united in marriage at the residence of E. E. White in the city of Jackson, Mich., by Julia M. Walton, minister of the First Religious Spiritualist Society. A number of guests assembled to witness the ceremony, and bring their good wishes and wedding gifts to brighten the auspicious event. At the close of the ceremony, the groom requested the inspired minister to give an improvised poem on "A Golden Wedding." The response was speedy and effective, and as the invisible poet breathed through the vocal organs of the visible minister, many chords of finer, deeper feeling were stirred; and as the spiritual wedding service proceeded other marriages—not of the earth—were solemnized, as the souls of the guests were wedded in holy matrimony to the delineated splendors, joys and hopes of that lofty estate where the ties are of pure gold and without the base alloy of sensualism and selfish aims.

After the spiritual had been fed satisfactorily, the good host and hostess proceeded to cater to the temporal wants of man, and the guests did ample justice to the feast of good things and with as keen an appreciation as though the spirit had not been fed from the fruitage of a higher life.

JACKSON, MICH.

### A Spiritual Treat.

TO THE EDITOR:—I wish to say through the columns of your paper, that I have had a rare spiritual treat in a visit to the camp-meeting held at the beautiful farm of Brother Duak, near East Fairmount, Kansas. I arrived there Sunday, Sept. 20th, and as it was the first meeting of the kind I ever attended I was more than gratified at the pleasure afforded. I found there about 200 ardent Spiritualists, among whom were the gifted mediums, Mrs. Lull and Mrs. Hammond, of Topeka; also Mr. Search, of Kansas City, and Mr. Goodwin, of Liberal, Mo.; Professor A. W. Connett, of Blue Springs, Neb.; all of whom were the guests of Brother and Sister Duak. I was obliged to return home before the close of this spiritual feast, but you may rest assured I did it reluctantly, as I experienced many very gratifying tests from the mediums present, and right here wish to say that, only two months ago I was an investigator, but now feel like proclaiming to the world that I am a staunch believer in this beautiful philosophy of Spiritualism, and hope that the beautiful belief of spirit return will spread until it will yet convince all the world, when will be the true millennium. T. M. ROONEY.

MARCELINE, MO.

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## HARVEST-MOON FESTIVITIES.

Wigwam Co-workers, of Onset, Massachusetts.

The Wigwam Co-workers held their annual Harvest-Moon festivities Oct. 4, 5 and 6. Services opened at the wigwam on the morning of the 4th, with a full attendance. The meeting opened with a solo by Mr. Chas. W. Sullivan, followed by an invocation by the vice-president, Mrs. Amanda A. Cates, of Haverhill, Mass. Song by the congregation—"America."

Address by the president, Mrs. May C. Weston, who welcomed all in behalf of the Redmen, reviewing the work of the season, the success of the Wigwam as a medium for harmony and healing, and the many who have testified to the helpfulness gained by their presence in the healing meetings held each morning here.

Mrs. Weston went on to say: "Let each keep their own light burning, and by and by we will form an illumination that will be like a light set upon a hill that will be seen afar off. Be true to yourselves; have the note for your own eyes and you will not see the beam in others. No conquest is worthy the name of conquest that is not accomplished by severe trials; the great suffering time has come, prejudices and petty jealousies must be done away with. We must see to it that the temples within are pure and clean, for they are God's temples. The light shining in darkness, whether it be a tallow candle or an electric light, will be seen, for everyone can do some good. Let us hold to our highest ideal of truth, for God's illuminable light. We have now over two hundred members. I hope this society will always be a working society. With our donations, with substantial aid from many, and the good thoughts that are sent out to us, we will prosper. Graciously we acknowledge the loving care of the angels, and we will press on to a greater and better service for the coming year."

Remarks were made by Mrs. Cates, Mrs. S. Newcomb, of Pawtucket, the Indian (Mr. Goodspeed), Dr. Fuller, Mrs. Thompson, Mr. Lyon, Dr. Blagden and others. Dr. J. P. Greenleaf manifested through Mr. Chas. W. Sullivan, and spoke most feelingly and encouragingly to the workers and the mediums who voice the sentiments of their controls, and especially of the Red Men. Mr. Edwin Poole presided at the organ. At noon Mr. Marr, of 189 Tremont street, Boston, obtained a photograph of the interior of the wigwam and congregations.

The afternoon meeting opened with a solo by Mr. Sullivan, followed by an invocation by President Weston. "How Cheering the Thought" was sung by the congregation, led by Mr. Sullivan; tests by Mr. Goodspeed. Song, "Shall we meet beyond the river?" A greeting, Red Cloud, by Mrs. Cates; an impromptu poem by Mrs. Miller, of California; song "Missionary Hymn." An original poem by Mrs. Weston. Father Lyons described a vision given him at this time, and demonstrated it by forming a hollow square with two in the center, the whole surrounded by a circle chosen from the audience. King Phillip said a few words significant of the figure, and then all took their seats again. Dr. Brigham's favorite control, Winona, gave an explanation of the figure just formed, and spoke encouragingly to the Wigwam Co-workers. Goodspeed, through his medium, Mr. Proctor, of Providence, gave a few words of greeting; the medium gave a song from "Samson," his favorite colored control. A benediction from Indian Mary in Indian language. An Indian dance by Indian Mary and Mrs. Hughes in costume.

Remarks by Mr. Sullivan, followed by "Eagle, the Red Man," his favorite control. Mrs. Dick gave a brief address in poem. Mr. Young gave way to his control "Dutch Hans," who opened the gate, he said, for Powatah, a Sioux medicine man, who gave a cheery word and a blessing from his tribe. A poem from "White Swan" to her medium, Mrs. Weston, voiced by Mrs. Dick. A brief address from the vice-president, Mrs. Cates, Haverhill, Mass., whose sympathy and whose heart and hand are in the work of the wigwam. Dr. Fuller's controls were very interesting. "My Mother's Most Beautiful Hands," was sung with great feeling and pathos by Mr. Sullivan and Mr. Poole, both gentlemen having been called upon to part with their dear mothers during the past year. A benediction by Mrs. Weston closed the exercises of the day.

The use of the temple having been kindly offered the Wigwam Society by Mr. Whitmore, in the name of the Onset Bay Grove Association, a supper and dance were held there Saturday evening, the 5th. Many of the temple decorations that were used by Onset Bay Grove Association at their Harvest-Moon celebration a week previous, were left as used by them, but the platform decorations were mostly new, and some devices were added which were very beautiful and artistically arranged. The temple was decorated with Col. A. J. Dexter, Dr. C. E. Fuller and Dr. Alex. Proctor, under the supervision of Mrs. M. A. Weston. The supper committee consisted of Mrs. Amanda A. Cates, chairman; Mrs. Wyman, of Onset; Mrs. Lizzie Blodgett, of Haverhill; Mrs. S. A. Farnsworth, of Providence; Mrs. A. Wilcox, of Worcester, aids. The supper tables, which extended the length of the hall on one side, were very handsomely arranged, and a tempting feast was prepared; one hundred and fifty people did justice to the viands. Perfect order was maintained, and all were well served and made happy. The fancy tables at the other side of the hall were presided over by Mrs. Tripp, McCoy and Cates. Mrs. Minnie Proctor, of Providence, presided at the ticket table. The music was furnished by the orchestra, furnished music from 8 to 9 o'clock, also for the dancing which continued till 12 m. with Mr. Frank Whitwell prompter.

Sunday was a special October day; the air cool and invigorating, the green leaves of the oak looking, if possible, greener and more glossy in contrast with the rich red and golden shades of the maple and other foliage in its autumn tints, with the clear blue sky for a canopy, made a perfect autumn day.

A free literary and musical entertainment was held in the temple at 2 p. m. A great many assembled to enjoy the treat. The entertainment opened by an overture by Smith's orchestra of five pieces, followed by an invocation from Mrs. A. A. Cates, vice-president of the Wigwam Society of Co-workers.

Violoncello solo by Wm. Baylies, jr., accompanied by Mrs. Judge Graver; recitation by Miss Ella Worthing; a trio from the orchestra, recited by Mrs. Weston; violin solo by Mr. Copeland; Song of Peace, by Mr. C. W. Sullivan; flute, violin and piano trio; selection by the full band; piano solo, by Miss Gertrude Trobridge; recitation, Miss Rosabell Wentworth; an original poem by Mrs. Weston; song, "America," by the congregation.

Thus ended the second annual festivities of the Wigwam Society of Co-workers, which were heartily endorsed by all who attended, as being a good, harmonious time.

Mr. Tatlow, of England, who has been doing a good work here the past season, is now located at Falmouth, Mass., for the winter.

Adam Haven, of 528 Tremont street, Boston, a well-known and first-class test medium, has been very successful here this season as a healer, doing good work in her line, and giving good satisfaction.

AUGUST FRANCES TRIPP.

Onset, Mass.

### MISSION OF SPIRITUALISM.

#### And Some Reflections Thereon.

TO THE EDITOR:—A few days ago I received a letter from a Christian Spiritualist taking me to task for my article which appeared in THE PROGRESSIVE THINKER of August 17th. As it is somewhat in line with the ideas of Mr. S. Well, I would like, if I may, to air my opinions again.

In regard to the statement that it is the mission of Spiritualism to restore Christianity, I cannot see it that way. I believe the mission of Spiritualism is to aid man in his search for truth, teaching him to look for it in the great record which Nature has been writing throughout all time, the pages of which are lying all around us constantly inviting us to read and learn; to develop and unfold our spiritual nature; to teach us the truth in regard to this life and the future, that we may become better men and women. It teaches that there is no possibility of an escape from the consequences of evil thoughts and deeds. Our every act bears its own penalty of gold and lands the possession of which we have secured from our fellow-men, but of good thoughts and deeds. If we neglect our opportunities of doing good it is much as if we had done evil. Spiritualism brings joy and comfort to those who mourn for departed friends, proving to them that the death of the body is not the death of the spirit.

When we watch the flame of life burn low and finally vanish from the broken lamp, it is not annihilated, but on the other shore, has become a star, sending its rays backward along our path, ever guiding us onward and upward.

Why should Spiritualism attempt to restore Christianity more than any other system of religion? Why has no higher standard of morality than has the religion of Buddha, Zoroaster or Confucius, or even of the barbarous Aztecs. Its dogma of transubstantiation is paralleled in its religion, having a bread which the members eat at their religious ceremonies, calling it the flesh of Deity. They also practice the rite of baptism. The Aztecs had never heard of Christ until their land was invaded by the bloodthirsty and avaricious Christians under Cortez. Will some Christian explain the coincidence? Why should Spiritualists make common cause with the enemies of Christianity? Because they recognize in it a common enemy, one whose greatest desire is to throttle Spiritualism and Agnosticism. While it is true that in some of the churches in the large cities there is a liberal element, it does not control the church. The more liberal and tolerant church members are a very small minority, and have very little effect on the church as a whole.

In the country and small towns you will find bigotry and intolerance as rampant as it was three or four decades ago. Who is it that now and in the past have persecuted Spiritualists? Do Christians or Agnostics haunt our legislatures trying to secure the enactment of laws militating against Spiritualists—laws that restrict religious liberty and are intended as a preparatory step toward the union of Church and State? Ask our mediums who have suffered imprisonment for exercising their gifts, whether it is Christians or Agnostics that have caused their arrest. Who is it that writes anonymous letters to mediums threatening them with personal violence if they do not cease their work? It is some Christian, every time, whose soul is so warped and dwarfed by creed and dogma that it is almost nil. By what right do Christians demand such tender consideration from us in face of this?

Spiritualists, do not flatter yourselves that you have won the battle yet. You have had only a few skirmishes. The great struggle is yet to come. Do you think that the great swarm of priests in this country are going to make no effort to retain their "soft snappers"? If you do you are mistaken. There has been a movement all along the line of their forces in the last year, a closing-in movement as the numerous arrests of mediums of late show. We must be constantly on the alert to meet them at every point if we would win. If we are not we may be the vanquished instead of the victors. Because you have broken the fetters which bound you, do not think the battle is won. As long as one of the human family is in bondage from which we have escaped we must keep up the fight.

Spiritualists as well as Agnostics admire Ingersoll because he has had the courage and manhood to expose and condemn the fallacies of theology. He has made a valiant fight for freedom of thought, even at the cost to himself of a career, which from a worldly point of view, would have been far more brilliant than that which he has had. His wit and satire have been a two-edged sword which has sadly slashed the fabric of myth and fable on which Christianity is founded. It is the fight which such men as Voltaire, Thomas Paine and Ingersoll have waged which made the advent of modern Spiritualism possible. They have been the pioneers of mental liberty, who have cleared the ground of the rank growth of ignorance and superstition which priestcraft had so long fostered and now upon the cleared ground Spiritualism may build the temple of truth.

The idea of condemning Ingersoll because he does not teach Spiritualism is simply preposterous. No man who is not convinced of spirit return could teach it unless he were an unmitigated

hypocrite, and why should not those who consider Jesus a myth teach it? Could they do otherwise if they are honest? You, who desire it to be taught, produce proof that he did, if you have it. When you do this we will no longer consider him a mythical personage. It is facts, not fiction that we want. If you have them bring them forward. It might be politic to teach that he lived, but when I make a convert to Spiritualism I will do it by proving it to him—not by disguising truth so that he can scarce distinguish it from error in order that it may be more readily accepted. I would not have it said that "being crafty I caught you with guile," or, in other words, being a hypocrite, I caught you with false pretenses.

Truth needs no compromise with error. If Spiritualism is a fact it does not need to be propagated by hypocrisy or false pretenses, but can conquer the world on its own merits.

A. CRAMER.

### WAYSIDE JEWELS AND JINGLES.

The soul hath thousands of little arms,  
Like the tender vine  
Reaching out for love and sympathy.  
To deny them is to shut out the sun's  
Warm shine,  
Might as well cut off the vine.

Thousands of souls are obliged to wait  
Until they knock at heaven's gate  
Before they reach the food for which  
They may sigh,  
Confiding love and sympathy.

Sometimes we reach out into the soul's  
darkness,  
And our hands are filled with diamonds  
bright,  
Reflecting heaven's beautiful light.  
Then we see across the plains  
To where the heavenly land begins.

Progress hath to-day in her well-tended garden thousands of infant buds,  
Which in the near-by century will have  
expanded into grand and beautiful  
flowers. These ideas cursed to-day,  
which will be blessed within two decades.

"Society" is often very kind,  
And often it is very blind.  
When a man is up  
It will fill his cup  
With adoration;  
But when he is down,  
And a different ration,  
Doubtless owing to his station;  
But "society" isn't safe, even in its armor  
of steel.

For sometimes it, too, gets "under the  
wheel."  
And then the "poor devil"  
And "society" are on a level.

'Twas an American general who said,  
When bullets were whizzing by—  
"Trust in God, boys, and keep your powder  
dry."

Work-prayers will fill up more gaps  
Than word-prayers, or prayer-slaps.  
For commanding, arrogant prayers  
Go no higher than "upstairs,"  
Or to the limit of the wave sound,  
Beyond which "a blank" is found.  
When we go with our prayers  
Then the God of Nature hears.

One after another, our ideals doth appear  
Up in the soul's crystal sky so clear.

One after another we lay them all away  
To be re-clothed some future day.

Heaven's sun rays to a poor man's heart  
Are as if God's loving words  
Came over a bridge of silken cords  
To shine in every part,  
Quick as an out-shooting dart,  
Leaving no aching wound.  
Heaven's warm sun-rays  
Doth flower-clad all our days.

Is it not beautiful, grand,  
To suddenly cross the border of some  
flowery mead  
In soul-land,  
And as far as the eye can reach out,  
On and on, and round about,  
To note the works of the Father's hand,  
And on soul-perfume feed?

One by one, into life's great crucible  
Our crude experiences fall,  
And whether they be great or small  
They're heated like a fiery ball.  
The gold is clearly discernible,  
Until the gold is plainly discernible.  
Out of crude experience is collected  
Golden gems, the dross rejected.

### "SOCIETY."

"Society" has its little day  
Wherein it acts its little play,  
And then the play goes off the stage,  
To be repeated age after age.

In some other form  
Through life's sunshine and its storm.  
"Society" has its little day  
Wherein it acts its little play  
Of vengeance, jealousy and love,  
The lion, serpent, lamb and dove,  
Each and all takes a part  
To love and bless, or curse the heart,  
Until the curtain doth fall  
At the Master Workman's call.

GEO. SPAULDING GREEN, M. D.

Enosburgh Falls, Vt.

### SPIRITS TORMENT HIM.

An Ohio Farm Hand Whose Bed  
Is Lifted Into the Air by an  
Invisible Power.

Local Spiritualists and students of psychology are excited over a statement sworn to by Miss Rena Leonard, a young woman of Hamilton, Ohio. She declares that Jim Hilley, a farm hand who works for her father, nine miles west of this city is tormented by spirits. She and nine of her young men and women companions here say that a night or so ago they were in Hilley's bedroom out of curiosity, and saw a mattress with Hilley lying on it rise from the bed, lifted by an unseen power, and rest in mid-air.

The alleged spirit threw Hilley from his bed and will not allow him to sleep. He is 20 years old, and has worried so much about it that he is almost a living skeleton.

All through the hot season he has slept under blankets, tightly wrapped about him, through fear of the ghost.

"Angel Whisperings for the Searcher After Truth," by Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

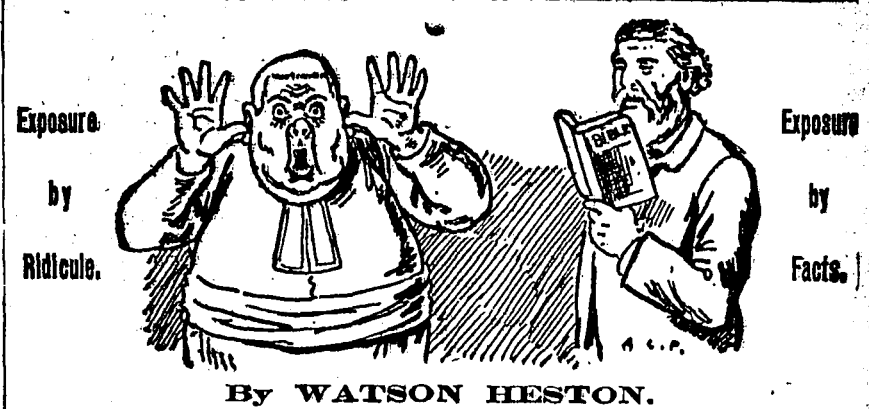
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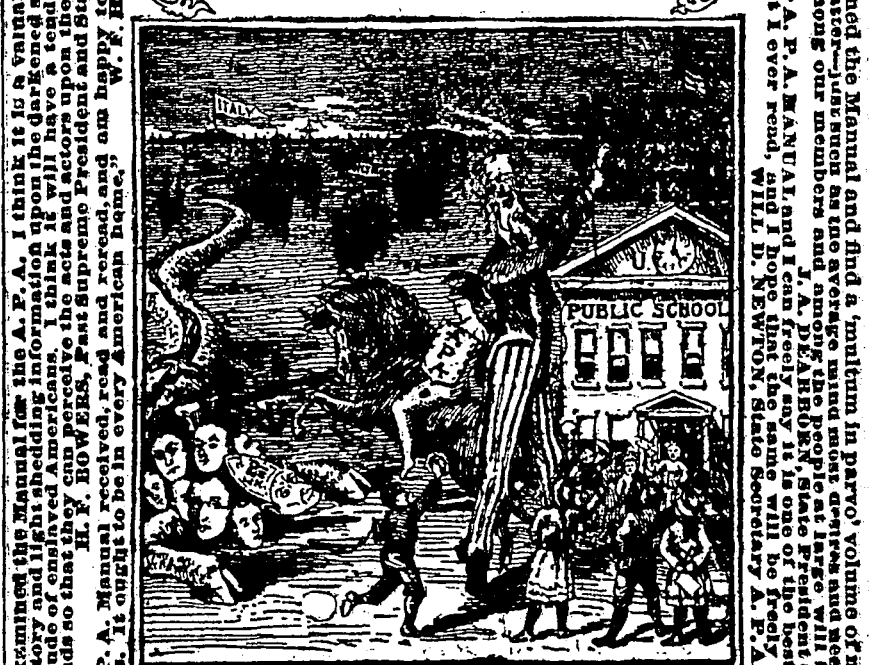
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VOL. 12

CHICAGO, OCT. 26, 1895.

NO. 329

## THE GOSPELS

As Given in Christ's Own Words.

Extraordinary Discovery of an Ancient Syriac Manuscript.

It Dates Back to the Time of the Savior.

MOST VALUABLE SACRED TREASURE UNEARTHED FOR MANY CENTURIES—BIBLICAL SCHOLARS AND THE RELIGIOUS WORLD STUDYING THIS REMARKABLE OLD PARCHMENT, WHICH IS IN MANY RESPECTS MORE VALUABLE THAN THE GREEK GOSPELS.

A manuscript of the Four Gospels in the native tongue of Jesus has at last been found—the greatest Biblical treasure that has been discovered in centuries.

This is probably the oldest authentic record of the doings and sayings of the Savior. It was written within fifty years of the death of the last of the Apostles—as near to the time of Christ as we to-day are to the time of Washington.

The Gospels of the Bible are from the Greek manuscripts. Christ, however, addressed the multitude and talked with His disciples in Syriac, the native tongue He learned at His mother's knee.

And here, for the first time, the Christian world has the history of the Savior told in the very words He used—the inflection, the spelling, the precise shades of meaning. Written in the native language of Palestine, this aged manuscript is more valuable than the Greek translations, which are the accepted Gospels of Christianity.

It is not strange, therefore, that students of the Bible, Greek and Syriac scholars and historians have turned with feverish excitement to this totally unexpected treasure of sacred history. But almost as remarkable as the discovery of the manuscript is the extraordinary story of how it was unearthed. The details of the visit of two English women to the lonely monastery of St. Catherine, on the summit of Mount Sinai, and the accident which revealed the Syriac Gospels are told below.

To return to the manuscript. Christ, as we know, was master of several languages, but it is certain that Syriac was the one He learned as an infant.

In moments of great mental excitement it was this language—Syriac—that leaped naturally to His lips, and when He cried out in anguish upon the cross He spoke in Syriac words—which our Greek Gospel has to translate, but which in this newly discovered Gospel stand in their proper place with no need of translation.

These Gospels give, for instance, an entirely new reading of the proper names. From this it appears that there was not such person as Judas Iscariot, but that he who betrayed his Master with a kiss was Judas Scariota, that Peter's name was Cepha, and that the correct name for the Mount of Olives was Beth Zaita.

### DOCTRINAL REVELATIONS.

But above and beyond such technical differences as these are the new and unexpected readings of the Gospels which this ancient manuscript discloses upon dogmatic questions of the first importance. Written, as is admitted, so near to the death of John, and couched in the language which was native in Palestine, this, the oldest of authentic records of His life and mission, must take its place in the very front among historical documents.

And right here it may be said that this ancient document, which has been found in the very place where Moses received the commandments, while it coincides with the translations of the Gospels accepted up to the present day, yet differs from it.

This difference is of itself regarded as proof of its originality and genuineness. In doctrinal matters there are differences that have already aroused the theologians. Thus is the entire question of the Immaculate Conception thrown open to controversy by this Syriac manuscript. Its readings on that question are unorthodox.

It is here distinctly stated that Jesus was the natural son of Joseph. The manuscript which has now been found is alone in this new reading. No other historical document of the kind makes any such assertion.

The exact words used are these: "Joseph (to whom was betrothed the Virgin Mary) begat Jesus, who is called Christ."

Here is a distinct affirmation that Joseph was the natural father of the Savior. This Syriac manuscript, the oldest authentic record of the Gospels, here makes a statement contained in none of the other and later documents.

### FOUND BY TWO WOMEN.

The story of the finding of this ancient manuscript by two women with a kodak, is one of the most marvelous in the history of Biblical literature. No where has it a counterpart.

In the remote and almost inaccessible monastery of St. Catherine, which the Emperor Justinian caused to be erected in the Sixth Century upon the site of some of the most astounding miracles, two Nineteenth-century women with a snap-shot camera ask for a look at the dusty documents with which the cellar is stored. The monks can scarcely believe their senses when they learn that

these two women made the hazardous journey across the desert on dromedaries to inspect their dusty tomes.

They are loath to disturb their parchments and papyrus in their sleep of centuries for two such casual tourists until the latter present credentials from the authorities of the Greek Church which call at once open the vaults, the hidden cells and the ancient chests. Then an almost endless array of parchments is unearthed for their inspection.

Ancient scrolls, leaves of parchments which no human eye had seen for a thousand years, and sheets of papyrus written over and rewritten over, are placed before them in the ancient library where the sunlight is hardly strong enough to enable them to take their photographs. With the latest productions of this nineteenth century era, kodaks, sensitive films and "develops," these two new women from Cambridge University worked hour by hour on Mount Sinai among parchments written during the first century.

### HAD BEEN WRITTEN OVER.

It was thus that they discovered the palimpsest of the Gospels. A palimpsest is an ancient parchment or other document whose original writing had been erased to make room for a later record. Generally a good deal of the original writing can be deciphered in such documents, many of which have been written over two or more times in this manner.

The Syriac Gospels which have now turned up had so been written over. In order to make use of the original sheets a second time some monk who attached little importance to the document erased with knife or pumice stone the first writing. He then wrote over it the lives of some of the saints. The Gospel writing was that which was underneath.

Upon a second journey made to the monastery by these two new women, one of them, Mrs. Lewis, armed herself with four bottles of a foul-smelling liquid, with which she washed the sacred leaves, thus as she claims, reviving the original writing in all its clearness.

### DISCOVERED BY ACCIDENT.

When the original snap-shot pictures of the document were taken the two women were unaware of the importance of their work. A professor of Oriental languages at Cambridge University, to whom they showed the developed photographs, read the Syriac writing and was much excited by his discovery.

Then the second expedition to Mount Sinai was organized, and the whole matter was kept a secret until the entire manuscript of the Gospels had been copied and translated. This manuscript is still at the monastery on Mount Sinai.

It is a significant fact that the celebrated Codex Sinaiticus, which is now in St. Petersburg, was found by the antiquarian Tischendorf in this very monastery in 1859. It contained 199 leaves of the Old Testament and 147 leaves of the New Testament, and is believed to have been written in the Fourth Century, being thus antedated by this later discovery.

### WHO MRS. LEWIS IS.

Mrs. Lewis, who in graphic language has related the facts concerning this extraordinary find, is the widow of Rev. Samuel Savage Lewis, Fellow and Librarian of Corpus Christi College, at Cambridge, England. With her twin sister, Mrs. James Y. Gibson, also of Cambridge, she made the lonely and hazardous journey through the desert.

In telling the tale of this remarkable journey, which must forever take its place in Biblical history, Mrs. Lewis, whose story of the finding of the codex has just been published, says:

"My sister and I resolved to carry out our long-cherished plan of visiting the scene of one of the most astonishing miracles recorded in Bible history—a miracle which has hitherto baffled the most determined opponents of the supernatural in history to explain away: the passage of the Israelites through the desert of Arabia, and the spot where a still more impressive event occurred, the secluded mountain top where the Delty first revealed Himself to mankind as a man who simply to the few chosen ones whom He had from time to time, consecrated to be the exponents of His will to their fellow-men.

"Our intentions soon became known to a few of our Cambridge friends, and we were almost overwhelmed by offers of kindly help and suggestions as to how our visit might be made useful. Mr. Rendel Harris, who visited the Convent of St. Catherine in 1889, and there made the happy discovery of the Apology of Aristides, not only insisted on teaching us photography, but lent us his own camera, and accepted with Christian resignation all the little injuries we did to it.

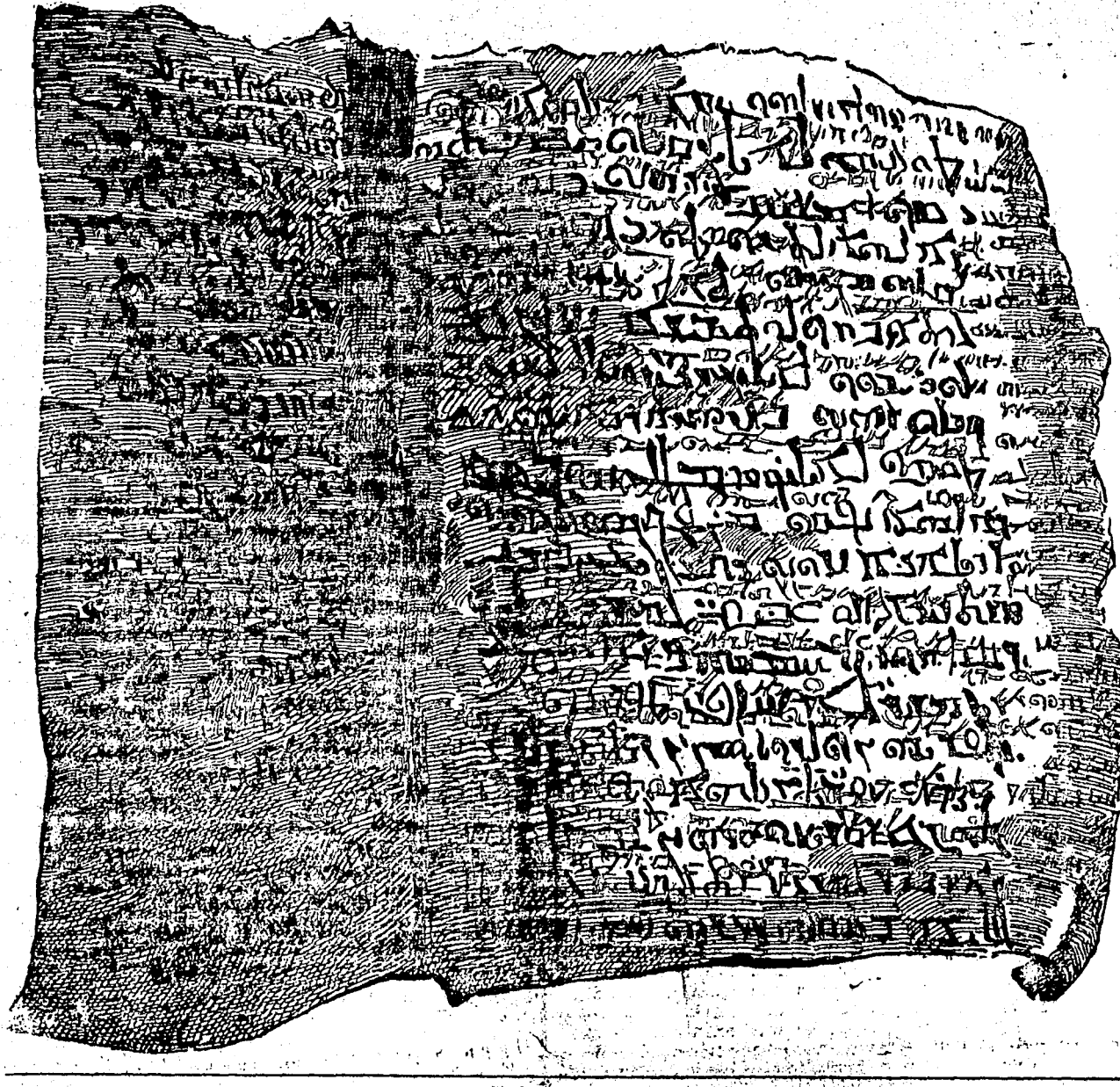
"As he reported the existence in the convent of some hitherto unpublished Syriac MSS. I began to study the grammar with the help of the accomplished young Syriac lecturer of Queen's College, while another equally enthusiastic scholar, Mr. F. C. Burkitt, was kind enough to teach me how to copy the ancient Estrangelo alphabet."

### THE JOURNEY TO EGYPT.

The two women journeyed alone to Egypt, armed only with their kodak and letters of introduction. At Cairo they sought the chief dignitaries of the Greek Church, who have pastoral care of the monks of St. Catherine's Convent. The Rev. Nasr Odeh, Bishop Blyth's Syrian missionary to the Calene Hebrews, took them through his schools and conducted them to the dwelling of the Patriarch. This gentleman was absent in Alexandria, but his Vicar, Ignatius, the Metropolitan of Libya, received the two ladies, who spoke with him in his native tongue.

The entire route which these two

Fac-Simile of a Parchment Page of the Syriac Gospels.



women pursued was rich with Biblical suggestion. Thus, on one of their morning walks, while waiting for their camels to overtake them, Mrs. Lewis says that they stopped, and "photographed a huge fallen boulder which Arab tradition declares to have been the first rock struck by Moses," and she adds: "We also photographed a hill which commands an extensive view on both sides just where there is a bend in this longest of wadies. Here it is supposed that Moses viewed the battle with the Amalekites for access to their springs, whilst Aaron and Hur held up their hands."

### FIRST VIEW OF THE CONVENT.

Mrs. Lewis thus describes their arrival at the convent:

"Next day we climbed the pass of Nug Hava on foot, followed by our dromedaries. Soon the peak of Ras Sufsafah burst on our view, and we stood on the great plain of El-Rahah, just before the mountain which burned with fire, where the voice of God was heard in thunder by the multitude beneath. At length the convent appeared in view, nestling in a narrow valley, surrounded by a walled garden, and overlooked on the one hand by the cliffs of Jebel Mousa, and on the other by a mountain named after two Greek saints, Galakteen and Episteme."

"While our tents were being pitched beside a well of delicious water, amid the cypresses, olives and flowering almond trees of the garden, we were received by the Hegumenos, or Prior, and by Galakteen, the Librarian, whose eyes sparkled with sincere pleasure when he read our letter to himself from Mr. Rendel Harris. 'The world is not so large, after all,' he exclaimed, 'when we can have real friends in such distant lands.'

"On Monday, February 8," says Mrs. Lewis, "we worked for seven hours in the library, beginning at 9 a. m. The manuscripts were very much scattered, some Greek ones being in the Show Library, and the Arabic partly there and partly in a little room halfway up a dark stair."

"The Syriac ones and those supposed to be the most ancient are partly in this little room and partly in a dark closet approached through a room almost as dark. There they repose in two closed boxes, and cannot be seen without a lighted candle. They have at different times been stored in the vaults beneath the convent for safety, when attacks were threatened from the Bedaween."

"They were there exposed to damp, and then allowed to dry without any care. It is a wonder that the strong parchment, and clearly-written letters have in so many cases withstood so many adverse influences."

### PHOTOGRAPHING THE GOSPELS.

"Galakteen gave us every facility for photographing. He spent hours holding books open for us, or deciphering pages of the Septuagint. The fact that the English should be so anxious for a correct version of the sacred writings as to have sheets of paper printed on purpose for scholars to collate them with all the extant manuscripts, filled the monks with a profound respect. The drawback to our comfort was a bitterly cold wind, the temperature in our tents at night being below zero, and as there was no glass in the library windows, we had some difficulty in keeping ourselves warm. This we could only do by a smart walk out of the narrow wady."

"We had by this time photographed 110 pages of the Syriac Codex, book 16, the same in which Mr. Rendel Harris

found the Apology of Aristides. We had also taken the whole of a Syriac palimpsest of 358 pages, into which no eyes but our own had for centuries looked. Its leaves were mostly all glued together, and the least force used to separate them made them crumble. Some half-dozen of them we held over the steam of a kettle."

"The writing beneath is red, partly Syriac and partly Greek. The upper writing of this palimpsest bears its own date, A. D. 998. It is all the lives of women saints. The under writing must be some centuries earlier. It is Syriac Gospels, and something in Greek, not yet deciphered. A Palestinian Aramaic manuscript, of which we photographed four pages, is the second example of its kind known to exist—that in the Vatican library having been hitherto considered unique."

### A RICH HAUL.

Packing up their kodak the two women prepared to return, having taken more than a thousand photographs, which they were later to develop, but of the importance of which they were as yet ignorant. On their way through the desert they encountered two Americans, Messrs. Morrow and Small, of Philadelphia, both of whom knew Mr. Rendel Harris."

Mrs. Lewis says that in passing through the Convent-House when she reached England was not a little nervous lest the officials should mistake her photographic rolls of the sacred documents for quills of tobacco, and let in a ray of light that would destroy them. Fortunately this did not occur, and "we landed our freight," says Mrs. Lewis, "in Cambridge undisturbed."

### AN ASTONISHING DISCOVERY.

The story of just how these Syriac Gospels, after more than a dozen centuries, came to be recognized and their incalculable historical value appreciated, is told as follows:

"It was one day in July that Mr. and Mrs. F. C. Burkitt were lunching with us. After all our guests had gone but they and Miss Mary Kingsley, my sister spread out her photographs on the piano for Mr. Burkitt to look at. She told him what the upper writing was, and that the under-writing was Syriac Gospels, which she hoped with his keen young eyes he might be able to decipher."

"He became at once intensely interested, and asked if she would intrust some dozen of the photographs to him for a few days. This was on Friday, and on the following Sunday morning she received a card from Mr. Burkitt to say that his husband was in a state of great excitement that he had written down a portion of the palimpsest the previous night (Friday) and had been to Prof. Bensley with it, and that they had discovered it to be a copy of the Cureton Syriac."

### TO START BACK TO SINAI.

It was resolved, after an inspection of the photographs by the antiquarians and scholars aware of their contents, that any accurate transcription of the long-lost Gospels could only be made from the document itself. Thus was another journey to Mount Sinai necessary.

The party which made this second journey to the convent included, in addition to Mrs. Lewis and her sister, Prof. Bensley, Mr. Rendel Harris and Mrs. Burkitt, as well as Mrs. Bensley and Mrs. Burkitt. The Archbishop of Cairo this time gave the ladies a letter to deliver to the monks, telling the latter that every facility should be accorded them in examining the manuscripts. The

convent was reached in due time, and Father Galakteen was surprised to see the ladies return.

"The next morning," says Mrs. Lewis, "Friday, Galakteen tottered into what was called the Archbishop's room, where the Syriac books were kept, and asked what we wished to see first. He replied, 'All the books which we photographed last year.'"

She then goes on to tell that the palimpsest and the Jerusalem Lectionary were both produced along with some other Syriac books from a cupboard.

"I at once asked Galakteen if he would let me have the Lectionary in my tent, as I wished to work on it myself, and if he would let me have the palimpsest to give employment to my friends. 'Just as you wish,' was the reply."

### ANOTHER DISCOVERY.

"While I was examining these treasures Mr. Rendel Harris held out another 'Jerusalem Lectionary,' dated four years later than the one I had discovered, i. e., in A. D. 1120, and which is thus the third one of its kind extant. I carried both, with the palimpsest, to our tents, and it may be imagined that the latter at once underwent a critical examination."

"Mr. Harris pronounced it to be by no means a difficult palimpsest, but the pages varied greatly in distinctness, and though even I could trace the words, being of their natural size, as I could not do in my photographs, there were many from which the actual link of the under-writing had faded, leaving only faint indications on the vellum from which words could be traced. Add to this that many of these words were covered by the dark upper-writing, which was happily of a different color, and that most of it had to be read between the lines, and my readers may appreciate the difficulty of the task which was to be undertaken."

"However, after much discussion, the three scholars agreed to the following division of labor: Mr. Rendel Harris to read the first hundred and four pages, Mr. Burkitt the second hundred or more (these included thirty which he had already copied from my photographs) and Prof. Bensley the remainder, together with revising as much of the others' work as possible."

"The Gospels were already known to stop after page 320, as the rest of the palimpsest writing treats of other subjects, partly Syriac and partly Greek."

But Mrs. Lewis had still another scheme in mind. She appears to have been a progressive woman in all respects, for her scheme was so audacious that some of the party feared it might shock the holy men of the monastery."

It appears that before leaving England on this trip, Mrs. Lewis had inquired at the British Museum as to the methods of reviving faded manuscripts, and got a recipe from one of the curators. She had then provided herself with four bottles of foul-smelling liquid guaranteed to revive any manuscript in a revivable condition, and with this she proposed to "touch up" the sacred Gospels. Its smell was so strong that she had provided herself with a respirator to protect her from the fumes."

"For ten days I had to restrain my impatience about using this," says Mrs. Lewis, but on the eleventh I happened to open a large volume of Mar Isaac's discourses, which I had known on my former visit, and which contained many pages so faded as to be quite illegible. I asked Galakteen to let me restore one of these, with the result that it came up a brilliant hue of dark green, and he

was so astonished that he asked me to paint up the whole volume, then to try my 'scent bottle,' as it was called, on other hoary documents."

### "TOUCHED UP" THE GOSPELS.

"How triumphant I felt when he gave me permission to touch up the palimpsest, though only in places where it could not be read otherwise. Prof. Bensley at first disapproved of the proceeding, but as both his fellow-workers gave my brush the warmest of welcomes, he was induced, after a few days, to ask for it himself, and many a blank margin thus became covered with very distinct writing."

Considering the incalculable value of these parchments, their great age and sacred character, it is no wonder Prof. Bensley objected to Mr. Lewis' proposition to "touch up" the palimpsest with her patent manuscript-reviver, whose effect on these ancient leaves could not even be conjectured. But certain it is that for a time at least the foul-smelling liquid brought out the indistinct Syriac characters, and that the scholars working on the find made a thorough and complete transcript of the whole."

After the work was done the monks took the old documents back into their monastery, where they were stored away with hundreds of others, most of which have not seen the light for centuries. The Cambridge party then took their departure with their precious translation.

### DOWIE'S GOD.

He Can't Cure Cancer.

Hence Is Inferior to Some Puny Mortals.

MILES MENANDER DAWSON GIVES A GRAPHIC PICTURE OF HIS EFFORTS OVER TWO CASES.

Recently, in different parts of the country, and under different auspices, faith cures have been announced. Thousands of the people have visited the apostles and hundreds have claimed to have been healed.

In New York City, by St. Anne's, a sacred relic, this modern miracle is supposed to have been performed, under the direction of the priests of the Catholic Church. In Texas, a roaming enthusiast, with a singular resemblance in the face to the idealized picture of Jesus, has been the center of a propaganda which has reached thousands. He needs but to consent to be proclaimed the Messiah, so firmly convinced are his followers of the reality of the cures by the power of faith. In this lies the danger to investigators. If their preconceptions concerning revealed religion, which connect remarkable happenings with special power bestowed by the direct act of God, are aroused, their judgment becomes nearly valueless, although their testimony to what actually occurred may still be trustworthy. In Chicago, since during the World's Fair, the ministrations of the Rev. Dr. Dowie have been continuing from day to day. This man has certainly obtained a marvelous hold upon some very hard-headed men. For instance, that determined, sham-hating Scotchman who followed relentlessly a hypocritical Presbyterian minister across the continent until he at last entrapped him in the arms of his mistress, has long been one of the converts of the faith-healer, and, perhaps, his most active adjunct. But, like so many others who are hard-headed about other things, he may be a little blind on the religious side, notwithstanding; and he certainly is more than a little enthusiastic. But that there is something to investigate is clear from the fact that more than one hundred reputable persons appeared in a Chicago court the other day and swore to the fact of their own cure from diseases ranging from what you please to cancer.

Had it been possible for me to do so, when I was in Chicago, and was there secretary of the American Psychical Society, I should certainly have undertaken a thorough, dispassionate, persistent investigation of these phenomena. As it was, I did not do so; perhaps I did the next best thing; for I never attended a meeting. Consequently I have no prejudices derived from a liking or dislike for the man to interfere with a fair statement of those things which actually came under my notice. By some good fortune these were cases of cancer.

The first was a lady whose sister lived immediately across the street from my home. The poor woman had been suffering for a long time from a wasting disease which had brought her to her bed the autumn before. Dr. Byford, one of the leading regular physicians of Chicago, had at last been called in, and, after an exhaustive examination, pronounced the disease cancer of the uterus. It was already far advanced. The patient was very thin and emaciated and was unable to retain food. She was in the most intense agony, and especially so when compelled to make the least motion of the body. Naturally there was no hope, and the physician said so plainly.

The lady belonged to a very devout Methodist family, originally of Quaker extraction, people of a very spiritual bent. It was second nature for them in such an extremity to turn to the Lord, an ever-present helper in time of need. Dr. Dowie's meetings were but a few miles away. Some of them attended the meetings and were so impressed that they urged the lady to go to the preacher's house, which has for a long time been a hospital. She consented, and was carried there as tenderly as

possible. That night the preacher prayed over her. The next morning her sister went down to bring a little food to the patient, feeling that she could see the preacher bade her bring the patient down. When she returned to the patient, with this remarkable message, she met with the response: "I was just thinking that I might as well go down to breakfast." She did so, and, for that hour climbed two flights of stairs up and down, three times a day to get her meals, without pain or inconvenience. Indeed, she and pain seemed sudden to become strangers. As might be expected, when her appetite returned, her digestion improved, she gained in flesh, increasing more than fifteen pounds, I believe. The joy of her devoted mother, tottering toward eighty, may better be imagined than described.

She had a long respite from pain, during which it was of course a cardinal point of her creed that she was wholly healed. But, some months later, she chanced to be visiting at her sister's across the street from my home, when the terrible pain again set in. I am, of course, unable to attest her psychological conditions, but she avowed that until the pain compelled her to recognize its presence, she had never faltered in her confidence in the cure, nor did she then falter in her confidence in the power of God to heal. This is also indicated in the fact that she sent, not for a doctor, but for a clergyman.

Dr. Dowie does not attend such calls, but a clergyman from near her home came to her. My wife was present when he prayed over her and laid his hands upon her. Mrs. Dawson knows something of hypnosis through our investigations and study, and was struck by the fact that he looked fixedly into her eyes while he prayed, and made passes. The patient lay in a quiet sleep, followed by several days of comparative freedom from pain. Later, she was again taken to Dr. Dowie, who dismissed her with the remark that her cure was hopeless so long as such "worldly women" as her mother and sister were about her. The poor creature then sought her home to die.

Another lady, the sister of a clergyman's wife, who lived next door to our home, was drawn from an Eastern city by the news of the first lady's recovery. She was afflicted with a cancer of the breast which had been operated on several times and was now pronounced to be beyond surgical aid. The region under the arm was also affected and the wound was suppurating. Only by the use of opiates would the pain be kept at an endurable point. This lady was also of a very devout family. She had for many years made her home with my neighbor, who is one of the most eminent and saintly men of his denomination, famous throughout the nation for his unblemished Christian character and for his intellectual acumen and balance as well. The lady went to Dr. Dowie's home, confident that she would be relieved. She did not hesitate, at his command, to throw away her opiates, and she really considered that her pain was lessened. But the suppuration continued unabated and, after a stay of several weeks, the awful could not be longer disguised that the disease was making rapid progress. And then her broken-hearted husband hurried to the West and bore her home to spend her last hours. She had passed away before the first lady died.

These two cases certainly do not indicate the interposition of omnipotent power, which is claimed for the faith-cure; but they do indicate the operation of some remarkable influence which might be profitably studied. Possibly the occurrence of similar phenomena under the ministrations of Christian Scientists, who are very different from faith-healers, and of spiritual leaders, may indicate that the same principle underlies all the phenomena. But, in any case, a cure which is substantial enough to afford the measure of relief which these two unfortunates experienced, is not a thing to be despised.

MILES MENANDER DAWSON.

New York.

The hops used in the manufacture of malt liquors are the flowers of the plant botanically designated as humulus lupulus.

After the Civil War, a flowering plant called the "Japanese clover" sprang up all over the South. Its origin is unknown.

Most perfumes, even those most strikingly characteristic, are now obtained synthetically in the laboratory of the chemist.

Some flowers, like those of the yeast plant or of the common mould, produce seeds in a few hours after blossoming.

The common lotus was the most sacred flower of the Egyptians. Its representation is everywhere found on their monuments. The name of the "century plant" is misleading. It blooms, not once in a century, but once in ten years, then dies. The flowers of many trees, like the oak, elm, and hickory, are so inconspicuous that they are popularly supposed to be altogether lacking.

Pure white geraniums, looking as though they were made of almost transparent wax, are grown by English florists.

The pollen of figs is in grains so small that many kinds are no more than a thousandth of a millimeter in diameter.

The stems of the common barberry will draw back when touched as though unpleasantly affected by the sensation.

The orchids are true parasites, growing on other plants and drawing their substance from them and from the air.



# "THE PRINCESS AIMEE."

A STORY OF INDIA.

BY CARLYLE PETERSILEA.

## CHAPTER V.

### THE RAJAH IN DISTRESS.

Alice had recovered, somewhat; but Aimee was yet insensible. As soon as Aimee was fully restored her father came to ask what had caused her sudden illness, and when she told him he attributed it to her fancy, and bade Alice to say no more about it, as he did not want the other servants to get in a panic.

Not many days thereafter, as the Rajah, himself, reclined upon a couch within his sumptuous apartments, smoking his hookah musingly, indulging in day-dreams, the curtains all being drawn to exclude the light, he had also commanded that he should not be disturbed, and that no one should enter his room, and the curtains, which hung over the entrance to the room, were being violently shaken.

"Who is there?" he asked, angrily, annoyed that his orders should have been disregarded.

There was no answer, and he again composed himself, thinking his eyes had deceived him—perhaps he had been smoking too long; he threw down the stem of his pipe and closed his eyes as though to sleep, but soon his eyes were wide open. Surely someone was standing near him. He started up, and stood face to face with none other than the entombed Edward. The features of the apparition were ghastly, the horrible, angry, and expressed the most direful rage. The eyes were glaring, lurid, like balls of fire, and fiercely flashing light was playing all about him; his arm was raised as though to strike his enemy dead; sword-like flashes of fire were darting madly from the clenched fist.

The horrible spell was too much for the Rajah, and he fell senseless to the floor, striking his temple, as he did so, against some hard object, which caused the blood to gush forth, and in this condition he was found some time afterward; and it was many days before he was fully restored.

As soon as he felt equal for an interview, he sent for the yogin, and they held a long conference together. The Rajah related to the yogin all that had transpired, and also the appearance of the soldier to his daughter.

"Can it be possible," asked the Rajah of the yogin, "that some of my vassals have tampered with the grave—the sarcophagus has been rifled of its contents—and the young man restored to life?"

"Nay! Nay!" replied the yogin. "It was not his body which you saw, but his astral. Yea! it was himself which you saw, but not his mortal body; and he is capable of doing harm now as he was before you entombed him. Think not that if you confine the body you can thus confine the soul or even the astral body; they are yet both free to work you harm."

"And is there no way in which I can protect myself and my daughter from his evil presence? Must we be tortured by this foul English soldier?"

"E'en so," said the yogin, "unless you can make your peace with him."

"Do you expect me to be friends with this mortal enemy?"

"Unless you prefer that he should become your immortal enemy. You can, and may, slay the body, but your enemy you cannot slay; and I fear that, unless you make your peace with him, he will do you and yours much harm; but if it please you, I will summon my powerful spirit, and he will be able to bring you face to face with your enemy, and then it shall be made known to you by what power he works you harm."

Whereupon the yogin earnestly desired his familiar spirit to come to him; and the powerful spirit desired that I, as a much interested party, should also be present.

As soon as the powerful spirit had entered into the yogin, the magician made passes over the head and face of the Rajah, at the same time commanding the presence of the soldier, who now suddenly stood in our midst; and the spirit of the soldier and the Rajah stood face to face. The Rajah, with an angry frown, pointed to his wounded temple.

"Look at your work!" he said. "You Christian dog! Is it not enough that you try to steal my daughter, and my gold and jewels, without forcing your cursed astral spirit upon us, thus to wound and torture us?"

The soldier stood, darting his blazing shafts of anger at the Rajah.

"Release my body from yonder tomb!" he thundered, "or I will cause such horrors to fall upon you and yours that the Christian's hell would be a paradise compared to them!"

"Do you worst, then," said the Rajah, with firm set lips. "I will not release you, but instead, I will keep your body entombed until the spirit is separated entirely from it—yea, and then it shall be taken from the grave and buried—yea, I will cause every bone in it to be broken first, and then it shall be pounded into a mass of jelly! You dog of a foul race!"

The soldier stamped and thundered in rage—aye, raged worse than any wild beast, and forked lightning played around him and darted toward the Rajah, entering his spirit and his body at various points, which caused him to writhe in agony.

"And I will enter the body of some one of your slaves," cried the soldier, "and I will make a devil of that one, and through that one and others whom I may be able to influence, I will heap such miseries upon you, and your daughter of weak virtue—a vile offspring of a vile parent—that you shall cry out worse than Dives, for a drop of water to cool your parched soul."

"Hold!" cried the powerful spirit. "Peace—and war no more. You are both simply casting your souls into hell. Wrong can never be righted by corresponding wrong. One or the other must forgive, and the one who gives first will have the pleasure of leading the other into heaven, or a heavenly state of happiness. Your souls are immortal.

Will you go on warring throughout eternity, and thereby plunging yourselves deeper and deeper into hell, or will you gradually grow into most hideous monsters. Look below you, and observe," saying which he waved his hands and an obscuring mist slowly parted. We all looked into the space thus exposed to our view, and, oh! what a horrible sight was presented to us. Friends, it really was a hell of fiery, darting flames. I cannot say that brimstone entered into its composition, but the flames were the darting anger, the hot, fiery passions, the scathing revenge of passionate, revengeful, warring spirits who had cast themselves into the hells within their own souls; and as thoughts are objects in Spirit-life, there really were the clashing of sharp, bright swords—there really were the flames of burning anger; and many were wallowing like beasts in slimy filth—the filth of ungoverned passions.

The young soldier's eyes were riveted on this awful scene, and as he looked his own features took on a hellish expression.

"Yes!" he cried, stamping with rage, "I would be willing to exist eternally in such a hell if I could but drag his soul there, and torture him forever!" and again bright, clashing swords of fire darted from him, and striking the spirit of the Rajah, caused him to writhe in torment.

"Will you both go down into the flaming, fiery pit?" sternly questioned the powerful spirit. "Will one of you be first to wrong the other?"

"He committed the first wrong toward me," answered the Rajah. "He would have robbed me of my gold and jewels, also of my innocent daughter, whom he would have deserted in a strange land and left to a fate most horrible."

"In order to stop him from doing these things you have entombed his body and left his spirit and soul free to commit more horrible crimes still. Passion and greed were his first offences, but now you have incited his soul to revenge most horrible, without cooling his passions or conquering his greediness. You have incited and added to his hellish passions. Rajah, you are the elder man, and should teach the younger—draw his soul upward toward heaven, and not downward into hell. You should set the example of forgiveness by being the first to forgive. Forgive this young man, and set his body free. Your daughter's eyes are now opened. The danger to her is past."

The Rajah's features softened. He really was not a bad man.

"And you," continued the powerful spirit, turning to the soldier, "if he sets you free, will you have done with revenge, and leave him and his in peace?"

"I will promise nothing," said the young man, with a fierce scowl and set teeth.

"Rajah," said the powerful spirit, "release the young man's body, we pray you; for, as we have shown you, you are in danger of everlasting hell-fire, together with the torments of the damned."

The Rajah drew a long sigh, as he thought.

"If I let this young man's body remain within the tomb for one year, he will not cease troubling me for that length of time, and one cannot tell what awful things he may be able to accomplish; and yet, if I release him, I greatly fear he will work me much harm. If I cause him to be re-entombed, and then imprison him, as a felon, my daughter or my vassals may visit, and at length, release him."

The powerful spirit, being able to read all his thoughts, here interposed:

"Rajah," he said, "pardon this young soldier, and let him return to his post, as his duty."

"And that duty is to help keep India in subjection to the English crown. O! hateful thought—and this soldier a fair specimen of his race."

"But love will yet conquer hate," said the powerful spirit.

"But you cannot expect that I will love this vile soldier!"

"Love is the fulfilling of the law," answered the spirit. "Release this soldier, to-morrow. Give him your hand in forgiveness and restore him to liberty."

"Very well," said the Rajah. "I will do as you say, and we will all meet again to-morrow at his tomb."

The powerful spirit invited me to be present, and I gladly consented, for I was anxious to observe all that might take place, also to make myself acquainted with all natural laws which I did not comprehend. The morrow to me, as a Spiritualist, was to inspect the spiritual realm and act somewhat more rapidly than do those in the mortal world.

"Thankful I was to be rid of such a cloy as a material body. How sweet and delightful to dwell within this refined, ethereal atmosphere, with a body as light and airy as gossamer wings; to wish and will, and go when and where one pleased; yet, one could put one's self within a hell and associate with devils, if one's loves and desires were in that direction; but, thank God, mine were not. I could not sympathize with this soldier in his desire to hold on to his mortal body. One would have thought that curiosity alone would have prompted him to make the most of his opportunity to inspect this spiritual realm in which he found himself—cover some of its laws, drink in a portion of its beauty, and enjoy, to the utmost, his heavenly freedom from the clogging cares of earth and coarse materiality; but such was not his nature. Heaven had no charms for him. Beauty and freedom did not attract him. His soul dwelt within rude savagery. The lust of the flesh, the greed of gold, together with revengeful, warring strife—this made up the sum total of his present life. He would not allow his mind to rise up out of these purgatorial fires, and consequently, he must dwell within them until all the dross within him was consumed, and the evil burned out of him; but many, many years must transpire before his nature could be thus purified. It had been noised about the pal-

ace that the Rajah had seen strange sight—that he had even received blows from an invisible source, and Alicia had brought the news to Aimee, "and to-morrow," said Alicia, "they propose to meet at the tomb of the buried soldier."

"Ah!" exclaimed Aimee, "that means but one thing—but who do you mean by all?"

"The Rajah, the old magician, two men with spades, and old Hagar. You well know, Aimee, that she goes but for one purpose, and that is, to take off the winding sheet, wash and anoint the body, remove the wax, breathe into the nostrils and slap the chest; this brings back to life once more the torpid body of the one that was buried."

"I know—I know," said Aimee with a look of disgust. "I hope that when I am buried, I shall never live again. I should feel of fright at the very thought of ever having been entombed."

"I think you have nothing to fear on that score," said Alicia; "but, of course, you will not care to see your former lover."

"May mine eyes never look upon his accursed face again," said Aimee, with flashing eyes; "and when once he is released, I will cause him to be captured and beaten with thongs. How dare he think of me with evil thoughts! And I—O! how foolish of me, that I ever thought of an Englishman—the vile usurper!" she said, with a stamp of her little foot. "How could I ever have been such a child?"

"Ah!" exclaimed Alicia, "you are but very little more than a child."

"But child I am, now, no longer. My foolish love has opened mine eyes, and I am now a woman."

And really, she looked it, as she drew herself up haughtily. Yes, a great change had passed over Aimee. She looked larger and older than when first saw her in the garden. Experience had developed her wonderfully in a very short time. Truly, it is not years, always that bring the soul up into greater heights of knowledge; but this was a crisis in Aimee's life—a turning-point either for good or bad, and I ardently hoped that it might be for good.

The morrow came, as all morrows do, and the disinterment commenced. It is needless to dwell upon it. The insensible body of the soldier was taken to a private room in the palace, and left with the old woman and the magician; once more his body was washed, the red wax removed from the aperture of the new diocese of Springfield, and Quincy, in 1876. If the home-society he has used his gifts as a thinker and writer in such a way as to be helpful to superintendents and other workers. Nothing is more congenial to him than to go into an unoccupied State, among strangers, make them friends of the cause and plant the home society among them, well officered and equipped for work. He has done it in New York, Colorado, Michigan, Arkansas, and many other States. His ambition is to plant the standard of his society in every State of the Union, and if possible, in every part of the American continent.

THE VAN ARSDALE METHOD.

The careful study of what is now properly known as the "Van Arsdaile method," (which means simply local, State, national, and international societies for the placement and supervision of homeless children in family homes), the information obtained and applied and the work done have enabled Dr. Gregg to reach the following conclusions, which the public may be interested in knowing in order to understand the magnitude of the subject, and to realize their duty as citizens.

1. The homeless child of nondefective, placeable homeless children in the United States is not less than 100,000, unequally distributed, but living largely in the cities, which means one such child to every 700 of our population.

2. The number of families desiring them is about the same; and also unequally distributed, but residing largely in the country, mostly in the west, while there is a preponderance of homeless children in the east.

3. Applications everywhere are in excess of child supply. At the home office, 234 La Salle street, in August and September, almost 500 were received in forty days, or at the rate of twelve per day, representing thirty-one States of the union and two British provinces.

4. All the "placing" agencies in the United States combined are doing only 20 per cent. of the work that ought to be done, the State of New York alone having 30,000 children that should be in family homes rather than in orphanages or otherwise. The number in Illinois is not less than 15,000, it is believed.

5. The spectacle is presented of at least 80,000 desirable children crying for homes in good families and 80,000 families yearning for them, but in vain. If the agencies necessary to do this work—to place 80,000 children in homes—were at hand it would cost \$1,600,000, or \$20 per capita, but the money would be wisely expended.

6. The problem is a plain one and the remedy is co-operation, not only of societies and agencies, but of States and cities, so that applications for children may quickly go by transfer where they may be speedily filled. If Chicago has a redundancy of homes and New York has a redundancy of children, then they must supplement each other and all the large cities of the country must form practically a "clearing-house" in this branch of charity work, and thus adjusting offices and agencies in such a way

## HUMANITARIANISM.

The Grandest of All Isms.

A Divine Lesson in Good Works for Spiritualists to Consider.

WHAT DO YOU LIVE FOR, IF NOT TO DO GOOD? WILL SPIRITUALISTS EVER LEARN, AS A MASS, THAT SPIRITUALISM WITHOUT HUMANITARIANISM IS WORTHLESS AS A RELIGION?

Good Spiritualists will be glad to learn of another humanitarian enterprise, which has become more than local in its field of beneficent effort.

Few persons who have not interested themselves actively in the subject realize the magnitude to which the work of finding homes for friendless children has grown. Chicago, as in most other things, leads in this class of work, the home office being at 234 La Salle street. Seven years ago Rev. Dr. Frank M. Gregg, becoming the assistant of the late Rev. M. V. B. Van Arsdaile, began the study of sociology in its relation to homeless and neglected children. The basis of his inquiry was the work of the American Educational Aid Association, which Mr. Van Arsdaile had a few years before founded, but without any effort to formulate its practice. Mr. Van Arsdaile's specialty was placing out children. He was happy in doing it. He was now in print. Few of his words are now in print. He was called to do a practical work and his first act, in 1883, was the acceptance and placement of a homeless child in a family home near El Paso, Ill. His last act of importance, May, 1894, a few days before his death, was similar; and it was the last one of more than 4,000 placed in eleven years, directly or indirectly, by him, closing his life-work. Apart from this he was always an inspiration to others, and he taught them not only principles so much as practice, such as he had learned by experience. Always cheerful and enthusiastic, he communicated his spirit to others, and they, like him, without extensive knowledge of the principles of "placing out," began the work, here or there, in other States; and, as a rule, achieved success.

In the meantime the practice began to appear in formulas as the lex scripta of a great system, of which, as to its discovery or development, Chicago has reason to be proud, for there is nothing like it elsewhere; there is no other plan or method of child-placing comparable to it, which an award at the World's Fair attests.

DR. GREGG AND HIS WORK.

Rev. Frank M. Gregg, D. D., general manager of the International Children's Home Society, born and reared in Virginia, graduated from an eastern college, and has been honored by his alma mater with three degrees. He was rector for many years of the most important parish of the Episcopal church in Illinois outside of Chicago. His most conspicuous work in the ministry was done in connection with the creation of the new diocese of Springfield and Quincy, in 1876. If the home-society he has used his gifts as a thinker and writer in such a way as to be helpful to superintendents and other workers. Nothing is more congenial to him than to go into an unoccupied State, among strangers, make them friends of the cause and plant the home society among them, well officered and equipped for work. He has done it in New York, Colorado, Michigan, Arkansas, and many other States. His ambition is to plant the standard of his society in every State of the Union, and if possible, in every part of the American continent.

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that the cry of every homeless child or childless home shall be heard and immediately answered, no matter how far away. Railroads are friendly to this work, and, at reasonable rates, will carry homeless children in "car-load lots" or one by one to any part of the United States.

FINDING HOMES.

People naturally look far away for children to adopt. The oft-told story that the doctor or a ministering angel brought the baby into the household expresses a principle which underlies the "placing out" system and greatly to its advantage. As children cannot be placed in the neighborhood where born, as a rule, it is well that families desiring them for adoption are disposed to look for them far away.

Home finding, which has been hitherto neglected, must go hand in hand with child finding. This means a diligent search in all the cities and towns, and through all the rural districts for both homes and children. It means literature and public addresses wherever people will read or listen. It means the awakening of every pastor, Sunday-school superintendent or other officer in the church to a sense of the importance of this work, and of all societies and agencies whose work is to any extent humanitarian. It means inquiry into all poorhouses and other institutions in which children are inmates, and the discovery of every good family home in which a child might be placed. And after this it means the proper supervision of every child placed until of legal age, which can be done only by supervisory boards appointed in neighborhoods where children are placed and who will quickly report any case of neglect or abuse. This is of the greatest importance, and especially as to that class of children liable and likely to have an uneasy life in consequence of their own frailties or bad habits, or in consequence of the unworthiness of the families in which they are placed.

8. The problem is one of equalization, the crossing of county lines, of State lines, the co-operation of all agencies, the employment of all the railroads in order to effect the permanent settlement in family homes of all the nondefective, placeable homeless children of the United States every year by a system inter-municipal, inter-denominational, inter-State, international.

9. It is believed there are liberal, philanthropic men and women in every State and city who will cheerfully lend a hand in an endeavor to promote this plan of child and home help, which means speedy work, mutual aid, the greatest freedom in the placement of children in States far and near, and effective supervision where placed in recognition of the natural right of the child to go where it can find the best home, which means the "right of life, liberty and the pursuit of happiness," with new environments in a new home and, if necessary, with a new name.

CHICAGO SHOULD LEAD.

Chicago, which has given birth to the Home Society Van Arsdaile method, has the opportunity to lead in a movement in aid of the 100,000 nondefective, placeable homeless children of the United States. Her philanthropic men and women ought to be the first to see clearly this great problem and to ask all the best people of the land to join them in this proposed child charities' union. It is believed that other cities would not be slow to respond favorably to this call for co-operation in a matter so philanthropic, so reasonable and so necessary to "diminish the growth of the dangerous classes," and at the same time to elevate many children, the victims of poverty, misfortune and homelessness, to higher American citizenship.

Dr. Gregg speaks with great candor and knowledge of the subject and situation. His work of society extension has been done personally in more than half of the States of the Union, while his "aid" has been heard in New York City, Buffalo, Syracuse, Cleveland, St. Paul, Pittsburgh, Detroit, St. Paul, Denver, St. Louis, Louisville, Wheeling, Little Rock, Nashville, and many other places. He reports a uniform disposition to give attention to the cause presented and a widespread readiness to unite for its advancement. There is nothing wanting but a well-directed, energetic effort to accomplish all that is proposed in this statement.

A conspicuous personality in this relation is the president of the international society, John C. Ferriss, of Nashville, Tenn., who in his office of county judge has placed 2,500 children in family homes in thirty States within the last twenty years.

The Chicago Chronicle is doing an excellent work in bringing these humanitarian enterprises to the attention of the public, as in the preceding account of the labors of Dr. Gregg, Rev. Van Arsdaile, and other leaders in the good work. All must agree that such efforts merit unstinted praise and hearty co-operation. Whether such enterprises are conducted by titled churchmen or laymen, orthodox or liberal, the work is good; it is nobly humanitarian, and worthy of all acceptance and imitation by all lovers of humanity.

Again, as we look over the wide field open for such noble, unselfish, glorious work, the question arises:

What are Spiritualists doing?

J. C. UNDERHILL.

A great many flowers close at night. The marigold shuts up at sundown and remains closed until morning.

The perfume of the nutmeg flower is said by some naturalists to have an intoxicating effect on small birds.

The fly-trap lettuce opens its leaves and flowers at 8 o'clock in the morning and generally closes again by 4.

All plants are provided with flowers, though sometimes these are so small and so hidden as to escape notice.

A flowering plant is said to abstract from the soil 200 times its own weight of water.

The coral flower, so-called, are animals. A coral reef resembles a bed of anemones.

Some plants, as the peach tree, send forth their flowers before the leaves have started.

Double flowers are generally the result of cultivation and always an abnormal growth.

The rose among the Romans was the emblem of secrecy, hence the phrase, sub rosa.

In all mountainous countries flowers are found growing up to the line of perpetual snow.

In all mythology and folklore white flowers are supposed to spring from tears.

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## A MICHIGAN ITINERANT.

## Some Interesting Notes and Suggestions.

TO THE EDITOR:—Believing that it is proper to let the world know how our cause progresses in different parts of our country, that by so doing, others may see our good works and take courage and also do something to forward the work elsewhere, I would write of the fruits of our labor in this and adjoining towns since the camps adjourned.

In Bellevue I find a few ardent believers, although they are not numerous enough to form a society, but their numbers are increasing. Many are inquiring. They have a very liberal Methodist preacher, who preaches good Spiritualism—perhaps he does not know it, but many think he does; at any rate, several of his flock have been led to inquire of the Spiritualists as to the phenomena, and when I spoke to the phantoms there, the so-called Christians predominated and furnished the music. How different this from ten and twenty years ago, when the religionists used to sneak around the outside of the house to listen, as all who went into the highways and byways then to preach our philosophy can testify. This teaches one great fact, namely, that Spiritualism has come to stay, and that in the forty-eight years of its modern appearance it has reached farther, and more people, than it ever has in the sixteen hundred years that it has been trying to persuade the world that man was immortal.

By the kindness of the people of Bellevue, I was introduced to the good people of Charlotte, a town of two or three thousand inhabitants, who have heard much of our philosophy, and had it demonstrated through that fine instrument and devoted worker, Mrs. Marion Carpenter, of Detroit, who has been there several times. Here, again, we find a liberal minister of the Universalist persuasion. We would hardly expect to find any but liberal minds in that denomination, but we have to testify that there are seemingly as many there as in any orthodox church; they hug the thought that they can't be wrong, since by Adam all must die, even so, by Jesus Christ, all shall be saved. What more can man want? and when we tell them that our friends do return to us after death, their answer invariably is, "I do not want my friends to leave heaven to visit me." I always think what "Puck" says, "What fools these mortals be."

But I want to say that the Spiritualists in Charlotte are not of this kind, for they are of the most progressive kind; they are not satisfied to rely on the say-so of others, but one to become a teacher of them must be on the crest of the wave of progression. We have spoken twice in Charlotte to large audiences, and will speak there again Friday night, October 11.

We came to this town (Battle Creek) about the 10th of September, a stranger, as they took me in. But what a take-in! I only wish all itinerants may be as well taken in elsewhere. I find a very fine set of people here, who are ready to welcome any one who is inclined to be honest. But there has been a lot of fakes here in the past and the people have been imposed upon so much they have become suspicious—and who can blame them? Now, until one can prove himself possessing something akin to genuineness, he is held at a safe distance. And I believe this is as it should be. I say, when Spiritualists shall be willing to prune, and prune to that extent that those who are investigating our phenomena may be able to see that those who know the facts will no longer harbor or shield make-believes, or those who have a few shakes, or those who are able to entertain a few of the curious with their "murder of the King's English" in private circles, appear before a committee for that purpose, and if such an one be found wanting, and not up to the standard (some societies might not be as exacting as others), dismiss the applicant with no feeling of remorse for fear someone's feelings would be hurt, or that the Spirit-world would be offended. This is another good argument for organization, for if one society endorsed a medium, that would be a recommendation to another. Then a higher tone of teaching will attain; then this same promiscuous, investigating, criticizing audience will increase, and our cause will then escape much ridicule by those who now say, "Oh, your teachers are so crude."

The above does not reflect a little bit on any medium of any phase. Far be it that we should belittle any medium. Every demonstration of spirit power is but another brick added to the temple of Truth. But each brick must be made to fit. And each medium should be willing to work in the place fitted for him or her, and if one is best fitted for home or private work among the few, then that one should be willing to stay there until fitted by the spirits (too many try to fit themselves instead of allowing the spirits to do the fitting), to go before the many.

We all aspire; that is one of the incentives to progress. But aspiration also means growth of the soul. The treadmill will grow to an enormous size in a night, but it is easily broken and cannot be replaced.

I am anxiously waiting to hear that Moses Hull has started his school for mediums. I only hope all may avail themselves of his teachings—the writer of this with the rest. I wish every State in the Union may have such a school with such a grand instructor.

This town is well supplied with good mediums, and has been the home of some of the most noted ones of history. I am told by some Spiritualists of forty years' experience, that this town was once the center of Spiritualism in Michigan, but like other towns in the country, societies have been formed to go

down, to rise again. Now there are two societies here, one presided over by that veteran magnetic healer, P. T. Johnson, M. D. This society has not commenced its meetings since the summer vacation, but will, I am told, soon. At the present many of their congregation attend the meetings of the First Society, which holds its meetings in G. A. R. hall. The First Society has a charter from the State, and is now working under the lead of a veteran Spiritualist, Mr. John Estell, as president, with the assistance of an able and worthy helper as secretary, Mrs. Della Platt. They have not a very large membership, but their numbers are increasing, since I have been with them, several new names have been added to their roll. There is a Ladies' Aid Society connected with this First Society, which is doing good work in helping to raise funds to run the meetings, and they expect to hold a series of entertainments during the coming winter.

I came here a stranger to all, and asked to be allowed to give one lecture; this was granted, and I have spoken four Sundays, twice each day, and have been engaged for the rest of the present month. I will speak in South Haven on the first Sunday of November, and if any society should desire my services after that date, I would be pleased to correspond with them. I can be addressed at No. 70 South avenue, Battle Creek, Mich.

This town, like those mentioned above and many others, has also a very liberal preacher, a Mr. Horner, who preaches in the Independent Congregational church. Many Spiritualists go to hear him, and say they hear good Spiritualism taught; but I was told by a prominent merchant recently that he wanted to go where he could see the demonstration as well as hear the philosophy, and he should continue to hear me speak while I remained in the town, and he knew of others who would do the same. Thus it is, we have the advantage of the theologians—they guess at their hope of immortality, while the Spiritualists demonstrate the fact. Here, again, is the blessed privilege of mediumship shown to all. It is the rock on which we build, and we are no better than they. Then, I say, let us have it pure and unadulterated, and we be unto those who in any way debase it. Verily, they shall reap their reward.

M. E. HAMMOND.

## DEVIL, OR SAINT?

## An Answer to the Question.

Some very kind Christian advances the claim—that that the great infidel is dead—that Huxley was really and truly a Christian. This, too, after the great agnostic and scientist had been all his life combating the claims and doctrines of the so-called Christian churches. If the trenchant opponent in argument of Wace, Gladstone and others of the chief apostles and defenders of churchly claims was a Christian, it is hard to tell why Voltaire, Paine and other renowned opponents of the church should be dubbed with the opprobrious epithet of "infidels."

The claiming of Huxley as a Christian indicates a hopeful change, at least. In former days it has been quite the thing, in religious circles and literature, to expatiate on the horrible death-bed scenes of infidels. Thus of Voltaire, Paine, and many other noted unbelievers in the churches' creeds, whose deaths have been painted in strongest tones of horror and warning.

Robert G. Ingersoll keeps a paid attendant near him to witness his death and to forestall the expected horrible death scene stories, concerning him, he has reason to fear from religious zealots.

Nay, Robert, the danger that now menaces you is of another kind—you may now expect your good Christian friends will assuredly claim you as "really a Christian, at heart"—after you shall have shuffled off the mortal coil! Instead of being condemned as an "infidel," and his horrible death-bed scene held up as a warning to unbelievers, he may be canonized as Saint Robert!

The new style may be more kindly than the old, but we question if it be more honest or truthful. J. C. U.

## EFFIE'S LITTLE CHAIR.

'Twas simply a chair, a little cane chair, With its arms and its rungs, and its rockers all there;

But no one need ask, if they gaze thereon, If some little pet of a darling was gone.

It stood in the room all silent and lone As a little bird's nest when the nestling has flown.

And each arm of the little cane chair, Were emblems of sorrow that love had placed there;

'Twas the only chair of all in the room, Around which hovered a heart-felt gloom;

And it plainly revealed the sad, tender token That the brood of the house and the home had been broken.

It is tuneless now of its birdling's song; No dear little hands will pull it along; One sweet little face, with its curls of hair,

No more will be seen in the little cane chair.

In the little cane chair was a cluster of flowers; They came from the garden, the meadows and bowers,

And their life and beauty did sweetly blend In death, for the sake of their lost little friend.

And if it be true, as said by some, That our loved ones are gone have a beautiful home,

Then how finds a balm in its heaven-winged prayer, That the sweet spirit-child and its flower are there.

"The Occult Forces of Sex." By Lois Walsbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

## SOMETHING TO SAY,

## By Moses Hull, on an All-Engrossing Subject.

## He Finishes It Up With a Bible-Class Lesson.

TO THE EDITOR:—I have said a few words at different times about a school to teach the teachers of Spiritualism. It is doubtful whether such a school will materialize until Spiritualists become more rational than many of them are now. Many who want to sit for development are unwilling to study—to dig continuously for knowledge. The fact is, the most of even the old Spiritualists are willing to pay more to try to see with their eyes in a darkened, or a partially darkened room, especially if they can hold somebody's hand while getting this knowledge, than they are to be taught to use their own brains—to think logically and consecutively. The result is exactly as I told the people through the "Cruelty" over twenty years ago, it would be. We have had high for frauds and fakes, and we have obtained them. Conscienceless knaves of both sexes, have flocked into our ranks and have harvested golden shekels, while honest mediums and speakers have only been able to keep one door from starvation. The result is that many respectable, honest and intelligent people are ashamed to acknowledge themselves Spiritualists, for fear of being classed as either knaves or fools. Even now we run so much after the marvelous that there is little but the prospect of starvation before the honest medium.

Now, could Spiritualists be persuaded to give these pretended mediums a wide berth, and apply their own time and strength to the acquirement of knowledge; could speakers be persuaded, instead of trusting to the angel world to pour knowledge into and through them, to go to work earnestly to try to obtain knowledge in their own right, by continuous and hard study; and thus to have something to say to the people when hearing, Spiritualism would take a new start and attract the attention of scholars and thinking people.

The Spiritualist part of the world is waking up on this subject and a reformation must soon begin. Let us now be careful that we do not shy off into a hole in the other side of the bridge.

A characteristic letter received from Dr. J. M. Peebles, to-day, thoroughly endorses my position. He urges me to go ahead, and says he will take a place in my school if it comes within a thousand miles of him. I will have to say to the Doctor, as John did to Jesus: "I have need to be baptized of thee." This letter contains an extract from one of the Doctor's late editorials, which is so apropos right here that I yield to the temptation to quote it:

"Speaking of these Cassadaga frauds reminds us of Peter West, alias Dr. Waite, alias Prof. Garfield; but always a cheat, a rascal and a thief. This West, with more abdomen than brains, is now masquerading in the Northwestern States as 'the clairvoyant of clairvoyants,' and 'the greatest slate-writing diagnostician in the world.' And Spiritualists—shame to them—frequently patronize these traveling rascals and advertise to give slate-writing tests and slate-writing diagnoses. Reprove such Spiritualists for their gullibility, and the reply often is, 'O, well; he may be a medium.' So is a rattlesnake a medium—a slimy medium for the infusion of poison into the system."

"And in this line of thought we are inspired to say that certain Spiritualist societies are granting certificates and ordaining persons as Spiritualist preachers that positively are not educationally fit to teach ten-year-old children. They are, some of them, pretentious ignoramuses, and their spirit controls are no better. Their blunders upon the platform are pitiable; their logic abominable; their jerky jargon unbearable, and their haggling murdering of the English language is absolutely unpardonable. And yet, they've been ordained to preach of the scientific demonstrations and angel ministries of Spiritualism—ordained—ordained! Language fails me. 'But,' says someone, 'they are controlled by spirits.' Quite possible, and yet a fool out of the body is worthy of no more consideration than a fool in the body. One of the strongest proofs of Spiritualism is that it has survived the follies of Spiritualists. Truth never dies."

With the idea of correcting some of the evils spoken of by Dr. Peebles, and now seen by all sensible Spiritualists, I proposed, as a starter, to try a forty-five days' school at some convenient point, next June and the early part of July. But it is doubtful whether students enough can be found, who are really willing to work for knowledge, and to pay teachers enough to keep them out of the poorhouse, to enable even so small a school as that to come to birth.

Many of our teachers need lessons in English grammar, if not in orthography. I have employed a teacher of English grammar, English literature, elocution and physical culture; but I presume I will be compelled to write and tell her the trade is off. I myself, intend, if the school starts, to teach much that cannot be found in books. Indeed, I am now putting my spare time in writing out a series of Bible-class lessons, one of which I will partly transcribe here. Mrs. Hull would, perhaps, deliver one or two lectures per week on the higher spiritual culture. I wish, if we had such a school, it could be made strong enough financially to secure the services of Prof. Lockwood, to take a class in his specialty. We ought to turn out a hundred teachers a year who are capable of coping in learning and oratorical power with the best they have in the pulpits. Indeed, it is useless to ask people to leave the churches where there is dignity and eloquence and power, and come to dingy third-story halls where there is neither erudition nor logic.

The Spiritualist public is ready now to pay me for preaching, but it seems that it will not pay me for teaching; and as I am a poor man dependent on my daily earnings for bread and butter, it is somewhat doubtful whether the lessons I am now writing out will, during my earthly pilgrimage, be taught to classes. Nevertheless, I go on with my work, hoping that, if I can do nothing more, I may be able to leave some manuscript lessons which will benefit future generations. These lessons not only acquaint the student with the Bible, its origin and contents, but almost every one of them shows the Bible to be a Spiritualistic book. I will here give a

rough draft of one of the shorter and plainer lessons:

## The Man of God—Who Is He?

The world generally supposes the phrase, "Man of God," in the Bible, means a good man, a church member, or something of the sort. I have carefully hunted up every place where it occurs in the Bible—it never means anything else than medium. There is not a place where the phrase occurs in the Bible where it could not be taken out and the word "medium" inserted in its stead, to the improvement of the text. The following are a few of the important places where it occurs. I will ask the printer to put "man of God" in italics every time; then I will ask the reader to read each text twice, putting the word "medium" in the second reading instead of the words in italic letters:

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death."—Deut., xxxi, 1.

Now, if the reader will turn and read those blessings, filling the entire chapter, he will discover that Moses was simply giving a reading to the twelve tribes of Israel—nothing more.

"Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee."—Josh., xiv, 6.

Who could and did the Lord talk to except mediums? In one or two instances the phrase "man of God" meant spirits. One will be found in Judges, xiii, 6, where Mrs. Manoah said to her husband:

"A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name."

Verse 8, the same, says:

"Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send, come again unto us and teach us what we shall do unto the child that shall be born."

This "man of God" is, in this chapter, called an angel nine times; a man of God twice, a man twice, the Lord once, God once, and the spirit of the Lord once.

In I. Sam., ii, 27 to 36, a "man of God" came to the priest Eli, and made sundry predictions, too long to quote here.

In I. Sam., ix, 6, 7, Saul and his servant, called the prophet Samuel a "man of God" three times, as follows:

"And he said unto him, Behold, now, there is in this city a man of God, and he is an honorable man; and all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go."

Let us notice more the beauty In the lives of all mankind; Then notice more the beauty, Then notice more the beauty, In the lives of all mankind.

Soon their spirits will have left us—Faded beyond the pain and strife; Soon will blinding tears will gather By the open grave of life; Would we then have glad remembrance Of the joy we gave them here? Let us ever treat them kindly, And speak words their hearts to cheer.

Let us ever heed life's music, Rather than its harsher sound; Let us notice more the kind words Than the words which sting and wound.

Life may bubble o'er with gladness; Flowers may blossom all the way; We may grow more like the angels, Hour by hour, and day by day.

scripture there is on this subject, but I will tell the reader where to find the most of them, and anyone can find them at his or her leisure. Here they are:

I. Kings, vii, 1, 6, 18, 22, 27, 40, 42; ii, 14, 20, vii, 10, 15, vii, 21, 18, vii, 21, 13, 18; xiii, 18, 17; II. Chron., xiv, 7 to 9; Jer., xxxv, 4; I. Tim., xvi, 11; II. Tim., iii, 16.

Mr. Editor, forgive the length of this article; I really had not the time to make it shorter. Yours in the work.

MOSES HULL.

## BEYOND THE REACH OF NIGHT.

'Twas on a late autumnal day, With no bright flowers to cheer, A mother watched beside the couch Of one her heart held dear.

At length the noise of passers-by Disturbed her child no more, For tenderly the angel band Had borne him to the shore.

Bending to kiss the lifeless lay, The widowed mother said: "I shall behold my boy again; He surely is not dead."

Unseen forms were hovering near, And knew that parent's grief, And that she soon would meet her child—

The parting would be brief. Gently they touched her aching brow; And very calm she seemed, For visions of the life beyond Across her mind had gleamed.

"I cannot say my Willie's dead, For he is still alive, And by-and-by may visit me; In wisdom he will thrive."

"I do not think my child is lost; His home it waits my sight; In paradise we'll meet again, Beyond the reach of night."

Winter with its storms was ended, And by his grave she wept; But they were tears of joy to think It was not there he slept.

She brought no springtime blossoms rare; But, kneeling by the mound, Some very tiny seeds she took, And placed them in the ground.

"Those seeds are in the dark," she said; "But roots will downward grow, While little stalks spring to the light, For God hath made them so."

"My boy, he grew in earthly form; But now he moves in light, A child of God's eternal love, Beyond the reach of night."

GEO. F. LEIGHTON.

## LET US NOTICE MORE THE BEAUTY.

Time: "Scatter Seeds of Kindness." Let us notice more the beauty In the lives of all mankind; Then notice more the beauty, Then notice more the beauty, In the lives of all mankind.

Soon their spirits will have left us—Faded beyond the pain and strife; Soon will blinding tears will gather By the open grave of life; Would we then have glad remembrance Of the joy we gave them here? Let us ever treat them kindly, And speak words their hearts to cheer.

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STEPHEN E. BARNSDALE.

## BEYOND.

It seemeth such a little way to me Across to that strange country, the beyond, And yet not strange, for it has grown to fond;

They make it seem familiar and most dear, As journeying friends bring distant countries near.

So close it lies that when my sight is clear I think I see the gleaming strand; I know, I feel that those who've gone from here

Come near enough to touch my hand; I often think but for our veiled eyes We should find heaven right 'round us lies.

I cannot make it seem a day to dread When from this dear earth, I shall journey out To that still dearer country of the dead, And join the lost ones so long dreamed about.

I love this world, yet shall I love to go And meet the friends who wait for me, I know.

And so for me there is no sting in death, And so the grave has lost its victory; It is but crossing with a bated breath And white, set face a little strip of sea,

To find the loved ones waiting on the shore, More beautiful, more precious than before.

ELLA WHEELER WILCOX.

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meeting adjourned until 9 a. m. tomorrow. (Evening sessions were entirely devoted to platform addresses, tests and music.)

## SECOND DAYS PROCEEDINGS AS VIEWED BY THE WASHINGTON POST.

The Spiritualists devoted themselves largely to business yesterday, and the first two sessions of the day were occupied with consideration of reports, previously presented, and the resolutions presented by the committee appointed for that purpose on the first day. The attendance was fairly good, especially at the night session, when the attraction was the spirit tests of Maggie Gaule and Mrs. J. J. Whitney, two of the most noted test mediums of the country.

The question of half fares for Spiritualists was brought up at the morning session, and the association expressed the decided belief that railroad corporations should grant the ministers of the Spiritualistic churches the same courtesies that are habitually shown to ministers of orthodox congregations. Mrs. Cora L. V. Richmond, who took a prominent part in the lengthy discussion on this subject, suggested that the better way would be to wait and let the force of public opinion have its way rather than attempt to force matters by litigation.

The most interesting document considered during the day from a public standpoint was the report of the committee on resolutions, standing as it did for the sentiment of the National Association on matters of general interest. This in part was as follows:

## RESOLUTIONS OF THE COMMITTEE.

"We, the delegates of the National Spiritualists' Association, affirm a knowledge of the continuity of all life and its continuance of operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit, individually after transition, with the proper communication under proper conditions, in accordance with natural law, with spirits incarnate, and we affirm that the spirit assumes its new relation in matters after transition. We also affirm that the laws of spirit progress and evolution are manifest in this life, and are not interrupted nor suspended by the dissolution of the physical body, and that advancement comes only through individual effort.

"Therefore, Resolved, That on the facts underlying the philosophy and religion of Spiritualism we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances of their needs require."

The resolutions continued on the subject of the persecutions the society had suffered in the past year, and secured the authorities responsible for the imprisonment of mediums, and at the same time extended the hand of consolation to Eugene V. Debs, who had suffered "without trial by jury, by a process unknown to the fathers of the Constitution, to-wit, by injunction."

Objections were also raised against the efforts of the medical fraternity to "deprive the citizen of his God-given rights to employ whom he pleases to minister to him in time of sickness." Another paragraph was devoted to the "efforts of bigots and fanatics to engrain on the Constitution of the United States of America a recognition of 'their God.'"

## RIGHT OF SUNDAY OBSERVANCE.

Sunday observance was objected to "so far as it was based on any law recognizing it as God's holy day," the object being to allow every one to do as he pleased so long as he did not infringe the rights of others.

The resolutions approved the principles of temperance as conducive to the highest development of humanity. Congratulations and indorsement were extended to the Social Unity Congress now in session in Baltimore. A paragraph of eulogy was also included on behalf of Thomas Paine as "the first champion of reason and personal liberty, an apostle of freedom, a conscious force for good in the affairs of men at the present day."

Thanks were also extended to the press of the city and the Spiritualistic press in general, and to the friends of the National Spiritualists' Association, for the attention shown the convention and the hospitalities extended to the members individually. The report of the Auditing Committee was received and adopted without discussion. A vote of thanks was extended to the committee by the convention.

Mrs. Cora L. V. Richmond, at the close of the afternoon session, moved that the National Spiritualists' Association affiliate itself with the International Parliament of Religions, whose headquarters are in Chicago. This matter was discussed at some length, and the president appointed a committee of three, consisting of Mrs. Richmond, Capt. Gould, of St. Louis, and Dr. N. K. Mayo, of Boston, to take steps looking to that end.

## Evening Session.

Admission to the evening meeting was by ticket only, for the attraction was the presence of the two noted test mediums, Maggie Gaule and Mrs. J. J. Whitney. The hall was crowded and the audience, which was about evenly divided between believers and curiosity seekers, was quite generous in its applause. The tests, however, were not different from the performers of the local circles, except that the mediums were much more finished in their performance, which consisted mostly of messages of spiritual love and assurances of spiritual protection to those who were still on earth.

Singing and speaking were also features of the meeting, but they were of minor importance compared with the interest attaching to the tests. Mrs. M. T. Longley made a twenty-minute address on the press, principally the spiritual press, deploring the indifference often displayed even by believers to the claims of the Spiritualistic organs and bespeaking for them a better patronage from the members of the National Association.

Mrs. M. E. Cadwallader also spoke, the general tenor of her speech being an indorsement of the resolutions adopted during the morning session. She was particularly bitter in her attack on the Christian denominations, and approved the action of the meeting in the morning adopting the "little red school house" as the form of the contribution boxes to be used in soliciting aid for the N. S. A.

## TESTS BY MRS. WHITNEY.

Mrs. J. J. Whitney, the first of the test mediums to appear, is a large, comfortable looking woman, dressed in black

silk, with a chevron-de-frise of black jet spangles over the front. She spoke briefly on her career as a medium, congratulating herself on the fact that her family had not cast her out because she had gone into the medium business, and speaking well of the tolerance of her church pastor over her calling. She also told of her own success elsewhere, giving one instance in which she had won the hearts of a large family in San Francisco by bringing the spirit of a departed husband to communicate with his dying wife.

Mrs. Whitney announced, before going under control, that she never knew or remembered anything of what she said and did in her trance state. She also announced that she would remain under the control of her familiar for twenty minutes, and it must be said that the familiar kept his appointment much closer to schedule than the average speaker, who starts out to make a twenty-minute address. The medium needed the sound of music to put her into the proper frame of mind for communications, and after a few bars played on the piano she began her beautiful work.

Mrs. Whitney said that she did not wish those for whom she had messages to reply to her except to announce that they recognized the spirits who called them. The first of the spirits to make his appearance had a message for a venerable old white-haired gentleman with a delegate's badge on at the front of the hall. He rose when the spirit called him, and stood while the medium told him that the spirit advised him to have patience in his business transaction now pending, that "the other party" had an exaggerated idea of values, and that it would all come right in time.

## ANOTHER PARTY APPEARS.

Then a spirit named Alma Gaston appeared and an old gentleman down by the door said that he recognized it. It told him the names of his wife and mother, assured him of its deep regard, and then gave place to another, Olivia Hausman, who brought with her a couple of beautiful children that were claimed as relatives by a lady in the hall.

Then the medium had a message for Mary Sewell Keys. This was the first time this spirit had ever had a chance to communicate from the other side, and after introducing a number of other members of the family it told of one who had been killed in a Western mining camp. Before he died he put some papers relating to a mining claim in the chink of the cabin, but the cabin was burned and the papers with it. The spirit said, however, that this was fortunate, since the mine was no good, and if its owner had stayed on earth he would only have lost time working it.

## Third Day.

The morning session consisted of the adoption of the following amendments (serially) by the convention, as reported by the Committee on Amendments:

2. Insert at the beginning of line 8 of the Preamble "education and."

3. Article I, line 4, strike out "that" and insert "said."

4. Strike out Article II. and substitute the following:

## ARTICLE II.

The objects of said association shall be the organization of the various Spiritualist societies of the United States into one general association for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.

5. Art. IV, line 6, after "elected" insert "by ballot."

6. Art. V, President, Sec. 1, line 4, change "sign" to "countersign."

7. Art. V, Secretary, Sec. 1, insert at end of fifth line as follows: "To sign all charters and papers bearing the seal of the association, under the direction of the board."

8. Art. V, Secretary, Sec. 2, add as follows: "And shall give such bond as required by the board for the faithful performance of the duties of the office."

9. Art. V, Bond. Strike out first sentence relating to treasurer's bond, and insert a section as follows: "The amount and sureties of the secretary's and treasurer's bonds shall be approved by the board of trustees."

10. Strike out "duties," under board of trustees.

11. Board of trustees, line 3, change "the board" to "said board."

12. Same section, line 7, strike out "appoint committees," and insert "approve the appointment of missionaries and agents."

13. Same section, 10th line, after "Association," insert "and to approve and direct the issue of charters, and to cancel the same for cause."

12. Insert the heading "Article VI," before "Membership," page 7.

13. Membership, section 1, 4th line, strike out "under its auspices," and insert "by it."

13a. Same section, line 5, pluralize "invitation."

14. Same section, strike out last paragraph, beginning with "two or more," and insert "the membership of a chartered delegate body shall be the duly-accredited delegates to its latest regular meetings for the transaction of its business."

15. Article V, Membership, section 2, strike out the section and substitute: Section 2. Membership. In any one State there shall be but one chartered association, having exclusive State jurisdiction, and said association shall be composed of delegates from subordinate societies, and such association may at the discretion of the board be granted exclusive power to issue all subordinate charters, within said State.

Section 3. Whenever the board shall have granted exclusive territorial jurisdiction by charter, a second charter shall not be issued giving jurisdiction over any part of said territory, or domain, unless the same, so long as said first charter remain in force.

16. Article V, section 3. Membership. Strike out "filing the required report," and insert "and complying with all other requirements of the constitution, by-laws and rules of this association."

17. Article V, number the sections consecutively down to and including "Board of Trustees."

18. Change Article VI. to VII.

19. Article VI, strike out divisions 1 and 2 and insert "Section 1" at the beginning, and in lieu of 1 and 2 insert "by collecting five dollars (\$5.00) for each charter issued to each association of lay members, and twenty-five (25) cents per capita, as annual dues from the same."

By collecting ten dollars (\$10.00) for each charter issued to associations com-

posed of delegates from subordinate associations, and twenty-five (25) cents per delegate as annual dues from the same; by collections to be taken by each chartered society on the third Sunday in November, or on its regular meeting nearest to said date in each year; and to receive donations, contributions and bequests.

Section 2. The board may excuse the payment of the per capita dues or delegate dues in case of charters to camp associations, children's lyceums, or charitable associations, and such excuse shall exclude representation in the convention of the National Association on behalf of such members or delegates, but not on behalf of the charter, and no distinction shall be made in the same class of societies."

20. Change Division 3 to Section 3, and add to the same as follows: "and shall constitute the general fund, and be used to meet the general expense of the association, and the same shall not be appropriated to any of the special funds by less than a two-third vote of the trustees."

Section 4. All donations, contributions and bequests to any special fund, shall be held and used solely for the special purposes of such fund.

21. Change Art. VII, to Art. VIII.

22. Art. VII, line 9, strike out "to that end" and "a."

23. Same section, lines 10 and 12, pluralize "fund and purpose."

24. Change Art. VIII to Art. IX.

25. Change Art. IX to Art. X.

26. Change "annual meeting" to "annual convention" wherever it occurs.

At ten o'clock the president appointed the following committee on nominations: Frank Walker, New York; E. W. Bond, Ohio; M. C. Edison, D. C.; B. B. Hill, Pa.; J. B. Hatch, Jr., Mass.; E. A. Smith, Vt.; Ida Whitlock, R. I.; Mrs. J. A. Chapman, N. H.; Rachael Walcott, Md.; Mrs. S. Hibbits, Cal.; Col. Jas. Freeman, Ill. (in place of Mrs. Dr. De Wolf, absent); I. T. Dodge, Wis.; T. W. Shook, Mich.; I. Mullin, La.; Mrs. M. R. Palmer, N. J.; I. D. Palmer, Florida; Mrs. J. L. Whitney, Cal.; Mrs. E. Conant, Texas; Dr. Ewell, Colo.; E. W. Gould, Mo.; H. A. Sessions, Kan.; Mrs. I. D. Palmer, Ky.

A long series of necessary by-laws were intelligently debated and adopted by the convention. The list is too lengthy for a newspaper article, and will be published in full by the N. S. A. These by-laws are a splendid compilation for the guidance of the N. S. A. This session occupied the entire morning session.

## Afternoon Session.

Routine business occupied the afternoon session of the convention, consisting of unfinished business.

Under reports of special committees, Mrs. Cora L. V. Richmond reported an interview with officers of the Interstate Commerce Commission, relative to the rights of Spiritualists as a religious body in regard to privileges granted by railroads to ministers and missionaries. Mrs. Richmond stated: The officers said that in all cases the commission would receive complaints as from any other religious body, but that each case would be heard on its individual merits (of course). No "official" opinion could be given, but the individual opinion of the Interstate Commerce Commission was that the railroads were amenable to the usual growth of public opinion, tolerance and commercial interest.

Mrs. Richmond presented a report of an special committee concerning the uniting of the National Spiritualists' Association with the American Congress of Liberal Religious Societies, and recommended that the convention instruct the board to act in the matter.

The report of the finance committee brought out a great deal of enthusiasm, and their appeal resulted in pledges and money to the amount of nearly \$3,000. The evening meeting added \$500 more and this looks as though the work of the year would be carried out although much more is required to do all that the convention has planned.

The appointment of delegates to the International Spiritualistic Convention to be held in London in June, 1896, was left to the incoming board of trustees.

The last item of business was the election of officers and trustees for the ensuing year.

The report of the committee on nominations was received and adopted by acclamation, the delegates all standing and manifesting the greatest enthusiasm. The nominations were as follows:

President—Harrison D. Barrett.  
Vice-President—Cora L. V. Richmond.  
Secretary—Francis B. Woodbury.  
Treasurer—Theodore J. Meyer.

Trustees—Milan C. Edison, B. B. Hill, I. V. Moulton, Dr. Geo. A. Fuller, Mrs. Abby L. Zetser.

By unanimous vote the secretary was requested to cast a ballot for the entire list nominated by the committee. Mrs. M. E. Cadwallader was elected honorary vice-president for the year; and amid the greatest enthusiasm the convention adjourned sine die.

The evening sessions were devoted to addresses, tests and music, and the printed programme was carried out as far as possible. The notable addresses were those of Dr. Geo. A. Fuller, Geo. A. Bacon and the closing address of Mrs. Cora L. V. Richmond.

LIST OF DELEGATES IN ATTENDANCE.

Besides the officers of the association, who are delegates *ex officio*, the following is an alphabetical list of delegates:

Dr. O. G. Adams.  
G. A. Bacon, E. W. Bond, C. M. Black, S. E. Bromwell, Mrs. Wheeler Brown, G. W. Burnham.

Mrs. Cabell, Mrs. J. A. Chapman, Mrs. M. E. Cadwallader, Eben Cobb, Edward E. Conant, Mrs. Clara Field Conant, Mrs. F. E. Day, Mrs. C. A. DeWolf, J. T. Dodge, Moses T. Dole.

Dr. A. W. Edison, J. Eggleston, Edgar W. Emerson, I. C. I. Evans, Dr. G. C. B. Ewell.

Mrs. John R. Francis, Col. James Freeman, Dr. Geo. Fuller.  
Mrs. A. Gaston, Mrs. S. C. Gilman, Mrs. C. Glading, Capt. E. W. Gould, Mrs. Gurselman.

J. B. Hatch, Jr., J. B. Hatch, Sr., Mrs. C. L. Hatch, S. K. Hall, W. H. Hawks, Mrs. M. Heath, W. H. Hibbits, Mrs. E. S. Hibbits, Mrs. B. B. Hill, Mrs. Edw. Hoover, L. C. Hutchinson.

Mrs. C. L. King.  
Prof. C. P. Longley, Mrs. M. T. Longley, Prof. W. M. Lockwood, Mrs. A. H. Luther, Dr. N. N. Lyon.

Hob. L. V. Moulton, Dr. N. K. Mayo, J. Mullin, Mrs. L. V. Moulton, G. P. McIntyre, Mrs. J. D. Palmer, J. D. Palmer, Mrs. M. R. Palmer, Dr. H. A.

Bacon, Mrs. H. A. Paxton, Mrs. A. L. Pettigill, Mrs. A. B. Pierce, Edw. S. Pope, Mrs. C. P. Pratt, T. F. Price.

Dr. A. H. Richardson, Wm. P. Ripley, Dr. Virginia Rowe, L. P. Randall, H. W. Richardson.

H. C. Sessions, H. Scharfetter, Chas. W. Slangler, George Shook, Mrs. A. E. Sheets, Dr. E. A. Smith, S. Snow, Wm. H. Steinberg, Miss J. H. Storrs.

Mrs. Maggie Waite, Mrs. R. Walcott, E. Walker, Miss E. J. Walker, I. P. Walton, E. R. Whiting, Mrs. Ida Whitlock, Mrs. J. J. Whitney, Mrs. F. B. Woodbury, E. B. Woodbury.

## The N. S. A.

## The Third Annual Convention.

## Special Letter From Our Own Resident Correspondent.

## The Ensemble of the Convention.

Your correspondent is more than ever convinced that there is an especial charm accompanying all that the N. S. A. attempts, and all that it has thus far accomplished.

Premontory symptoms of the convention were in the air long before the assembling of the delegates: a stir at headquarters, where Secretary Woodbury was sending out official notifications and receiving duplicate credentials concerning the election of delegates; then came the members of the Board of Trustees for their final meeting of the year, and, no doubt, much valuable work was accomplished in closing the business of the year preparatory to the incoming board.

All the trains arriving brought delegates on Monday and Tuesday morning, and even as late as Wednesday morning. The clerk of the weather put on his blaudst smiles to inspire the delegates, and nothing could be more rare and golden than the glorious October days at the Capital, when out of the beautiful glow and autumn haze the domes and white columns of the "City Beautiful" rose as a vision of the "Summer-Land" toward which we were all tending.

The Masonic Temple, in which the convention was held last year, is the place chosen for this assemblage, and it is admirably suited for the purpose, being provided with committee and reception rooms, and every convenience for delegates, many of whom find hospitable entertainment among their friends; others are at the hotels they prefer, while a large number are at the "Temple Hotel," adjoining the hall of convention, and are to be seen in groups in the parlors and lunch-rooms of that very accommodating and reasonable (in prices) "Inn."

The first morning's attendance was not full on account of the delay of trains, etc., but the beaming and earnest faces of delegates, and their evident "business" purpose indicated that the convention would not lag in carrying out the objects for which it had been called.

President Barrett is looking in better health than last year and has evidently recovered from his serious illness of six months ago, and we hope he has taken a new lease of life. He brings the same zeal and untiring energy to his work that has ever characterized his labors.

Considerable disappointment was expressed and manifested by the delegates when it was known that the welcome to the delegates would not be given by the Vice-President, Mrs. Cora L. V. Richmond, as those present last year remembered the exalted welcome given by her under the inspiration of her guides. However, Mrs. Cadwallader made an earnest and pleasing address.

Mrs. Richmond arrived in time to open the afternoon session.

The secretary, Mr. Woodbury, seems none the worse for his hard year's work (and the resident Spiritualists know that he has been working early and late), and the added labor of preparing for the convention. He is clear-headed and executive, and sufficiently, although not offensively, aggressive.

Nothing could exceed the affection and sincere appreciation that the association held for T. J. Meyer, the treasurer. His tall and sufficiently round form, his genial face and earnest spirit, brood around the association like a fairy godfather; a willing heart, a level head, a purse whose strings are ever loosened; these make him the good genius of the association.

The first of the other five trustees, Milan C. Edison, is a genial, wholehearted Spiritualist, who from the first has been foremost in promoting the interests of the association. His amiable and hospitable wife, one of the Reception Committee, has no peer as a true and earnest worker in the cause.

Ion. B. Hill and his wife are among the most honored of the representatives of the N. S. A. He is well and favorably known, not only in Philadelphia, but throughout the country. He and his generous wife have been known as the friends of mediums and were the particular personal friends of Mrs. Nettie C. Maynard, and her staunch supporters during her long and painful illness.

The work of the Hon. L. V. Moulton has been herculean. He has not only prepared the several amendments to the constitution that enlarge the scope and powers of the N. S. A.; also having the re-arranging of the charter under his clear-headed prompting, but he brought to the board and to the convention for adoption series of by-laws that embrace all the possible requirements for work, and evince a mind well acquainted with the routine and real work of organized societies.

Mrs. Moulton is the true help-meet of her husband, and was a most intelligent worker in the convention.

Dr. George A. Fuller, one of the new members of the board, although a new member, is a worker so widely and favorably known that he needs no introduction to the Spiritualistic public; in fact, it is in the rallying support of such

workers as Mr. Barrett, Mrs. Richmond, who brings her life-experience and world-wide influence; Mr. Moulton, for more than a score of years a power in Michigan and the West; Mr. Hill, Dr. Fuller and others, that the strength of the association is now found.

Dr. Fuller is a clear, cogent and exalted reasoner and inspired speaker, with an unobtrusive and mild personality that is very attractive.

Mrs. Pettigill, of Cleveland, the other new member of the board, is widely known as one of the board of the Cassadaga Camp Association, and a friend of all good workers. We shall expect to hear favorable reports of her work on the board at the close of the year.

And this sadly brings to mind the faces of two dear workers, and greatly appreciated members of the board in the two previous years—Mrs. Marion Skidmore and Mrs. Olive A. Blodgett. We may all attest Mrs. Skidmore's untiring, life-long work in this and every other good cause; her true and most sincere devotion to Spiritualism, her work at Cassadaga during all the years of its existence, and her absolute devotion to the interests of the N. S. A. It was with due appreciation of her work on the board, and her life-long work in the cause, that the complimentary title of honorary vice-president was created for her by the convention last year.

The valued and long-time work of Mrs. Olive A. Blodgett was also remembered; and her very efficient work last year, as well as her genial presence, were most sincerely missed. It must be that, from the spirit realm, their presence in this convention is a living power, and that their successor, Mrs. Pettigill, may be imbued with their strong and exalted spirits, is the wish of all.

There were many familiar faces, with whom the delegates and attendants at last year's convention became quite familiar. The association and convention have no abler worker, and none who give greater promise for the future than Frank Walker, of New York. Without ostentation or unseemly pride in his work, with an earnest and undivided enthusiasm, he has during the past year accomplished a great deal for the material welfare and moral status of the association. He has raised large sums of money and turned them in to the treasury without self-praise. His work on the finance and monetary committees, and on the floor of the convention, were admirable. Miss Walker accompanied her brother as a delegate, and was an admirable, although quiet ally.

Mrs. M. E. Cadwallader manifested the same enthusiasm in her work as last year, and during the year has turned into the treasury about an equal sum as Mr. Walker.

She also brought forward in this convention memorials from the mediums of Philadelphia, now under arrest (persecution as well as prosecution), in the city of "brotherly love," for practicing their mediumship; the usual pretext of fortune-telling was the plea for their arrest. Your correspondent will write of this important matter later on in this letter.

Among the notable and noted people present was the Hon. A. Gaston, mayor of Madisonville and president of the Cassadaga Camp. He and his able and gentle wife, were interested workers in the proceedings of the convention, and during the year has turned into the treasury about an equal sum as Mr. Walker.

It was hoped that Dr. F. B. Storey, president of the Onondaga Camp, would be able to attend. Yet another mention here. The convention received much aid and brilliance from her presence on the floor and on the platform, as one of the evening speakers.

Prof. Longley furnished a portion of the musical programme, and his "quartet" rendered sweet and valuable service. The convention was much amused when on some minor question Prof. and Mrs. Longley voted one "aye" and the other "no."

No more pleasing, graceful, earnest or eloquent delegate was seen upon the floor of the convention than one comparatively new to Eastern assemblies, but well known in Michigan and the West—Mrs. A. A. Sheets, of Grand Lodge, Mich. Her aptitude in speaking at the right time and in the right place, her earnestness and beautiful womanly presence, endeared her to all. We hope the Capital may be favored with her presence every year.

Mrs. R. Walcott, of Baltimore, is long-time known as an earnest and conscientious worker and fervent speaker in the cause. She made one of the most earnest speeches of the convention on an evening programme.

Mrs. Jacques, of Washington, an old and earnest worker in the cause, was chosen by the Ladies' Aid of Washington to make the speech of presentation of a beautiful silken American flag to the N. S. A.; also a white silken pennant, with the name of the association stenciled in gold, white and yellow, being the colors adopted by the N. S. A. "Old Glory" was never honored in a more enthusiastic manner.

TEST MEDIUMS AND OTHERS.

J. Eggleston was present but acted in no other capacity than as reading clerk to the convention, his splendid physique and admirable voice being perfectly adapted to that place. I believe he was a delegate.

Edgar W. Emerson was one of the test mediums on the programme, and while it would be invidious to the two Maggies to call him the "star of the evening," as did one of our daily papers, he certainly was one of the trio of stars on that occasion, as he ever is.

Miss Maggie Gaule was on the evening programme for the second night, but could not come until Thursday. She gave some of her splendid tests and everyone is proud to call her "our Maggie."

Mrs. Maggie Waite, of California, also gave some of her characteristic tests, and as a delegate worked with vigor and earnestness. Having once during the convention been required to work with all her might against a measure, she fulfilled her "duty" admirably, but after the measure was carried she

naively remarked that she was personally "very glad it had passed."

Dr. Ewell, besides giving frequent tests of his capacity as a worker, gave some fine platform tests one of the evenings of the convention.

Mrs. J. J. Whitney, of California, is comparatively new in the East, but her fame long since preceded her. She has been spending the summer, accompanied by her husband, at the Eastern camps.

Her presence on the floor of the convention was very acceptable, and on one of the evening programmes she filled her part as test medium in a most perfect manner. She has a pleasant, sympathetic voice, and her manner of giving tests is new and convincing.

The spiritual press was well represented at the reporter's table by Mr. Tuttle and Mr. Evans, the latter being on the floor also as a delegate. All the spiritual papers were commended and thanked most kindly by the convention. Mrs. J. R. Francis was the first of the three delegates from Mrs. Richmond's society. (The others being Mrs. Dr. DeWolf and Mrs. Giesseleman.) Mrs. Francis was a faithful, watchful and constant attendant at all the sessions, and with her colleagues, did credit to their constituents.

Mr. Stowell was present, but not as a delegate.

The measures adopted by the convention were many of them of vital, and all of importance to the cause, and to the well being of the N. S. A.

The enlargement of the charter, to include educational, philanthropic and other work, as well as religious; the verbal, and other amendments to the constitution, making it conform to the proposed objects of the association, and to its charter, as well as to read more smoothly; the earnest words spoken and work prepared in defense of mediums who are persecuted (persecuted under the law leaving the matter to the wisdom of the board to determine what cases should be defended or assisted. The presence on the floor of the mediums recently arrested in Philadelphia, and who is out on bail, while some of his fellow mediums must still suffer imprisonment, added to the interest of the appeal made in their behalf.

This matter of repealing the statutes in twenty of the States, that can be used against our mediums, and of defending the mediums through the wisdom of the board, by co-operating with local societies, was carefully considered.

The legal status is to be determined in test cases—after an adverse decision has been rendered by local courts—to carry them on to the higher courts. Of course the greatest wisdom and judgment will be required.

Resolutions against all unjust arrests under the law, like that of our mediums, and the Seventh Day Baptists, and Second Adventists, or like that of Debs—the latter not on the grounds of the cause for which he labored, but because imprisonment by injunction is not regarded as constitutional, and the convention does not wish to be misunderstood.

Sympathy with temperance, and other reform work, was expressed and named in the resolutions; also a reaffirmation of principle, not "beliefs."

Many more points might be touched upon, but time and space forbid.

The residents of Washington have been blessed by this convention, and have been most kind and hospitable.

The press has been cautious and fair in its reports. The convention a grand success, without a ripple of inharmonious to mar its proceedings, from the admirable opening address of the president to the beautiful closing address and poem of Mrs. Richmond's guides, nothing could have been more perfect than this third annual convention of the N. S. A. Long live the N. S. A.

naively remarked that she was personally "very glad it had passed."





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. and Mrs. Caird are now in Toledo, Ohio. They will return to Chicago, January 1.

Dr. J. M. Peebles has purchased a residence at San Diego, for his patients.

The "Students of Nature" church holds meetings every Sunday evening at 574 Armitage avenue (corner of Campbell avenue), and the Band of Mercy every Wednesday evening, at the same place. Mrs. M. Summers, pastor, lecturer and medium.

Mr. M. writes: "Shall we, of 77 31st street, Chicago, be excluded from notice in your paper because we are not constantly making changes, but have a settled pastor and method of work, and are trying to build up a society on a permanent foundation, one that advocates true Spiritualism, and which means—with us—all the virtues? Mrs. Foye is drawing large audiences; crowded houses at night. Such was the case Sunday, the 13th, when two ladies were ordained and a child christened. Mrs. Foye always rises to the occasion, and as she stood with the little one in her arms, robed in white, the emblem of purity, surrounded by flowers, she made the center of a beautiful picture; one that even the denizens of the other world might look upon with approval. A birthday surprise party for Mrs. Coverdale occurs on Tuesday evening. We hope she may live to receive many more of the same kind." We are always glad to receive brief items like the above. It is to the point.

J. W. Kenyon is now settled in Detroit, Mich., for the winter, and is doing good work. He lectured before the Psychic Research Society, consisting of one hundred members, on the subject of "The Relation of the Mind to Matter." It gave excellent satisfaction. Last Sunday evening he spoke in Schwab's Hall, the finest in the city, to a large and intellectual audience. He is giving a course of lectures on "Occult Science" to a large class of prominent men and women. Mrs. Kenyon has given many fine tests from the public rostrum at the close of his lectures, also during the week at their parlors she gives satisfactory independent slate-writing. Societies desirous of the services of Mr. Kenyon and his wife can address them at 84 Michigan avenue, Mich.

Mrs. Grady, 3021 Wentworth avenue, has regained her health, and will be pleased to receive her friends at the above number.

E. W. Sprague, trance speaker and platform test medium, and a most excellent man throughout, will serve the Spiritualist society of Ft. Wayne, Ind., during the month of November. He can be engaged for towns in this vicinity to give lectures and tests during week evenings of this month. He is also open for engagements for December and the following months. Address during November, Ft. Wayne, Ind. (general delivery). Letters will reach him at other times if addressed 985 Grove street, Meadville, Pa. care of Marie Sprague.

J. M. Kennedy, of Marysville, O., writes that on the 5th of April, 1895, himself and his wife attended a seance at the house of George M. Brown, Mrs. Brown, Martin, the medium, stood in a strong light in front of the cabinet. Many forms materialized and dematerialized, in various parts of the room, and in good light. Among those that came were their daughter, and a sister of Mrs. Kennedy. Other materializations have occurred in their own parlor, under conditions that precluded fraud, and leaving no room for doubt of their actuality and genuineness.

L. P. R. writes from Unionville, Mo.: "On the 14th instant, Mrs. Mattie E. Hull closed a series of four lectures at this place, which was the most successful ever held in our city. Her lectures were of the highest order, being filled with inspirational truths, which were received and appreciated by large audiences on each occasion. Especially was this the case on the closing lecture, the large hall in which they were held being filled to its utmost capacity. We feel that much good has been done toward breaking down the great walls of sectarian prejudices, which has held the world of thought from reaching out into the boundless realms of the unseen, for truths that are hidden there. Any society securing the services of Mrs. Hull will have secured a jewel which will send out its vibrating rays of light amid the darkest haunts of vice, ignorance, and superstition. While there are but few here who believe in or have embraced our philosophy, we think that the people of our city are as intelligent, liberal and progressive as can be found anywhere. This was proven during our

lectures, as many of the representative people of each of our church organizations attended all of our meetings. Also one of our liberal ministers was an attendant for which we feel thankful. We think we are now prepared to have some good platform test medium visit our little city. If we could secure the services of such men as Emerson or Baxter, we feel they would do much good, and in order that those of us in this part of the country may be benefited along this line I would suggest that the friends of our cause in White Pigeon, Webster, Haysville, Ottumwa and Unionville co-operate together that we may receive the services of the best and truest mediums."

Subscriber writes: "Bricklayer's Hall, 83 S. Peoria street, was filled with an interested audience Sunday evening, October 13th. The People's Home Spiritualists Association, G. L. S. center, president, occupied the hall. There were many of the finest test mediums in the city in attendance, and two hours were devoted to test-giving, as it seemed there were so many present who had so long been hungering and thirsting for some sign of the presence of their loved ones. The services were opened by D. S. White. Subject: 'Spiritualism as It Is.' His address was well received. Then followed the test mediums, M. E. Mansfield, Mrs. Hamilton Gill, Dr. A. Hansen, Albert Sarvin and Mrs. Dr. Delour. The test-messages given were duly recognized. Many interesting communications were given. The meetings will be continued every Sunday evening at 7:45 p. m."

J. N. writes: "The Spiritual Phenomena Society, of St. Louis, are holding good meetings at Garrison Hall, Easton and Leonard avenues. We have had a treat with Mrs. George B. French; materializations on the platform. Many spirits came and were recognized by their friends. The tests given by John A. Johnston were wonderful. A good talk on phenomena, by Thomas J. Christy, was well received. This society is doing a good work in this city. We will be glad to hear from all physical mediums, and will do we can to help them. We look for a call from Chas. W. Peters." All mediums will address John A. Johnston, 3309 Franklin street."

W. S. Wendell writes from Summerland Beach, Millersport, Ohio: "We are building up a great spiritual institution as it were, in the midst of the those communities with all the opposition they can put forth, we are bound to march on to victory. We have a hotel of fifty-eight rooms we are striving to get in readiness by the first of November, so we can hold a two-weeks session this fall."

F. E. Irvine writes: "The St. Paul Spiritual Alliance began the fall and winter meetings Sunday, October 20th, at 3 and 8 p. m., at Odd Fellows Hall, corner Wabasha and Fifth streets. Mrs. C. P. Weatherford will lecture the Sunday of October 20 and 27. The Rev. J. C. F. Grumbine is engaged to lecture for the Alliance during the month of November. Mr. Grumbine is an advanced thinker and a very able and eloquent speaker, and no one should fail to hear him while he is in St. Paul."

A. B. Coman writes: "Some twenty-five old workers on the South Side, this city, met recently at Mrs. Lambert's. One of the old workers, who was among the first to assist in the meetings that was started at Apollo hall some fifteen years ago, is to leave for new fields in Oregon. Mrs. Elder will be missed by us all. Among those present were Mrs. Coverdale, Mrs. Suydam-Green, Mrs. Coman, Mr. Longhurst, Mr. and Mrs. Danforth, the Misses Danforth, of Englewood. Mrs. Ada Foye was with us, and her guides gave us words of consolation and joy."

Mrs. Jas. Clark, a prominent medium and author, writes: "Your good paper keeps me in touch with the workers of our cause. Although some so-called mediums are remiss in the good work, there are many others who are doing good work in the cause of reform. Dr. Thomas, of the People's Church, Chicago, was with us last week, and we enjoyed a visit with him very much."

Geo. Ingham, of Cleveland, Ohio, writes: "I cannot see how any Spiritualist can do without THE PROGRESSIVE THINKER, as the cost is less than two cents per week. It seems to me that every thinking mind in the United States should peruse its contents every week. To me, it is food which is good to digest. I hope your subscription list will be doubled within the next twelve months."

N. P. R. writes from Paw Paw, Mich.: "The meeting at Longwell's open house, October 6th, was not well attended, for it rained nearly all day. Dr. A. B. Spimney, of Reed City, gave three lectures that were good and well received by all. It was a sad time for President O'Dell and family, as his aged father, Dr. C. M. O'Dell, was suddenly taken ill, on Saturday, the 5th, and passed away at an early hour Monday morning, the 7th."

C. E. Winans, the materializing medium, accompanied by his agent, was in the city last week. He held a seance on the South Side. He will return to his home, Edinburgh, Ind., for a short rest.

Mrs. Anna L. Robinson, the well-known lecturer, of Port Huron, Mich., writes: "A number of notices of my supposed death have been published in the Southwestern papers, and every day some inquiry comes from distant friends in regard to it. Will you kindly state through your paper that I am very much alive, and working hard for the cause of truth."

Investigator writes from Pittsburg, Pa.: "I am an investigator into the truths of life eternal. It was my pleasure to go into a meeting held by Rev. F. Corbin White at No. 6 Sixth street, Pittsburg, and to my mind he gave some very startling revelations; one in particular. He told a gentleman that there were four spirits around him. He gave their names in full and said: 'I see a very dark cloud around, and the spirit tells me to call you O. J. B., which the man in question said was his own initials. All was correct, only he could not understand the meaning of the 'dark cloud.' This was given on Sunday, Sept. 29, and on Oct. 13 this same man, O. J. Baldwin, was killed by the electric car. It is not a fact that many of the troubles of this life are known by our departed friends, and could they not tell us these things and save us many of the trials of the physical life? I now believe there is truth in Spiritualism, or this is a very strange coincidence to say the least."

J. C. Reed writes from Portland, Or.: "The hall of the First Society of Spiritualists of this city was well filled last

evening by an intelligent audience to listen to the trance lecture of Mrs. Cooley, one of Oregon's best mediums. After the lecture, and before she took the platform to give tests, Dr. Dean Clark was introduced by the president of the society and of the old pioneer lecturers of the Pacific Coast. The Doctor said: 'I do not intend to give you a lecture to-night, but will simply make a few remarks in behalf of the medium who has just addressed you,' but it was evident in a few moments that the Doctor was not having it all his own way, for he proceeded to deliver one of the finest lectures I ever listened to. Every word was a burning inspiration."

E. W. Sprague writes from Elwood, Ind.: "Mrs. Sprague and I came here a week ago to-day, and after giving four lectures (the first ever given in this town on the subject of Spiritualism) we organized a society, with thirty-five charter members, and set in an application to the National Association for a charter. Pretty quick work, and considerable to be accomplished in five days, was it not? Spiritualism is the subject of discussion in the factories and stores, on the street, and everywhere. The people are ready for the grand truths of Spiritualism, and as soon as it is presented in a proper way it is accepted. We need missionaries almost everywhere. May our National Association become strong, so as to send out missionaries in every direction to do the needed work. May our Spiritualist speakers be placed in every home in the land, that the people may know what Spiritualism truly is, and that they may not be obliged to be misled by the false statements of priests and preachers, who wilfully and ignorantly misrepresent it; and I shall be one in the future, as in the past, to assist in the circulation of said papers. We are engaged here for this month. We will serve the Port Wayne (Ind.) Society for November. December and January we have still open. Address us at Elwood, Ind., for October, and Port Wayne, Ind. (general delivery), for November." The Elwood Daily Press speaks of Mr. Sprague as follows: "Last evening Knott's hall was filled to overflowing to hear Rev. E. W. Sprague, of Jackson, N. Y., discourse upon this theme. Many went away rather than stand, while a large number remained standing throughout the two hours' service. Mr. Sprague's subject was 'Magnetic and Spiritual Healing.' The speaker explained the operations of these invisible forces, declaring that there were no miracles in the universe; that the healing by laying on of hands, in ancient as well as modern times, was done through natural law; that there was not an effect known that was not produced by natural causes. So with the art of healing recorded in the scriptures, all was accomplished through natural law, though not understood by the people of that day, and consequently attributed to miracle or supernatural causes. Mr. Sprague gave readings to eight persons, all strangers to him, as they stated, making nearly one hundred positive statements—telling of incidents and accidents in their past lives; describing their spirit friends around them, giving communications—nearly all of which were pronounced correct by the recipients. It was a very novel and interesting entertainment. Rev. Sprague will hold services in Knott's hall next Sunday, at 10 o'clock, and in the evening at 7:30. Admission, 10 cents."

Dr. G. C. B. Ewell, of Denver, Col., passed through the city on Saturday last, on his way home from the National Association. The Doctor is an active, influential worker in behalf of the National Association. We understand that he is building a sanatorium in Denver. He is pastor of the Independent Spiritual Church.

Charles Wesley Peters, inspirational speaker and organizer, has a few dates open. Societies desirous of his services address him at Walnut, Ill.

Mr. and Mrs. George F. Perkins have been doing a most noble work at Bellevue, Ohio. Mr. Perkins lectures. "We have lectured over here and had a houseful. According to remarks heard ours was the first that has taken place for many years. The sentiment of this city of 4,000 inhabitants can be judged by considering the fact that there are eight churches here. Think of it, eight churches to four thousand inhabitants! We have found a few noble friends, who, though beginners in the philosophy, have been loyal to their principles."

Mrs. C. A. Sprague, clairvoyant, trance speaker and psychometric reader, also a magnetic and spiritual healer, will be with her husband at Port Wayne, Ind., during November. Parties wishing her services as a speaker and test medium may address her at Elwood, Ind., for October, and Port Wayne during November.

Dr. Dean Clarke completed his lecturing tour of the Willamette Valley, Oregon, and arrived in Portland October 12th. He has engaged to speak for the First Spiritualist Society, for some time, in this city. Mrs. George Cooley, who follows him with tests. We congratulate the Portland Spiritualists in securing the services of one of our most eminent speakers, and predict grand results for our cause if he is properly supported. Dr. Clarke's address is at the William Tell House, corner of First and Market streets, Portland, Oregon.

S. J. M. writes from Ashland, Wis.: "We have had hard-working veteran, inspirational speaker, Will C. Hodge, with us. He is expounding the grand truth to crowded houses of the most profound thinkers and reasoning classes of Ashland's population. It is not only to investigators of Spiritualism, but to church people as well. Mr. Hodge is doing a grand, good work here; he is the right man in the right place. Mr. Hodge is giving the people of Ashland a grand intellectual treat. We regret we cannot keep Mr. Hodge with us all the coming winter."

The report that the most excellent medium and eloquent speaker, Mrs. Anna L. Robinson, of Port Huron, Mich., had passed to Spirit-life is false. She is in good health, and doing an excellent work for the cause.

Geo. F. Perkins and wife have arrived in this city and until permanent quarters are secured they may be addressed at THE PROGRESSIVE THINKER office, 40 Loomis street.

Mrs. Mary C. Lyman, regular speaker for the First Society of Spiritualists of Chicago, was open engaged with those who would hear a speaker and medium to visit them during the week days, and evenings in close proximity of one hundred miles or less from the city. Hoping to hear from those desirous of

spreading their truth, please address all correspondence to 111 South Paulina street, Chicago, Ill.

## A Good Man Has Ascended.

Our good brother, J. B. Snyder, late proprietor of the Tremont House, Muncie, Ind., has passed on to the "ever green shore," after an illness of three weeks' duration. Brother Snyder was a man of about fifty-five summers. His life was practical, full of true manliness, and won for him the good will and friendship of all who knew him. He was a faithful member of the Muncie Association of Spiritualists and trustee of the same, and a staunch co-worker, in the cause. From his broad experience in both the phenomena and philosophy of Spiritualism he had grown ripe for the change that awaited him. Like the brave and noble Socrates, Brother Snyder, when surrounded by a few warm friends who had met at his bedside to have their closing conversation with him, remarked, "Brothers, I am not dying. I shall pass on soon, but I know I shall live on—by myself. I am going to join my friends in the Spirit-land. Do not hurry the matter, but make the best conditions you can for me, and I will return and do the best I can in letting you hear from me." The funeral services took place on the 10th inst., at the Muncie Spiritualists Temple. The gathering was the largest of the kind that ever occurred in the place, there being present twice the number that could be accommodated within the capacious walls of the temple. Brother Snyder held also a member of the order of Odd Fellows, and was well represented by the order. The funeral services, it might be said, were jointly conducted by the order and our beloved sister, Mrs. Colby-Luther, the latter serving first, and delivered the principal discourse, in such eloquence of speech and force of logic as held the large audience for a full hour perfectly spellbound. The departed leaves a wife and family of children, all of whom are confirmed Spiritualists.

J. H. Mendenhall.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the free-thinker, who wishes to keep from busy cares, and drive away evil. Price in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50¢.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct and lucid language his views on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subjects with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was the inception of the modern Spiritualist movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

History of Waseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Waseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15¢.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all conformity, beliefs and parties not in conformity with its ruling, is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25¢.

Passed to Spirit-life, October 2, 1895, from the home of her half-brother, Marcus DeMoss, of Sullivan, Ohio, Mrs. Sarah Crosby, aged 84 years and 2 days. To her friends she was always known as "Aunt Sally." For many years she was a Spiritualist and when the darkest hours came she was sure of aid from her spirit friends. She was always cheerful and doing something for her friends. Truly the world must have been better by her sojourn here.

Passed to Spirit-life, October 3, at Almont, Mich. Mrs. Miriam Smith, aged 63 years. Mrs. Smith was an earnest, loyal Spiritualist, and for years a fine medium. She leaves besides a loving husband and three sons, a large circle of friends to mourn her transition, but she suffered so long that they are glad to know that rest, sweet rest, at last is hers.

The services were conducted by Mrs. Anna L. Robinson, of Port Huron. A large congregation was present, it being the first funeral of the kind ever held in the town, and in spite of creed or belief all expressed themselves as delighted with the sermon.

Passed to higher life, October 13, at the home of her parents, Mr. and Mrs. Gilchrist, their eldest daughter, Bessie, aged 17 years.

Bessie was a lovely girl and faithful worker in the Children's Lyceum, where she was a teacher, and all who knew her loved the gentle girl who suffered so long and uncomplainingly from the dread disease, consumption. The services were conducted by Mrs. Anna L. Robinson, in Society Hall, assisted by the Lyceum children. The large hall was filled to overflowing to witness the impressive services. The family have the sympathy of a large circle of friends in their deep sorrow.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

Health, comfort and happiness abound in homes where "Garland" Soaves and Ranges are used.

## Passed to Spirit-Life.

Major Carpenter, of Delhi, N. Y., stepped from the visible ranks to join those who have passed from our tangible grasp, on October 4th, aged 93 years. Another veteran in the cause of Spiritualism, who was fearless and outspoken, has gone to try the realities of the unseen, in which he had an unbounded faith. For days the wife and mother, with three many sons and one gentle daughter, together with their families, came and went, watching the life that they knew was surely ebbing to its close, and yet the messenger came, so calm, and still, and peaceful, that they scarcely knew the moment of his surrender.

"The deceased had lived over sixty years in Delhi, and from the hillsides and valleys they came, a vast throng of sympathizing friends and relatives, among whom were many whose whitened hair told the story of their near approach to the boundary of the unseen whither their friend had passed, until the spacious church was filled to its utmost capacity with those who pressed into the throng, eager to listen to the words that were spoken through the inspired utterance of the writer, which gave such consolation as nothing but the revelations of Spiritualism can bring.

The very air in the old homestead is laden with his presence, and noiselessly the silent finger of the spirit traces on our questioning hearts the jeweled words: "I still live and we shall meet again." "Life is worth living." "Death is not the end." W. ANNE HINMAN.

Passed to Spirit-life, on Tuesday, October 8th, 1895, Mrs. Catherine Pace, wife of David Pace. Mrs. Pace had seen nearly eighty-four years of earth-life, and she leaves an aged husband, two sons and one daughter, not to mourn her loss, but to remember mother as the light of the household. To be sure, her place in the family circle, her loving smile and kindly words of welcome, are missed; earth claimed them once, heaven inherits them now. For more than forty years Mrs. Pace had enjoyed a knowledge of a future life, and felt within her that hope and supreme satisfaction which only Spiritualism can offer to the toll-weary, saddened hearts of earth.

Her husband, who is now simply waiting to join the bride of his youth, is also fully in accord with the teaching of our philosophy. For sixty years this venerable couple had traveled life's road together, and a more beautiful picture of the course of true love was never expended. On this subject poets have expended their energies, and many beautiful and inspiring expressions have been given to the world from time to time, descriptive of the soul's affection, which neither grows cold nor old. Thomas Moore tells us in matchless rhyme:

"The heart that once truly loves never forgets;  
But as truly loves on to the close;  
The sunflower turns on her god when he sets  
The same look which she gave when he rose."

Burns tells the same story in "John Anderson, My Jo, John," but in the lives of David and Catherine Pace, for more than half a century, this has been a living picture—their married life has been a perpetual joy.

The funeral discourse was delivered by Mrs. Anna L. Robinson, and her inspiring, beautiful, eloquent words have left a lasting impression upon the minds of those who listened. S. D. PACE.

Mrs. McFarren, one of the pioneer Spiritualists, passed to Spirit-life, in her 80th year. She was born in Massachusetts in 1815, and came to LaSalle, Ill., in 1844, where she was married to John H. McFarren in the same year. Her husband preceded her to the higher life some twelve years. She was a staunch advocate of the cause when it required courage and determination to stand up in the face of bitter opposition and advocate what was to her a grand truth. In her last illness she requested that Mrs. James Clark be asked to speak at her funeral, which she did, Sept. 26th, to a large and appreciative audience.

Passed to Spirit-life, October 2, 1895, from the home of her half-brother, Marcus DeMoss, of Sullivan, Ohio, Mrs. Sarah Crosby, aged 84 years and 2 days. To her friends she was always known as "Aunt Sally." For many years she was a Spiritualist and when the darkest hours came she was sure of aid from her spirit friends. She was always cheerful and doing something for her friends. Truly the world must have been better by her sojourn here.

Passed to Spirit-life at Westfield, Mass., October 16, Henry B. Dant, aged 72 years and 1 month.

Passed to Spirit-life, October 3, at Almont, Mich. Mrs. Miriam Smith, aged 63 years. Mrs. Smith was an earnest, loyal Spiritualist, and for years a fine medium. She leaves besides a loving husband and three sons, a large circle of friends to mourn her transition, but she suffered so long that they are glad to know that rest, sweet rest, at last is hers.

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## THE PRIEST, THE WOMAN

## —AND—

## THE CONFESSORIAL.

## BY FATHER CHINIQUE.

## This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who shows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

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## Auricular Confession a Deep Pit of Perdition for the Priest.

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## How the Yew of Auricular Confession is made easy by Auricular Confession.

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## Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

## CHAPTER VII.

## Should Auricular Confession be tolerated among Civilized Nations?

## CHAPTER VIII.

## Does Auricular Confession bring Peace to the Soul?

## CHAPTER IX.

## The Dogma of Auricular Confession a Sacred Religion Imposture.

## CHAPTER X.

## God compels the Church of Rome to confess the Abominations of Auricular Confession.

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## Auricular Confession in Australia, America, and France.

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## A Chapter for the Consideration of Legislators, Heads of Churches, and the masses on which the Priest of Rome must Question his Penitent.

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## "THE DREAM CHILD,"



## QUESTIONS AND ANSWERS.

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Hudson Tuttle.

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J. S., Manitowish, Wis.: Q. We read in a lecture, by Chas. Dabner, the following:

"In earth-life, man measures everything by motion. Let the ray of light strike your eye at one rate of vibratory movement, and it comes a color which you call red," etc. Please explain the different rates of vibration, and the changes which take place.

A. The undulatory theory claims as its conclusive demonstration the accounting for all the phenomena of light. This theory is that light is vibration by waves in an imponderable ether filling all space, and what we call color depends on the rapidity of these waves. This length and rapidity for the different colors have been determined by the most subtle methods of mathematics, and may be stated in round numbers as follows:

Red, 1,33,000ths of an inch in length, and 300 trillions of vibrations per second; yellow, 1,02,000ths of an inch in length, and 510 trillions per second; blue, 55,000ths of an inch in length, 653 trillions per second; violet—extreme—1,04,000ths of an inch in length, 756 trillions of vibrations per second. It must be confessed that the human mind cannot grasp these vast numbers, or how the eye, against which these vibrations beat, can separate them, and out of all receive intelligent impressions.

Jaques, San Antonio, Q. (1) Is there any known power or force of will by which a highly sensitive person, possessing great undeveloped spiritual strength, can be slowly robbed of that strength by a developed medium, and a mantle of darkness thrown around them, thereby keeping them from being entirely cut off from them?

(2) If so, can this be done without personal contact; for instance, can the mind of a sensitive be affected miles away, and his strength taken and appropriated for the use and benefit of said medium?

A. If we admit the possibility of telepathy and the influence of mind over mind, a fact fully now confirmed, there can be no avoidance of the conclusions that under the conditions the highly sensitive may be influenced, and this without personal contact. In almost every circle this becomes apparent, for the members form a battery or source of strength which is expended through and by the medium.

"The mysteries of witchcraft and the hoodoo of the negroes depend on this influence, although often united with the suggestions of fear, and strengthened by superstition. The more this influence is yielded to the stronger it becomes, and the weaker the resistance offered.

But there is a remedy certain and absolute. It has been repeatedly brought forward in this department, as essential to the welfare of all sensitives. This is the maintenance and cultivation of a strong individuality and independence, which by force of will is able to control whatever influence may be felt, whether from mortals or spirits. The knowledge that such influence is wasting the strength and destroying gifts that are prized, may lead to abnormal despondency, and loss of health. Even in such a case the person has not only to say with a will, that he will rise above all and every conflicting influence.

H. T. Horn, Sarasota Springs, Q. I will say that Shakespeare's writings have for a long time been a source of revelation and inspiration to me, and it has always pained me to have doubts expressed in regard to the authorship of his sublime works. Still, there seems to be a mystery attached to them, in regard to his alleged illiteracy, free life, and authenticated association with the learned Bacon.

This leads me to conjecture; for the purpose of arriving at truth from a hypothesis. Supposing S. to have been possessed in a high degree of mediumistic power, with an uneducated intellect, or at least uneducated to conceive, and to express sentiments of such grandeur as are attributed to him.

(2) Supposing Bacon to have had an intellectual ability equal to the reception and conception of the exalted sentiments of the writings in question; may not this conjunction, even if the two individuals were not in each other's presence, have enabled Shakespeare, in a trance state, to produce by thought transference his marvelous works?

An illustration: As a witness to the production of A. J. Davis' Divine Revelation. I felt that while the mentality of Brother Fishbough was in no way involved in originating the matter of the work, still A. J. Davis could not have produced it without the aid of Fishbough or a mentality equal to his.

Presuming you are acquainted with the Bacon-Shakespeare controversy, I desire an expression to opinion. I enclose the argument in favor of Bacon having written the works attributed to Shakespeare, by one who denies the possibility of the latter having written by inspiration, because, as he says: "A spiritual medium must have the innate capacity requisite to the particular phase of manifestation produced."

A. This comparison is thus drawn:

FRANCIS BACON.

Born Jan. 22, 1561; died April 9, 1626; aged 65 years.

Son of a Lord Keeper of England.

Educated at Trinity College, Cambridge.

Left college at 15, not a graduate.

Went as an attaché of the Court of Paris from 15 to 18.

Learned French, Italian and Spanish.

Returned on the death of his father, bearing a dispatch to the Queen.

Married at 45 to a handsome young maiden of rank.

"When let thy love be younger than thyself, or thy affection cannot hold the bent."—Twelfth Night, ii., 4.

WILLIAM SHAKESPEARE.

Born April 23, 1564; died April 23, 1616; aged 52.

Son of a woolstapler and glover of Stratford.

Taught at a free school in Stratford. Left school at 14—ever at school. Worked with his father at a trade until 18 or longer.

Drunk beer at pious houses. Hunted conies and poached on neighboring deer-grounds.

Married at 18 (name Shakespeare) to a girl of 26.

"His works are full of passages, which if he loved and honored her, he could not have written."—White's Shakespeare, p. 51.

We have no desire to enter into a controversy which has been worn threadbare, and was first begun by those who sought notoriety rather than the truth. Let us then first premise that William Shakespeare was a real character, and wrote the works attributed to him as honestly and fairly as Tennyson, a Longfellow wrote theirs; that the ignorance and rudeness which are attributed to him have been purposely overdrawn; that although uneducated he was of the finest and most sensitive organization.

That a man could live in so recent times as the Elizabethan period, and create a world in literature of himself, and not until after three centuries have the discovery made that he was an impostor, incapable of writing even his name, is in itself absurd. His contemporaries and those succeeding did not doubt his authorship of the dramas passing under his name. Not until the criticism of the present bright light on the subject was there darkness.

To illustrate the value of the above contrast between Bacon and Shakespeare, and to show its worthlessness, we propose to show that Abraham Lincoln, as a far-seeing statesman and patriot, was a myth, and that all that has been ascribed to him was the work of Chace.

SALMON P. CHACE.

Born 1808, of a stock profile of great men, noble puritan ancestry. Graduate of Dartmouth College.

Took strong anti-slavery ground and founded the Liberal party, which afterwards became the Republican.

An eminent jurist.

A candidate for the presidency before the convention which nominated Lincoln, and was chosen by him as member of his cabinet, leading the government to the conclusion of the war, and union of antagonizing elements.

ABRAHAM LINCOLN.

Born 1809 in a log hut, Ky., Nancy Hanks, being his mother, and his father of obscure family.

Had only the rudiments of an education.

Worked at the most menial labor, as boatman, rail-splitting, and chopping.

Was ungainly, awkward, and uncouth. Read smattering of law and practiced before the ignorant justices of the backwoods.

Was known for his vulgar stories and low wit, and often disgusted his hearers with low stories, even when battles were pending.

With this contrast comes the conviction that Chace was the moving power, and Lincoln merely a figurehead. The idea of this low, uneducated man taking broad views of the world is preposterous. The contrast might be drawn in this manner between Paul and Christ, or any historic character, with the like conclusion.

No. It is idle to attempt to talk and argue the poet Shakespeare out of existence. The greatest of earth have no visible masters. Homer could not have learned his verse in schools; for there were none to teach. No master could have taught Raphael. Edison had no one to instruct him in electricity, and yet these became world-beaters.

In "Psychic Science," page 154, in discussing "Unconscious Sensitiveness," it is said, "Here and there are those who by organization are sensitives, and ready instruments to bless the world with the light of higher spheres. As mountain peaks catch the light of morning when all the valleys and plains below are wrapped in darkness, so these sensitives arise into the atmosphere of spirit." Of Lincoln it is said: "His receptive mind responded, and he became the center of a thought-vortex, the concentration of unnumbered intelligences, with the holy spiritual fervor of the sage and prophet."

He was misunderstood by men because he acted from motives they could not comprehend, and which were uncomprehended by himself; but during the years of darkness, anxiety, and care, the cabal not on which he relied was not the executive officers, but one formed of those fathers of the republic who on the hour of his birth gave it its flag to the breeze of heaven. He failed at times when clouds obscured his inspiration, and disregarding it sealed the record of his labors with his blood."

Shakespeare, as an actor, found a great storehouse of plays, written, no one could tell by whom, but handed down from actor to actor, added to and revised, being the products of slow growth and evolution, and because written on as well as for the stage, were pre-eminently living and acting.

These formed the rude drafts, and with a receptivity of mediumship which had no compare until Tennyson, he arranged and amplified, putting several plays into one, polishing and molding them with the exquisite delicacy of his thought and splendor of language.

The primitive custom of the actors before Shakespeare's time still lingers in the "copied plays," which are caught up by "pirating companies," and copied, and recopied, until the plot only remains distinguishable.

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## OPEN COMMENT.

### "What Shall We Do to Make Spiritualism More Effective?"

A Student and Teacher Gives Her Thoughts.

TO THE EDITOR:—I have read with much interest the series of articles from the pen of Rabbi Weil, upon the subject: "What Can We Do to Make Spiritualism More Effective?" and while in the main endorsing the ideas presented, still some points seem open to comment, if not to criticism? Rabbi Weil is just out of the church, and it is not strange, perhaps, that he brings into the new field of thought and labor a taint of the old-time religious idea, which seems apparent in his writings; and while it is no doubt well to consider how best to make Spiritualism effective or how best to promote its growth, still, as a worker in various ways in the ranks of Spiritualism, I am not worried over the solution to the above-named query. I am not alarmed at the present status of "effectiveness" of the subject, for notwithstanding the cry of fraud, there is constant, steady and wholesome growth of its teachings everywhere in the civilized world. I have been a student of Spiritualism twenty-five years, and certainly its growth and advancement during that time has been phenomenal.

Its principles are being more and more accepted. It is true that while many ministers (whom Brother Weil seems so desirous to please) still continue to vilify and ridicule, misrepresent, falsify and malign Spiritualism and Spiritualists as witness the recent vile attack upon one of our ablest and noblest pioneer workers, Mrs. Colby Luther; and the writer, with many others, has felt the sting of the poisonous arrow of ministerial calumny and persecution for daring to speak the truth; and witness also the general attack from the pulpit upon the subject.

Away down in Virginia and Texas, out in California, across in Indiana, and my own State of New York, comes the cry of "heavenly impostor, charlatans, old hags, mountebanks," etc. (choice Christian epithets).

While this is true, still the press is far more lenient and tolerant toward Spiritualism than it was a score of years ago, and many of the secular papers and periodicals are giving it attention, and articles and contributions from the pens of Spiritualists are courted and given prominence.

And then witness the many Spiritualistic camps that have sprung into being. Brother Dennis tells us that another year there will be fifty-one, and every one of these summer schools is a greater or less degree is a center from which radiates the beams of spiritual light and truth.

Witness again the work of the Spiritualistic press. The phenomenal success of THE PROGRESSIVE THINKER, the good work of the sturdy old Banner of Light, the steady growth of other lesser journals; the many and diversified works in book, pamphlet and tract form, all bearing to the people the truths of immortality; and the thousands of noble workers upon the rostrum, and in the seance-room—all this speaks of the effective work Spiritualism is doing.

With all due deference to the scholarly ability manifested in the honest expression of opinion on the part of good Brother Weil, still it seems to me that the thought of our friend tends more toward popularizing Spiritualism than in making it effective. He says in his closing article, "Let Spiritualistic societies be careful, whom they ordain as pastors," or ministers (the latter is preferable), and thinks it unwise to call test mediums "pastors." This is well, and it is quite possible that due heed to this advice has not always been given in the past.

Rev. Weil says also that he must take issue with the idea that "a seance is a religious service."

Now, if Spiritualism is a religion, which it seems to be to Mr. Weil, then just how the phenomena, which is the basis of the subject, can be excluded as non-religious is not clear. And while it is not desirable or needful that all test mediums should be ordained, or dubbed "pastors," still they can assist in religious work as "laymen," and conduct their part of "divine" service. All church members are not pastors, but all are allowed to aid in religious services.

Mr. Weil thinks "tests" have no place in Sunday meetings, but the thought of many is, they have a place, and may properly and expediently form a part of Sunday service. If we are to pattern after Christians, as our good friend seems to think is fitting, we may call our seance following the lectures our prayer-meetings—Christians often have an "after-meeting."

Mr. Weil thought it that we should teach our "doctrines" on Sunday, because the Christians teach theirs on that day.

Now the world has been treated to doctrines unsupported by fact long enough; let the Spiritualistic doctrine be taught, to be sure, but let it be predicated on fact, and substantiated by proof, which can only be given through the phenomena, either physical, mental, or spiritual.

Our friend imagines the dismay one might feel in a religious seance if "hostile spirits" should gain entrance and tell a lot of lies. The dismay of the writer would be no greater under such circumstances, than to hear a lot of lies told by a Christian minister in the pulpit; and this is done about fifty-two times a year, by about seventy thousand "hostile spirits" (preachers) in the flesh.

A preacher in this city went into his pulpit recently with a goodly number of carefully made-up lies against Spiritualism, which he proceeded to hand out, one after another, to his waiting, worshipping flock.

And a little further back in time another minister here spun off a string of lies about infidels and infidelity, that must have put to blush old "Satan" himself. And it did not spoil the religious service to the worshiper; not a bit of it. Indeed, if we are to pattern after Christians, perhaps lying will become a virtue with us, as it seems to be with churchmen.

I believe it can be truthfully said that more lies, and bigger lies, and a greater variety of lies are told in the pulpit than in any other place on earth.

Good Brother Weil wonders why Spiritualists should worship Mr. Ingersoll; and here again I think it can be truthfully said that there is not a Spiritualist in the land who does not Spiritual-

ists respect, and honor Mr. Ingersoll for the great blows he has fearlessly struck for freedom of thought and liberty of conscience—and oh, there is still need of effort in this direction, lest even now our beautiful liberty be wrested from us, for on every hand are seen attempts of the Christian church, and even folk in its effort to suppress free speech, and the expression of the natural gifts and endowments of mediums, and in its frantic effort to get its God into the Constitution of the United States.

It is said, "Mr. Ingersoll tears down, but does not build up." But it sometimes becomes quite a science to tear down, and Mr. Ingersoll is one of the few qualified to do iconoclastic work, and the work of demolition is often as essential as is the work of construction. Robert Ingersoll has done good and telling work in ploughing up the hard and stony ground of orthodoxy, and sowing it with the fertilizer of humane and liberal thought, and thus has been preparing the fallow ground for the planting of the seeds of Spiritualistic light and truth; and such sowers as Brother Weil are the ones to go forth and scatter the seed. CLARA WATSON, Jamestown, N. Y.

## SOME TENNESSEE GHOSTS.

### What a Party of Hunters Encountered in Marion County.

PHANTOM RACE HORSES ON TOP OF A MOUNTAIN—HURRY IN WHICH THEY DWELT—MR. ROULSTONE'S BAD SHOT AND HIS PARALYZED ARM.

Last November a party of hunters, consisting of Frank Patton, J. A. Benge, John Ferguson, of South Pittsburg, R. G. Roulstone and Manley Grogan, a 15-year-old boy, living near Jasper, the county seat of Marion County, supplied with a complete camping outfit and a pack of excellent hounds, went up into the mountains near Pikeville, at the head of Sequachee Valley for a fortnight's deer hunt. They located their camp near the head of Sequachee River and combined the pleasures of hunting with those of fishing and duck shooting.

Late one afternoon the dogs started up a fine buck, and soon the pack was in full cry, followed by the eager hunters. The fast-growing twilight, and a gathering storm made a successful issue to the chase seem improbable, but the hunters spurred their horses, and the shadows found them separated and lost on Cumberland mountain. Mr. Roulstone, who, by the way, is a prominent farmer and a large property owner of this county, and the boy, Manley Grogan, losing sight of their companions, dismounted, secured their horses and sought a grove of the growing darkness a path or way by which they could return to camp. A few steps' advance brought them to the top of the mountain and a plateau about 600 yards long by 50 yards wide lay before them. It was bare of vegetation, and except for the scattered bowlders of varying size, was as smooth and free of obstructions as a floor. A tour of inspection revealed the fact it was a gradual and easy slope, except on the west end, where they peered over a precipice of dizzy height.

The breaking of the storm drove them into the fringe of trees about the borders of the plateau, and there, sheltered by the thickly growing pine saplings, they made a most remarkable electrical display. The lightning flashed and played over the plateau, and held by an invisible force. Sometimes a sheet of flame would apparently envelop a bowlder, winding and unfolding one after another, and finally subsiding into a luminous, phosphorescent glow. At times sparks would leap from rock to rock and chase each other. All the time the thunder rolled in deep, sonorous growlings, apparently rising from the base of the precipice, and making the circuit of the plateau, descending with a deepening roar into the bowels of the mountain. The boy crouched in terror, clinging frantically to his companion, and Mr. Roulstone, who is matter-of-fact and incredulous, confessed to an uncanny feeling.

## ARRIVAL OF SPOOKS.

With the ending of the storm a gloomy, starless darkness settled, and Mr. Roulstone with difficulty persuaded the boy to find him a bed in the pine straw and leaves and make himself as comfortable as possible until morning. The plan was to make an attempt to descend, saying any place on the mountain was better than the horrible plateau, but Mr. Roulstone finally induced him to try to sleep.

They had been asleep several hours, when they sprang simultaneously from their resting places, startled, but from no apparent cause. The clouds had parted overhead, and a few stars gave a glimmering, uncertain light, by which they could see a figure, or several figures, flying round and round the plateau, each time approaching nearer and nearer the circle of trees in which they crouched, breathless with fear and wonder. Occasionally a kind of hazy glow would rest over the place, but there was not sufficient light to distinguish the form or shape of the figures. In passing their place of hiding Mr. Roulstone and the boy felt a wave of heat that grew in intensity as the approach was made closer. For several seconds Mr. Roulstone watched the strange scene, too dazed to think or act, but on their next passing, raised his Winchester and fired into the strange company. Instantly his gun dropped from his hands, and he fell as if dead at the feet of Grogan.

The figures like a flash vani held noiselessly over the edge of the precipice, and the boy lost consciousness from mere terror, and knew nothing more until next morning, when he was awakened by the sun shining full in his face. The plateau lay before him as it appeared the evening before, and he might have believed his whole experience a fantastic dream were it not for the still figure of Mr. Roulstone by his side. With sickening dread he attempted to arouse the apparently lifeless man, but after chafing his face and hands, and rubbing him with the wet leaves, was overjoyed to see him open his eyes and raise himself to a sitting posture, dazed and pale, but thoroughly conscious. They talked over the events of the previous night and were convinced that they had witnessed a supernatural act, at least, an inexplicable event. Before starting for their camp they looked over the precipice, and at the base they saw an opening or mouth of a cavern whose depths were of inky blackness.

## THE HOME OF THE SPOOKS.

Reaching camp, they told their story to their companions, who had succeeded

in finding their way back, and after an undisturbed night's rest, were not disposed to believe the tale without corroborative evidence. Mounting their horses the five hunters ascended the mountain, and reaching the plateau, began looking for evidences of the previous night's happenings. They did discover what Mr. Roulstone and Grogan had failed to observe before ascending—namely, a trail or track, extending around the plateau, close to the border of trees, about two yards in width, and as smooth and clean as if swept with a huge broom. Descending carefully by a tortuous path to the base of the cliff, which was about 60 feet high, they examined the hole or opening. This they found to be about 20 feet long by 3 feet wide, and from the depth they threw a number of stones in, and each time, for the space of five seconds, no sound could be heard, and from rock to rock, or against the sides of the cavern, the voice growing fainter and fainter, until all was silence. The members of the hunting party have been a little chary of giving any information about their eventful trip, and it was only after much persuasion Mr. Roulstone was induced to give me the facts of the story. He said, however, in addition, that people living around the mountain had often noticed before that in the frequent thunder storms lightning invariably seemed to strike on the top of the mountain. Recently, numerous people have visited the place, and corroborate Mr. Roulstone's description. He said, in leaving me, "It may all have been a dream, but this I know until the night I was considered one of the best marksmen in the country, and now my right arm is not capable of making a sure shot with a parlor rifle."

## Denver Doings.

TO THE EDITOR:—At the First Spiritual Church of Denver, on Sunday morning, October 6, Dr. Sarah L. Hand, of New York, gave a very fine lecture on the needs of organization in the ranks of Spiritualists, and showed to the audience how simply it could be effected and what a blessing it would be if there were more organizations and more friendship existing between societies. What we needed was more spirituality and love for one another; when we got that, we will be able to accomplish a great deal more good for humanity. The lecture was well delivered, and very interesting to the audience.

After the lecture the Sunday-school assembled, and was presided over by Dr. Pottinger, of Chicago, the president of the society, which is the first spiritual Sunday-school we have had in Denver. We had quite a large class, composed principally of adults. It was quite interesting, and everybody said they enjoyed it very much.

Conference meeting Sunday afternoon, at 3 o'clock, for the mediums to speak, if they wish. Last Sunday afternoon, October 8, Prof. W. H. Appels, of Utah, spoke on "Mormonism and their Temple." His discourse showed the Mormons to be a good and pious, industrious and God-fearing people; the great trouble was that other people did not understand them and their religion; they were all searchers after truth, no matter through whom it came, and they were nearer Spiritualists than any other people that he knew of. Brigham Young was a grand medium, and predicted a great many things that came out just as he said they would. They fully believed in spirit communion.

The next speaker was Dr. Lucy Barnicot, of Boston, who has become such a favorite with the people of Denver. She spoke of her travels in the different countries, and the customs of the people that she had met, and especially the people in Utah that Prof. Appels had just spoken of. She had lived among them for some time, and knew them well. They were a very nice and hospitable class of people. She was surprised to find so many Spiritualists among them. Then she spoke of other countries and their customs; then gave a few tests to the audience, which were highly appreciated.

The next speaker was Dr. M. Gandy, one of the most prominent Spiritualists and magnetic healers in Denver, who gave a practical illustration of his healing powers by relieving a number of the audience of their pains and ailments. His wife is also a grand medium.

Then Dr. Sarah L. Hand, who presided at the meeting, spoke on the objects of the afternoon meetings, and said she wanted to make them interesting to every one. Then she gave out the notices for the week-night meetings: On Wednesday night the Ladies' Auxiliary meets at 609 20th street, at Dr. Ewell's residence; on Friday night a test circle given by Dr. Lucy Barnicot, at same address, admission 25 cents; on Saturday afternoon, Ladies' Sewing Circle, at same address.

At the evening meeting, subjects for the lecture were taken from the audience. The questions were answered scientifically and logically, to the delight and satisfaction of the audience, by Dr. L. Barnicot, who gave a number of tests, which were all recognized. Dr. Barnicot is a magnetic specialist, eclectic physician, and psychometrist, and good test medium. She was a practical physician in Boston for many years, and gave it up to become a spiritual and magnetic healer and lecturer.

Dr. G. C. Beckwith Ewell has gone to Washington as a delegate to the National Convention of Spiritualists. An official list of the First Spiritual Church of Denver is not completed yet. The officers, up to the present, are: Dr. G. C. Beckwith Ewell, pastor; Dr. Pottinger, of Chicago, president; Mrs. E. M. Goss, vice-president; Dr. Sarah L. Hand, secretary. We predict for this society a grand success. DENVER. ROBERT WARD.

"Encyclopedia of Biblical Spiritualism; or, Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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## CURRENT THOUGHT.

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BY J. T. COX, DAYTON, OHIO.

"Why not of yourselves judge ye what is right?"—Jesus.

"Prove all things; hold fast that which is good."—Paul.

"Not giving heed to Jewish fables."—Paul.

"Neither give heed to fables"—Paul (of any nation or religion).

"Refuse profane and old wives' fables."—Paul.

"Search the Scriptures."—Author of the gospel by John.

"Calling those things which be not as though they were."—Paul.

"Which things are an allegory."—Paul.

"Write me no more fables, lest I be a fool, and read the riddles away."

"For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops."—Author of Gospel Luke.

"For my part, I am certain that God hath given us our reason to discern between truth and falsehood; and he that makes not this use of it, but believes things he knows not why, I say it is by chance that he believes the truth, and not by choice; and I cannot but fear that God will not accept of this sacrifice of fools."—Chillingworth.

"Come now, let us reason together."—Isaiah.

"Let me reason the case with thee."—Jeremiah.

"Religions are various, but reason is one, and we are all brothers."—Chinese Proverb.

"Religions are opinions—proved but one, And all men mingle in a common faith."—Shakespeare.

The same author says: "In religion what damned error."

"He that judgeth a matter before he hearth it, is a folly and a shame unto him."—Jewish Proverbs (Solomon).

"Religion is a mere question of geography."—Gibbon.

"There is no religion which does not say, 'do good and avoid evil.'"—Max Müller.

"By education most have been misled; We so believe because we so are bred; The priest continues what the nurse began, And thus the boy imposes on the man."—Dryden.

"Every religion is the result of environment and instruction. We take on our own religion, just as we adopt the customs and habits which prevail in the different countries in which our lot is cast."—Henry M. Taylor.

"Religions take their turns; 'Twas Jove's—'tis Mahomet's—and other creeds Will rise with other years."—(Childre Harold) Byron.

"I inquire whether the signs of the times do not warrant the opinion that the new century will place the Christian religion among the mythologies of ancient nations."—J. C.

"To no creed confined, The world our home, our brothers all mankind; Do good, love truth, be just and fair with all, Exalt the right—though every ism fall."—Pope.

"The greater part of the world has often had to come around from his opinion."—George Eliot.

"The graves of the dead (past) are giving up their dead, the judgment day (for myths) is drawing near."

"Great is the mystery of godliness." (7)—Paul. (That is "without controversy.")

"Great is Diana of the Ephesians." "Woe to the Sphinx, if we can solve her riddle."—J. P. Richter.

"If the right theory should ever be proclaimed, we shall know it by this token: that it will solve many riddles."—R. W. Emerson.

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

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gulse of morals and purity! Even today, in the effulgent glory of art, science and progress, there is a premium on this hideous monster of pessimism, in all religious circles, and perhaps, in most others. It dwells and crushes much of the beauty and vigor from thousands of noble minds."—F. A. Wiggins.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—Ecc. vii. 10.

"Neither accept an opinion, nor expect against it, merely on the score of novelty; all that is new is not true, but much that is old is false."—Zimmerman.

"The fathers dreamed and the children are dreaming, but as the knowledge of the fathers differed from that of the children, so the dreams of the children differ from those of the fathers."

"When you know a thing, to hold that you know it, and when you do not know a thing, to admit that you do not, is wisdom."—Confucius.

"Those only are abreast of their age who keep up with the newer and truer meaning of old words. The progress of science and civilization soon sends every dictionary to the rear and forms a new one without making scarcely a new word."—Thaddeus Wiseman.

"A thousand years hence war and enmity will be dead—twins we have inherited from the brutality of the past."—Helen H. Gardner.

"Referring to the church she says: 'She stuck to the dead languages, and the only thing she is not afraid of to-day is something dead. Any other kind of knowledge or a new-found truth is a dangerous acquaintance for her to make.' Also: 'The world has awakened, but the church still snores on, confident and happy in the belief that she has a devil all her own, and that he is attending strictly to business and looking after her interests.'"

"For untold ages the gods have squatted like toads upon the world and dwarfed the minds of men. But each, in turn, has joined 'these immemorial caravans that march to the pale realms of shadow where each shall take his chamber in the silent halls of death.' To-day the Christian gods and the Bible are on trial. Shall they be found an exception to all that have gone before?—Harry Hoover. (A Bishop of Mexico in 1550.)

"He who conceals the truth is equally guilty with the propagator of an injurious falsehood."—Augustine.

"To withhold or suppress the truth is a crime against humanity, and contrary to the spirit of this age; and those who do it are the enemies of progress, and unworthy to be recognized as the authoritative teachers of the world. Those who publish that which is false, or suppress what is true (especially if they know the truth), not only do a great wrong to the people, but, if possible, do a greater wrong to their own souls, and must suffer the consequences. They must have an awful reckoning with eternal justice. (Every hypocrite and 'sanctified' persecutor of the truth must meet and face his own conscience in the hour of the mortal.)" (J. C. C.) Rev. R. B. Westbrook, D.D., LL.D., in "The Eliminator."

"He also says: 'Come what may, let us cease to profess what we have ceased to believe.'"

"Has not the time come in the history of our planet for the solution of the riddle of the Sphinx? The very fact that men, no more satisfied with childish explanations and dogmatic assertions of theology, ask those questions, proves that they are ripe for receiving the answer."

"The reason why there are so many diverse religions in the world is because the true one had not yet been discovered. Now that the true (Spiritualism) is known, the diversity will be superseded by unity; and for the first time in the history of our planet, one universal religion of humanity is possible; the universal recognition of the fatherhood of God and the brotherhood of man." (The above two extracts are from that excellent new work, "The Religion of the Future, or Outlines of Spiritual Philosophy." By Rev. Samuel Well.)

"There is no mystery, except to ignorance. All the mystery, so-called, is but the affectation of empiricism. There are two forces in the intellectual world that have retarded human progress, and continue to do so, beyond all count: ignorance and bigotry. Ignorance demands obedience, bigotry punishes its refusal as heresy. The mental development of the race has been along the lines of these opposing forces."

"The basis of this ideal is that everything natural is moral—or that there is no immorality in nature. Immorality is the abuse of the natural. There is only one perfect law, which by some strange misconception we have come to call the moral law. To not do to another what you would feel a wrong to yourself is the basic rule of nature. Why, then, should there be any mystery? How can there be anything occult? How can there be an infinite wisdom that makes anything impossible of knowing? The reason a savage cannot understand a locomotive is that the builder of the engine has no power. Planetary motion is less mysterious to the savage than the steam car—because it is the product of infinite wisdom and power. All mystery is something on the half-shell—the product of incomplete capacity."

"We need give ourselves no concern as to the creator, for we can neither help nor hinder. The only way we can contribute to the 'glory of God' is to enhance the happiness of man. There is no other way to God's favor than through his creation—on this planet as well. And we are beginning to see that last that nobody has been deputized to attend to that duty—only each soul for itself. That is the religion of the future, the science that lights the pathway of the race."—Carl R. T. Van Horn, in Kansas City Journal.

"Prejudice, the great obstacle to progress, must be laid aside. Vice has no friend like the prejudice which claims to be virtue, and it is 'When the judgment is weak the prejudice is strong.'"—X.

"Truth needs no creed, no bolster; it is able to stand alone, it worships neither God nor man, it is not timid. We want no half truths. If you fight truth it will play you. Be not afraid of justice and liberty. This is a Christian government, not a spiritual one. Christians murder Christians by statute law, in a barbarous manner, at the end of a rope. Spiritualism teaches us to reform the erring, not to murder them. Christianity to-day is not the religion that Jesus taught. Money is the dominant power now. Money, money, money rules in religion and politics. Nineteenth of the clergy preach for money."

"Oh, ignorance, how many cruelties you have committed in the mistaken

home; love or heaven; that word is liberty. The reformer is seeking liberty; liberty from the oppression of the state, and superstition of the church; liberty from all tyranny; and in his journey even the sweet words, home and mother, receive some blows from his hand.

The reformer destroys many idols and includes the most sacred of human institutions. He breeds discord and inharmonious in the household of him it might be said: 'I am come to set a man at variance against his father, and daughter against her mother, and a man's foes shall be they of his own household.'

Who has not known of this being the result of the search for truth. Brothers and sisters, parents and children, husbands and wives, are estranged and separated, households are set at variance, by the entrance of the reformer, by a glimpse of truth and the desire to possess it. But he destroys nothing that is worth preserving. The good lives on."

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

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## MODERN THOUGHT.

The Gospel of the Infinite Presence.

In All Substance Is a Single Soul.

Materialism Weighed in the Balance.

How Negation Springs—It Is the Result of Poorness of Soul.

An Address Delivered by  
**JOHN RUTHERFORD,**  
Of Roker-by-the-Sea, Sunderland, England.

"The range given to chance appears to me quite inadmissible; so large indeed as to amount to abandonment of the problem of a philosophical whole. The known species of organisms are therefore preserved in the competition of life by some casual advantage accruing to them through natural selection. This advantage is a prize turned up by the wheel of a vast lottery, with the peculiarity that its ticket was not made out and deposited there before, pre-ordained to be thrown by some one; but formed and inscribed itself by the molecular expansion of the machine. No one can deny that the beneficial feature might thus arise, any more than a basket of compositors' types emptied often enough upon the floor might tumble there at last into the text of Shakespeare's Macbeth. But the number of trials prior to such an event scares the imagination by its prodigious amount; and it is the measure of the field allotted to accident."—Dr. Martineau, "A Study of Religion."

"We may call things by new names, in place of design use 'adaptation'; we do not change the relation of things thereby. When we see a bird cleave the air with rapid wings and observe the wonderful adaptation of bones and muscles and forms of feathers, we may explain it all by evolution, which has made the bird the embodiment of the forces of the air. Have we done more than state the method of growth? What causes have we asked of growth? The process? We see an interminable series of forms, changing from age to age, becoming more and more complex in their relations but pressing forward constantly to the final production of man as the perfection of the vertebrate type. Evolution describes this process, at every step furnishing evidence of a purpose, achieving its end through matter, often falling, but through failure at last reaching its object. In this light the imperfection of organs proves nothing against design."—Hudson Tuttle, "Studies in the Outlying Fields of Psychology."

"Mathematical exactitude is not to be looked for in everything, but only in things incorporeal."—Aristotle.

"Wherever there is growth, there must be graduation; wherever a final perfection, a prior range of imperfection."—There are some facts which do not rise high enough to escape the grasp of a low theory.

"Each breathing thing obeys one mind's control, And in all substance is but a single soul."

There is a pretty large section of mortals who seemingly cannot believe in either God or Immortality—who have no faith in the spiritual, and who do not, like Wordsworth,

"Feel through all this fleshly dress Bright shoos of everlastingness;"

but who are nevertheless thoroughly honest in their convictions. True Spiritualism yields beautiful consolations and high visions of the soul's eternal progress; while materialism, lacking the "white celestial thought" brings mental darkness and melancholy. All special mental states or spheres of mind can now fairly be traced to the form of the brain and its dependent organism.

The soul is limited by the powers of its special centres or faculties. Some individuals manifest no appreciation of tones, colors or form, while others, again, show dullness in the perception of beauty, sublimity, or of those still higher elements of knowledge which bring us in rapport with the spiritual world and the Universal Mind.

### GEORGE COMBE'S THOUGHTS.

The illustrious George Combe, author of "The Constitution of Man," showed in detail that the organs of our senses and those of our mental faculties are adapted by their inherent constitution to external nature, and that in virtue of the powers bestowed on them, and of this adaptation, we believe intuitively in the existence and qualities of eternal objects.

"Reason," Mr. Combe said, "may exist in examining and analyzing the circumstances in which our intuitive faculties arise, but it cannot account for them." In the science of optics, for example, we find expositions of the combined nature of light, and of the kinds of surfaces which reflect the green rays, and cause these objects to appear to us green; of others that reflect the red rays and are seen by us as red, and so forth; but we see no necessary connection between the appearance of these surfaces and their power to reflect different rays, or between these rays and our own mental perceptions of color. Our

perceptions and the convictions which attend them are pure intuitions—the results simply of the constitution of our faculties and their adaptation to external nature.

"Now," proceeds Mr. Combe, "it appears to me that by the constitution of the mental faculties, particularly those of veneration and ideality, and their relation to external objects, belief in a Supreme Being arises intuitively in the minds of persons with a well-constituted brain, from the perception and comprehension of the qualities, phenomena, and relations of the outward world. Here also reason may investigate the circumstances which this intuitive belief arises and expand and deepen it; but it is not its source. This view is fortified by the fact that we find the existence of a Supreme Intelligence recognized by all the races of men whose brains are even moderately developed in the organs above named, however ignorant of science they may be."

### MATERIALISM VS. HUMAN NATURE.

If our intellectual faculties evolve scientific truth, on the material plane, why should the testimony of the same powers, joined with the "Superior Sentiments"—the sentiments which yield intuitions of God and Immortality—be disregarded? If the voice of our spiritual nature be disregarded, man is merely a perfected nervous system, his entire nature allied to the earth; his knowledge confined absolutely to the region of material things; his highest thoughts delusive; his religious aspiration a mockery; his hopes of futurity a dream; his final destiny nothing better than the insect or worm. But however "logically" materialists may prove that there is no soul, no moral law, no God, yet these are the great primitive faiths of human nature which are worth more than all their arguments and constitute the inalienable spiritual treasures of mankind.

Thus it is clear that our spiritual knowledge is measured by the power of our faculties of reception or insight, and that insight, so far from being anything fixed and bounded, is a sense which lies wholly open on the side of infinity, and by time and progress may approach eternally and unceasingly towards it.

INTUITION AND MESMERISM.

The phenomena of Mesmerism have developed many examples of insight which give some distant idea of intuitive powers of mind that are, in the present state of humanity, wholly abnormal; but which we cannot affirm will be always so. It is my belief, however, that no great spiritual genius is needed to perceive and understand the simple truths of real enlightened spiritual philosophy.

### ABSOLUTE CAUSE.

In all ages thinkers have seen that the universe presents to our view innumerable objects which are finite, changeable, and dependent. All of them consist of certain forms and attributes, united to a substance or substratum. But substance, in its finite and dependent form, cannot be self-existent; for it has come into that form from a previous state, i. e., has been brought into it by a prior cause. Go backwards, accordingly, in the chain of causes, and you come at last to an absolute cause. There must, therefore, be something abiding, which reposes alike at the basis of all—a Power that passes not away with her changes. Here, then, is the dawn of the Infinite Presence upon the human mind. We can never have any experience of infinite being, and yet this is a positive idea—an idea of which we feel the reality and the necessity. The finite is really the negative idea: it only comprehends limitation and negation, a limitation which is universal within the regions of our sensuous knowledge. Humanity is not self-created. Mind is not the creation of matter. Yet materialists assume that matter is the sole originator and then consistently demand of the Spiritualist to "demonstrate" the case for Mind.

### ARGUMENT OF DESIGN.

Theism reasons from the general laws and broad beneficence of the universe to the character of God; from the wide beauty; from the solid foundations for the general good; from the sun that shines on the evil and the righteous; from the rain, that falls on the unjust and the just. But whenever there is apparent irregularity and a seeming inconsistency with the stable and generous bounty and order—an eclipse, a pestilence, an accident, a catastrophe, a mystery—you will find the Anti-Theistic logic fastening on it and attempting not to harmonize it with the general light, but to centralize it as a principle.

Mr. Lange, the able author of "The History of Materialism," puts the case against design. He says that "Nature proceeds in a way which in no way resembles human design; indeed, her most essential means, if estimated by the rule of the human understanding, must be regarded as equivalent to the blindest accident." \* \* \* If a man, in order to shoot a hare, fired off millions of gun-barrels in all random directions upon a great moor; if, in order to get into a shut room, he brought ten thousand keys at haphazard, and tried them all; if, in order to obtain a house, he built a city, and abandoned the superfluous houses to wind and weather; no one, I suppose, would call such action an example of design, and much less should we suppose that in this procedure there lay any higher wisdom, recondite reason, or superior skill.

To this numerous replies have been advanced without our friends probably profiting in any way. The fact is, it is not argument they need, but development of spiritual faculty.

God is not dumb, that He should speak no more.

If thou hast wanderings in the wilderness And find'st not Sinai, 'tis thy soul is poor. —Lowell.

### NATURE'S WAY AND MAN'S WAY.

I think it well, however, to quote the reply of the ablest and most profound spiritual philosopher that England has yet produced—Dr. James Martineau: "The contrast between Nature's way of working out an end and Man's is said to consist in this, that, for want of any guiding idea, Nature makes millions of failures for one hit, whilst man follows his pre-conception straight to the mark. Take, then, any end which has at last been reached by nature, say, the setting up of the humankind; where are the millions of failures from the midst of which this success has emerged? With what facts, actual or supposed, of the earth's history are they identical? Are the real steps of evolution that have advanced to man, the intermediaries between Aspidian and Shakespeare, to be regarded as missing shots? That can hardly be, since they are the very means that have conducted to the end, and have not failed. Must we then turn to the other line of pedigree, the variations which have resulted in the salmon, the pheasant, the elephant, the dog, the ape, and treat these as failures, because issuing in something other than human?"

"This would assume that living beings can have no work except as means for the ulterior production of man; whereas every surviving race contains and realizes its own end, whether or not it plays a part in subsequently winning ours. Perhaps, then, we should search the cemeteries of Nature for the vestiges species as abortions, simply because they lost their footing in the world. Such a sentence, however, would condemn many of the probable progenitors of the existing kinds, whose very presence vindicates their ancestors of her mistakes and class all extinct archaic place in Nature. Nor is there any reason for setting up present survivorship as a test of success against the past; for all alike are but leaseholders on this planet; and the fossiliferous rocks assign to the extinct races as large a share of geologic time as those which are now living can reasonably claim. We must, then, it seems, go beyond the whole natural history record, past and present, to find these alleged miscarriages of the producing power, and seek in some hypothetical region prefixed to the known flora and fauna of the globe; and must excuse the non-appearance of these blundered forms, partly by the imperfection of the record, partly by their perishable character. On these terms, they pass into wholly imaginary beings, postulated by a theory, but unattested by a single fact; and there we may leave them. Unless everything is to be condemned as abortive which, in leading to an ulterior nature, at present stops short of it, though carrying in its own minor end, there is not the slightest resemblance between the real process of the organic world, and the senseless actions, to which Lange compares it. Take the maximum of what he calls failure in Nature, and what does it amount to? Simply this: that a variation of organs occurring once, does not repeat itself, but like a personal peculiarity—a mole spot or a white lock of hair—disappears with the individual; while other variations, coming in with the present conditions of life, gain more or less persistence, and some embrace themselves in permanent novelties of race. In all but the extreme case, we have here nothing that violates longer or shorter; the extreme case, if useless, is harmless; and when regarded not in itself alone, but as part of a general provision for starting everywhere new possibilities of advance, and enabling them to try their strength, its inability at a particular conjuncture dissolves itself away in the beneficent intention of comprehensive law. Evolution, rightly interpreted, sustains rather than contradicts Aristotle's principle that Nature makes nothing in vain."

CONCEIT AND IGNORANCE.

This reply gives the quietus to the clap-trap of many flippant writers. Lately they have found that they could have "improved" the eye had they been consulted before it was "evolved." Their conceit and ignorance blinds them to the fact that vision is yet in its initial shape, and that all souls will ultimately enjoy pure clairvoyance. Our materialist brethren then tell us that if there is a Governing Reason in the universe, it would have insured that every germ should not miss its development into an adult specimen of its kind. On this point Dr. Martineau says:

"Every grain of wheat is a seed, capable of raising a new plant; but who would be offended at the miscarriage by which it failed to do so? Does it, or does it not, execute the purpose of Nature? It is plain that the provinces of the organic constitute a scheme of inter-dependencies, and that the measure of each is taken, not by any rule of self-sufficiency, but by reference to the equilibrium of the whole. The subsistence of the animal hangs directly or indirectly on the vegetable kingdom and is simply contingent on the surplus of seeds and fruits beyond the requisites for reproduction, so that the 'waste' of the plant world is the economy of the sentient. Nor should we entirely disregard yet a further end which is incidentally realized by this method, namely, the investiture of the world with a glorious exuberance, furnishing it as a majestic palace with endless galleries of art and beauty, instead of a cheap boarding-school, with bare benches and scant meals. How much the splendor and significance of nature depends upon its fullness—upon the ir-

repressible rush of life into every open inlet, and our every surface newly spread. Would you have the teeming elements less hospitable?"

### NEEDS THE GOD-IDEA.

Pure Theism does not depend upon mere records or books; it has a scientific foundation in Nature, and it appeals not only to our logical consciousness but to the religious nature. The world, groveling in the dust of the earthly, sensual, needs the "God-idea" to lift it up and give that "touch to common things till they rise and touch the spheres." A higher development of intuition will bring new light to hard matter of fact minds and enable them to see that

"God's in matter everywhere: Flower, bird, beast, and man and woman, Earth and water, fire and air; All divine is all that's human."

Only matter's dense opaqueness Checks God's light from shining through it;

And our senses (such their weakness) Cannot help our souls to view it. "Till Love lends the world translucence: Then we see God clear in all things. Love's the new sense, Love's the true sense, Which teaches us how we should call things."

### A CLOSE OBSERVER.

He Gives His Experience and Opinions.

TO THE EDITOR:—I have read the articles in your columns upon materialization with much interest. I feel that I should like to give a little of the experience of my wife and myself at materializing seances.

I was called to the cabinet to meet a form that seemed to resemble my uncle. The form was about the height of my relative (which was several inches shorter than the medium). I asked if it was my Uncle Henry. The form bowed and slightly turned its head, so the light gave me a better view of the face; and I with much surprise plainly recognized the forehead and a peculiarity of the eyes as those of the medium? Upon close inspection I discovered that the whiskers were those of the medium but were turned back under in such a manner as to give them the appearance of the proper length.

In the same seance a form came to the curtain that, somewhat resembled my wife's stepfather and beckoned for help to come forward to the cabinet. As she could not recognize the form she did not go. Then I was asked to come forward. I could see the form was much larger than the one it claimed to represent, and did not resemble the relative, upon closer inspection. The friends in the circle urged me to try to recognize the form, which allowed me to come very close and take hold of the ends of its fingers. As I brought my face quite close to the face of the form, I distinctly felt and at the same time sensed a strong odor of breath from a living, breathing person. At this I turned to my wife and the friends and said: "This is not materialization; it is transfiguration." The friends still urged me to try to recognize it. I now looked to see if I could discover any other evidence, and as the form turned its head slightly towards me, I could distinctly see what seemed to be a gap in a mask about as wide and long as a finger, through which the dark skin of the medium was plainly discernible and in strong contrast with the color of the rest of the face of the form represented to be our relative. After taking my seat, Dr. the cabinet control, put the end of the trumpet through the opening in the curtain and said I was mistaken about transfiguration, that the medium was sitting in the chair, etc.

While the voice was being heard, I noticed that while most of the words came through the trumpet, now and then one or two words came from behind the curtain. I was so much surprised that I could not hold the trumpet steadily to the lips.

This seance was given by one of the best-known mediums, and while I think it was entirely satisfactory to all but three in the circle, yet to me it was far from materialization.

As has appeared through your paper I was carried around the room by a so-called spirit form, and finally set into my chair. (Now I have my view of that matter, but will not give it at this time.) My view of materialization, arrived at after sitting in seances by several different mediums, is that the so-called fraud materializing mediums are really clairvoyant mediums of wonderful power. Through this power they are enabled to see our spirits in a manner as to convince me that some one in spirit had not held the trumpet steadily to the lips.

Whole years of joy glide unperceived away, while sorrow counts the minutes as they pass.—Harvard.

There is no strength in exaggeration; even the truth is weakened by being expressed too strongly.—Aron.

The most violent passions have their intermissions; vanity alone gives us no respite.—Rochefoucauld.

They that on glorious ancestors enlarge produce their debt, instead of their discharge.—Young.

## ANSWER TO INQUIRY.

In Which the Writer Expresses His Opinions.

HE HAS DOUBTS IN REGARD TO MATERIALIZATIONS, AND THE \$100 SHOULD REMOVE THEM—HE APPEARS TO BE AN HONEST INVESTIGATOR.

W. C. COWAN, ESQ.: Dear Sir—Yours duly received. No reply as yet from my \$100 offer as published in THE PROGRESSIVE THINKER of August 21, nor do I expect any, for it means business. If no one responds, it ought to settle this question of spirits returning in fleshy form; but my offer is not confined to avoirdupois spirits. We are anxious to pay the \$100 for either kind, and will consider it full value received. There is no antagonism to be feared; for we are

### HARMONIOUS FOR THE TRUTH.

Hence, there need be no excuse that "we have no power to command the spirits," for any length of time will be given and the gleanings from the field will support the medium.

Let it be fully understood that the crisis has come. To this point professional mediums must be held.

At this important period in the history of psychical phenomena, the post-ulate proof must be forthcoming, or this phase of pretended manifestation goes by the board. It will not do to say this is a mercenary offer in which spirits will not enlist; for it is but a fair compensation for time and expense. The laborer is worthy of his hire.

You say your two years' investigation of Spiritualism has not been very satisfactory. I have been for forty years as thorough an investigator as I know how to be; have read the papers, reports of psychic societies, and have done some experimenting. While I have known the phenomena to be true, and have and do firmly believe a small portion of them demonstrate the existence of our excommunicated friends, yet when I have met with the twaddle of what have been called lying spirits, and great names signed to the most driving communications—contradictions from spirits claiming to be "Iris" the same sphere of knowledge, communications signed by fac simile names of those still living, appearances of both the living and dead, and other things too numerous to mention, the great bulk of all has been very unsatisfactory.

My time lately has been employed in reviewing the past by the more recent lights, and a vast accumulation of evidence that once demonstrated to my astonished vision the fact of a future life has resolved itself into mere rubbish.

The trouble with spirits has been that while they have acknowledged that we are souls here, as well as there, and that the soul here and there is the same, yet they have attributed to the soul here but few capabilities of its own, and everything out of the usual normal condition is credited to an excommunicated spirit.

It is questionable whether materializations are the only thing on trial. It looks as though the whole case of psychical phenomena is to be reopened, and evidence, which gives to the old facts an entire new bearing, is to be introduced, and a new verdict is to be looked for. The new witnesses are rapping at the door. Their names are Telepathy, Clairvoyance, Hypnotism, Mind Reading, Clairaudience, etc.

The soul, in its mental functions or capacities, acts dually according to its conditions or circumstances. When the objective senses or faculties pertaining to the affairs of this world, five in number, are hypnotized, then the soul acts through another set of senses, and is not confined to the number five, but has a broader field of action, just in proportion as the objective are held in abeyance. The subjective faculties let out into the vibrations of the Spirit-world; distance and know things at an immense distance; can utter speech through the external organs; can see every impression that has been made on the mentality of the participant from the cradle to the grave. It makes no difference whether the thought is predominant at the time it is in the mental laboratory, and in the Spirit-world has form. By these thoughts the past life is read and from memories of the departed therein found the dear departed are described. The deeper the hypnotism the more the soul is eliminated from its objective or earthly environments, until, seemingly, things are seen and known that neither the percipient nor participant had any knowledge of in a normal state. This is independent clairvoyance.

As the nearer we approach death the broader the field of the soul's independent action, so at death the logical conclusion is—a free and independent entity. But in the lesser degrees we find most of the mediumship, in which the soul acts mostly from suggestion; the suggestion of the objective senses. The thoughts, wishes, desires and intentions of the medium, whether good, bad, grasping or groveling, are thus carried out, for in many of these stages these forces are all the soul has to guide it. Thus from these subjective senses we have inspirations of a high order, with names given of a high order. We have groveling communications of a low order with great names attached, and in both cases the name is from suggestion.

With this view of the subject, which to me has been demonstrated by facts and experiments, how futile to expect satisfaction touching the truth we would give the world to know by attending public seances, run by professional mediums, some of whom are armed with a

list of obituary notices to fit the locality, and many of whom are true psychics who read from the minds of the audience what both parties want, with the shakels in view.

The phenomena as we have had it has done the world good, though we know not whether the spirit communicating is in the body or out of the body. They have thrown new light on

### THE FORCES OF NATURE,

and taught man that he is now in a spirit world.

As the powers of the soul here and there are the same in quality, and its manifestations may be the same from either world, it remains to the skeptic to seek for manifestations where, under the circumstances, there can be no doubt but we are dealing with excommunicated spirits. Such proof exists. At the choice private circle it can be had. Though we may find it as choice kernels of wheat, the chaff is cleared away, and Spiritualism becomes a definite quantity, and the tortured soul rests satisfied. Yours spiritually and truly,

E. A. HOLBROOK.

Watertown, N. Y.

### ITEMS OF INTEREST.

From the West and the East.

### MRS. MATTIE E. HULL WRITES OF HER VARIOUS EXPERIENCES.

TO THE EDITOR:—The meetings in Unionville, Mo., were a grand success; on Sunday night there were upwards of three hundred in attendance, and all the churches running at high pressure. Among the leading Spiritualists who were interested in the meetings and assisted in the work were L. P. Roberts and wife, the McAlmuts family, and Mr. Williams and wife. These friends, and the other Spiritualists, as far as I could learn, are anxious to cooperate with the other towns mentioned in a former article, to establish a circuit and engage good talent for the purpose of presenting the phenomena and the philosophy of Spiritualism, and assured me that they would endeavor in every way to make it profitable for such workers as could arrange to visit them. I can say from personal experience that there are no more loyal men and women than those whom I met in the various towns on my recent trip to Iowa and Missouri.

There is great need of lecturers and mediums through that portion of the country. Edgar W. Emerson did a great work in Haystack when he was there, and he or some other equally as good medium would meet an enthusiastic reception all along the line. It is a mistaken idea to suppose that in the small, out-of-the-way places, first-class work cannot be appreciated. My observation has convinced me that people in the smaller towns are more generally posted in reference to the work and workers of Spiritualism, than those who have the opportunity of attending meetings whenever they choose. The meetings are universally larger, in proportion to the number of inhabitants, and when an interest is once awakened, it usually results in a genuine revival.

I am, at present, in the beautiful city of Watertown, N. Y. I regret, Brother Francis, that I could not have had the pleasure of dropping into your sanctuary more before I took my departure for the East, but I needed a day twice as long in order to accomplish all the work that had been planned for me during my brief stay in the city, on my return from the West. I do not like to put all the good things that I heard concerning yourself and your work into this, lest you would think I was too personal, so suffice it to say that the people in every place I visited, after learning that I had a personal acquaintance with yourself and your estimable wife, sent all kinds of encouraging and complimentary messages, that you will please accept in the spirit. In every place where I went I found THE PROGRESSIVE THINKER, and some of the families were supplied with the other Spiritual papers. In many of the farmers' homes, I found volumes and volumes of the best spiritual literature there is published, and the members, including the busy housewives, were familiar with the sentiments of the writers. A great change has come to pass in this respect within the last dozen years: As Spiritualism enlarges the intellect and unfolds the soul, in the same proportion woman rises to her legitimate sphere and becomes a factor in our present civilization.

Mr. Hull concludes his work in this city the last Sunday of the present month. He goes from here to Columbus, and I to Massachusetts. I understand the good people in this place, who have endeavored to make it possible to present the grand truths of Spiritualism to the public, have had their "ups and downs," as usually the case in all work of this kind. The spiritual temple, where the meetings are held, I am informed, was a gift to the society by Mr. and Mrs. Davis, old Spiritualists; his wife planned the entire structure, and now, though these good people are in the "eighties," they are regular attendants at the temple, and naturally like the new comers among them to know how much they love and have done for the cause.

In addition to the regular programme announced for next Sunday, I am to deliver one address. I intend to work but little in the field for a few weeks to come, but am strong in the faith that I shall be able to do my usual amount of work after a short season of comparative rest. I desire to inform my correspondents, that the kind messages sent me

are "fired," and when I am entirely free from public labors (which will be in the near future, for two weeks at least), I will make an effort to respond to them; in the meantime, I wish to thank the writers for their words of condolence and expressed sympathies. Nothing unites and cements the bonds of friendship as do the sorrows that come upon us while we are journeying these lower paths; while there are times when I have a sense of dreariness as I realize the ties are loosening that bind me here, and that there is one presence less in my dear sister's home to welcome me when I visit there, I realize, as I never have before, in my long experience in mediumship, that the Spirit-world is within my very touch; and when alone, often, the voice that so recently became hushed in the earth-home comes to me in soft, sweet cadences, and I know my mother is with me, as much interested in my work as she ever was, and able to encourage and inspire me more than she was able to do before she had the blessed experience that came to her when her white soul became emancipated. I write these lines not especially to tell your readers that Spiritualism has proven all sufficient to me in the sad hour of physical parting, but to say that what is my experience is that of every Spiritualist who has passed through similar bereavements. The great wonder to me is, that every "heart bowed down" does not become possessed with the idea of Spiritualism. It is the only thing which positively proves the life beyond.

I did not intend to ask so much space in your journal, but wherever I go friends say: "If too busy to write letters, do send something to THE PROGRESSIVE THINKER." Of course, these friends do not realize how much matter you have to "pigeon-hole" every week. Wherever I am, and whatever my mission, I shall pray for the success of your enterprise. Thanking you for all past favors, I am, Yours for the cause,

MATTIE E. HULL.

### THE INDIANS.

Their Happy Hunting-grounds—A Vision.

Three years ago last summer I was traveling on the Pacific coast. I had occasion to visit Yaquina Bay, the ocean terminus of the Oregon Pacific railway. Part of the trip—about five miles—was made by boat to Newport, at the junction of Yaquina Bay with the main part of the coast. Some day it will be a famous summer resort; in fact, it now is. We reached Newport about 5 o'clock in the afternoon. After supper we went down on the bluffs to see the Pacific Ocean, which just at this time was raging with turbulent fury, as it dashed against the Government jetties and along the beach. The fog came rolling in in great banks saturated with water, which enveloped one like a wet blanket. The night, when it came on was dark enough to be felt; it was not utter darkness, but very near it.

In due time we retired for the night. Before going to sleep I requested my friends on the other side to move the veil and show me the Spirit-life nearest the earth in that locality. In due time the veil was lifted; then I saw something entirely new to me and not dreamt of in my philosophy—a cloud of Indians, young and old, answering to the upper zenith. They were there by the thousand; and every one as stolid as in life. To me it was a wonder, as it was unexpected and unthought of.

In the morning the first person I saw was an Indian cutting wood for the hotel. While I was looking at him the landlord of the house came along. I said to him:

"Landlord, were there ever many Indians around here?"

"Oh, yes," he said; "this used to be the rallying ground for all the coast Indians in making up their hunting and fishing expeditions."

"Are there many here now?" I asked.

"Yes, there is an Indian reservation about fifteen or twenty miles from here; they still hunt and fish some on their old hunting-ground. You will see a good many of them in town if you stay a few days."

And I did; but I had seen those who did not come to town in wagons, the night before; they interested me most.

The Christian world will accept the story of Elisha's young man who saw the full array of horses, chariots and horsemen going down to Samaria to help Elisha against the Syrians, but their answer to such an experience as this would be: "Oh, fudge!"

Never you doubt, my fellow-sinner, without good cause, for just as sure as you are born, Yaquina Bay and the surrounding territory is still the happy Spirit hunting-ground of the Pacific coast Indians, in their astral bodies.

A. B. CUMMING.

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

He who seldom speaks, and with one calm, well-timed word, can strike dumb the loquacious, is a genius and a hero.—Lavater.

The bread secured by sweat of the brow is twice blessed bread, and it is far sweeter than the tasteless loaf of idleness.—Cromwell.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen for the help of others.—Ruskin.

Civility costs nothing, and buys everything.—Lady M. W. Montague.







## TRUTH AND ERROR.

### How They Are Made Manifest.

#### Bible Reflections and Inspirations.

The following article was written a few weeks ago, and read before one of our local societies here to meet certain points under discussion, and intended more particularly at the time for some who had been special advocates of the theories advanced by Mr. Wait, in his book entitled "The Law of Laws." The address was not designed to refute or antagonize the theories or arguments of the work, so much as to show the necessity of a rigid examination into all new theories or assumptions having a bearing on human happiness or human destiny, no matter how plausible they may appear on the surface. While hailing with pleasure all new effusions or evolutions of thought, we should not be blind to the fact that the dogmatic assumptions, even of good men and women, in all times, have been fallible; that truth is often mixed with error; that inspiration belongs to no particular race or age, but is continuous, and that no writing, laws, edicts, or injunctions issued in former age should bind or limit the innate powers of man in the present or future. We may learn, also, through all the operations of nature and the inward manifestations of the human soul, that all truth is unchangeable; that the universe is governed by universal and irrevocable law, and that we must bring our reasoning powers, as well as our intuitive perception, to bear before accepting bright-wrought theories, or arriving at settled convictions in any seemingly new department of psychic philosophy.

Having this in view, some of my friends have advised the publication of this essay in THE PROGRESSIVE THINKER for more general reading.

WM. BURNES.

San Francisco, Cal., Oct. 10, 1895.

A recent work by S. P. Wait, a talented writer of the "advanced thought" school, of Boston, as per request, has been read with care, and its contents digested so far as mental capacity and the spiritual common at hand would permit. Without making a special criticism or review of the work, as it contains many noble thoughts and clear ideas, I hope that the real nutritive element therein furnished has been assimilated and absorbed in soul growth, or held in store for prospective benefit.

While a portion of the work gives a new and elaborate presentation of the great ideal of human attainment, other portions are in confirmation of the wholesome truths that are being evolved through the media of inspired writers, thinkers and talkers, the pioneers of an advanced sentiment which is acting as a motive power for the intellectual and spiritually progressive movement of the age.

#### THE BIBLE IN A NEW LIGHT.

To say, however, that certain expressions, premises and intended postulates furnished, including the basic ideas of the attributes of God, the Bible and kindred topics, clear in diction and forcible in metaphoric comparison, contain many things seemingly imaginative, incomprehensible or theoretically assumptive, even though not dogmatic, does not detract from the merit due for original thought, or perhaps thought in new dress, and for apt and forcible illustration. It shows up the Bible for meaning and intent, in a new light for most of the sect-bound religions and the truth-investigating world, without appearing to run athwart scientific discovery or occult research. In application, however, it runs a strong tilt against Calvinistic dogmas and the orthodox theology. But, while the Bible is susceptible of the translations, designs and applications given it, in lieu of the ordinary literal view, or the plenary interpretation of the theologians, it may become a grave question for sincere truth-seekers—in fact, for the bulk of mankind—with an average ability only to read or to apply spiritual affairs, how to translate plain language in common use for the interchange of thought, by a continuous round of metaphor and mystic symbol.

It may be difficult, if not impossible, even if there were a necessity, for thoughtful and intelligent persons to accept revelation or truth in an allegorical form only, when it is to be considered as mandatory, obligatory or even exhortative in the application of a universal principle. Can it be that, for ages, such a book, a work of man, or of man and God as co-workers, assumedly designed as a guide and instructor in the line of development and the salvation of all men, as a lexicon, law, digest or umpire or doctrine, must remain as a sealed book to millions of the human race, past, present and future, simply because they have not the learning or the capacity to comprehend its import or interpret its meaning? or because they have no key to unlock

#### THE GOLDEN CASKET

filled with such rich treasures and promises to all who accept its authority and its infallible source? The idea is repulsive to reason and abhorrent to the attributes of an omniscient God of love and mercy and equal justice to all men. Should such a prerogative exist, it must necessarily be restricted to a small portion of the human race, to the spiritual quintessence of the elect of earth's children, and not based upon the universality of inner conscience, of inspiration or personal merit, which are able to show all reasonable minds that salvation is attainable by effort without the test of an iron-clad or mysterious faith, and that the way of true life is "so plain, that a wayfaring man, though a fool, need not err therein." To me it is clear that the grand idea, the fundamental principle, the leading fact, if not the sine qua non, to impress, on this point, is that whatsoever may have been written aforetime for man's instruction or reference, then or now, although especially adapted to the age when, or to the people for whom it was spoken or written, need not be discarded, but may be preserved for all the good therein we can adapt or apply to ourselves, and that the same power, spirit or principle that could move the inspired penman, the seers, sages and prophets of old, is still as powerful as ever, as omnipotent, as willing and as soul-inspiring in this our day as it was among the patriarchs and the advanced spiritual teachers of the olden time, for which hundreds of good

books, papers, discourses, platform and pulpit instructors are living witnesses—men and women as fully developed, as spiritual, as Christ-like, as able, as sincere, devoted, self-sacrificing, humanitarian and practical in their God-given heritage, as the greatest that ever lived who are classed among the chosen of God. Truth is ever sacred, and

PRINCIPLES NEVER VARY, because they are the essential elements of universal law, divine in origin and common in application, the very essence of which, as Pope asserts, "Runs thro' all life, extends thro' all extent, Spreads undivided, operates unspent."

#### THE DIVINE LAW.

We may read the divine law, not simply in books, as the support of human thought in its upward aspirations, but in all the incomings and outpourings of the human soul, in all creation around us, from the smallest insect or flower to the loftiest mountain capped with eternal snow, among the spheres above us, rolling their resplendent orbs in heavenly harmony, as well as in the waves of ocean, and the variegated scenery of mother earth; in human life and in human affection; in man's humanity as well as his divinity, and in the intercommunion of soul with soul, in response to the heart-throbs of love, of fraternal regard and sympathetic emotion. Our animal desires, as adapted to our worldly needs and comforts, are gratified by animal enjoyments, and those within the limits of reason and adaptation are both useful and essential, but should not constitute the whole of life's objects, and our higher needs and aspirations may require a higher element to satiate them, such as are not solely emotional, but specific, moral, humanely social, and elevating in character.

Now, mind communes with mind, through the mediumship of language, natural or artificial, spoken or written. Words are but the signs or expression of ideas, and words properly put together express those ideas or thoughts as they exist, yet language is also local or conventional, and is modified in meaning by custom, age and usage. All inspiration communicated by intelligible written language, or from a divine or angelic source, or from any source seemingly above our own powers and for human needs, must come through the human organism in some way, and like everything else received from a higher intelligence, will in a measure be modified by the condition or quality of the medium through which it is communicated, even if such mediumistic instrument is unconscious of the fact. This will apply to spirit communication as well as to the inspiration of brain force, of tongue and pen, and without mitigating or questioning the source from whence it comes, so that calm reason, common sense, and good, level-headed but unbiased judgment should always be brought into exercise in the acceptance of messages from the unseen world, that may or may not be modified by the natural bias, the specific mental color or refraction of the mediumistic lens through which it is given, knowing that all mortals, no matter how well meaning, are fallible. This is in no way, however, a disparagement of what is real and genuine, when we have the capacity to test or to discriminate.

Now, language in course of time varies in special meaning and application, especially in translation from one nation to another, subject to idiomatic changes, so that due allowance must be made for dialectic meaning and for scholarly judgment in transposing the ideas and dialects of one nation or of one generation into those of another. This in the line of words, symbols, and terms and etymologies apply alike to languages, including Sanskrit, Hebrew, Phoenician, Greek, German or English.

#### DIRECT INSPIRATION.

In view of these general facts, which are so clear and reasonable as to be admitted by all, let us look at the subject of a direct inspiration as rational, reasonable and intelligent beings, devoid of prejudice, educational bias or religious predilection and while all truth, from whatever source, and all else of a common heritage, should be sacredly protected and revered, we find the human race has progressed in aggregate intelligence, in scientific knowledge, in mental capacity, and has developed a broader humanity; and it is unreasonable to suppose that the only sacred oracles, edicts, laws, advices, or exhortations for human needs or to affect human destiny were given forth, as it were, in one immense fiat, or close series of divine flats and decrees, and confined to an age when man was in an undeveloped, crude or semi-savage condition, knowing but little, comparatively, of the relations he had to his fellow-man, to the world, or to that creative power, spirit or intelligence that he claims as the author of his existence, in which he lived, moved and had being. At this, too, without regard to the sacred and reliable books, oracles or records of other nations, not professing to be Christians, and whose ideas of God are materially different from that claimed for the Jewish Jehovah.

The representative man of that age did the best he knew, probably lived up to the highest light given him, or to the inspirations that prompted him to labor or to duty, and thus he left his impress, not only on his contemporaries, but on posterity; but his intelligence, his genius, his attainments, his character, his mental gifts and insights, his soul aspirations and inspirations were his own, and were adapted to his own condition, age or generation, and yet in another sense, as an element of humanity on the line of universal diffusion, were adapted even to us, insofar as human nature and human destiny involve principles common to mankind in all ages. Lowell has well said:

"New occasions teach new duties, time makes ancient good uncouth, They must upward still and onward, who would keep abreast of truth."

Our ancestors' gifts and cares and duties, their inner consciousness and their overflow of soul, as well as their peculiarities, shortcomings and responsibilities, as shown by the light of their day, were theirs and not ours. We have our own fields to build or repair, our own fields to plow, our gardens to weed, and our own doryards to sweep, no matter what others may do or may have done before us. We may have a common inheritance of life's blessings, which, like the air, is free, or ought to be free to all, but each one has innate powers and responsibilities which cannot be sold, bartered or shifted to others, on any plea or pretext. We may improve our gifts and our opportunities from

the deeds, the records, the warnings, revelations and experiences of all past history, from the ignoble and unworthy, of unenviable example, as well as from the wise, virtuous and humane; but let us not use the talents in our napskins, nor put our lights under the bushel of darkness and fear for lack of courage and manhood, or from imaginary inward peace, for we cannot shrink known duties made clear by the lights of reason and conscience, with impunity, that is, without detriment to our peace and progress, and no one can give a reason for his brother or his sister who may have gone astray or violated the higher law of their being.

With a willingness, then, to labor for our own benefit and the elevation of our fellowman, under the cementing bond of human brotherhood, "with charity for all and malice toward none," let us press

#### FORWARD IN THE LINE OF DUTY.

"Toward the mark of the prize of our high calling," with such light as we possess, and work with a will for the redemption of the human race from the sloughs of bigotry and intolerance; from the charnel-houses of priestcraft and idolatry, from the hideous masks of superstition, imposition and error, as well as from ignorance and vice, without depending upon outsiders or interceding agencies as essential, or anything more than co-operative aids in our work when we have all the needful resources within ourselves, or as we may of ourselves make the powers above and around us to stimulate and encourage our best desires and truest intentions.

Now in partial review, if we can afford to differ in opinion, sentiment or belief, honestly, and yet agree to differ, knowing that real belief is not in and of itself a saving principle, and can be rational only as it is based on satisfactory evidence, not borrowed from hearsay, inheritance or dogmatic instruction, we may reasonably conclude that the Christian Bible, or that collection of ancient writings, selected from learned lore and ecclesiastical literature, called the scriptures, or by some the Word of God, and which is so valued in our midst, contains much that is valuable as a historic record, as a preceptorial cyclopedia of wise instruction and advice, and with all its irregularities, discrepancies and apparent contradictions, as a work adapted to the condition or the highest conceptions of the people to whom addressed at the time of writing, yet, with all that, the Bible, with all the high claims for its divine authority, and its incentives to rational devotion, is at the best only a means to an end.

#### AND NOT THE END ITSELF.

nor should it be made the special subject of worship or deific adoration. The Bible is the product of human labor or human agency through the human brain as a medium of communication, and as such cannot be free from infallibility. It is simply an aggregate of books that were written like many others of like import from time to time, and have been passed upon by conventional authority with the approval in some translations of certain ecclesiastical dynasties by majority votes, after many contending opinions and preferences, as to whether the books accepted were authentic, canonical, and in accord with prevailing creeds, dogmas and assumed evangelical essentials in faith and doctrine or not. Our present Bible, the King James version, like others of a similar tenor and claim, being thus produced, published and disseminated, could not be God's holographic will or full text law code, because written, translated, revised, approved and published with marginal notations by men, who, while admitted to be men of learning, good judgment and discrimination, still were fallible men carrying with them the educational bias and the sectarian influences of the age. The same condition applies to the Vulgate and other Bibles, to the rejected Apocrypha, as well as to the sacred writings of Mohammedans, Brahmins and others. One learned divine, Adam Clarke, had to write a commentary larger than the Bible itself to explain its symbolic meanings and mysterious passages, and yet the people refuse to think alike, each one preferring to use the optic lens that seems best adapted to his own vision. All these facts, and others, have to be considered, before we can safely accept the Bible as safe authority, or as the only reliable corner-stone of Christian faith and duty; before we can safely conclude that, with all its words of wisdom and with all the modifications, lights, and interpretations given by the aid of figures, tropes, metaphors, symbols and parables, through spirit power, psychic research or logical deductions, it must be taken as a whole as God's revelation for the guidance of human actions and human duties; or I may say, before we can safely and truly assert that the Bible must necessarily be taken in whole or in part, either literally or spiritually construed, as the ultimatum of God's will or as the finality of said will, or as a written inspiration, suited to all conditions present and future of human mundane abode, like all other unchangeable laws of the universe. That is the legitimate deduction of the claims of Bible worshippers. It simply involves

#### A HUGE ABSURDITY.

and I say it with all reverence to that divine power or spirit which pervades the entire universe of matter and of mind. If the Bible is for human instruction, it should be in language we can comprehend and not subject to multifarious constructions. If it is God's will to man, as we read it, literally as we do other books, and if by it man is to be judged and governed in his actions, what a onerous and fearful God we must have, that would leave so many of his children in darkness respecting his sacred import, and how dull must be the intellect, reason and judgment of the millions of his otherwise intelligent creatures who fail to see alike, or to comprehend its mystic meaning, hidden behind some hieroglyphic symbol, and how desolate must be the other many millions past and present, who either in heathenism, idolatry, ignorance, error or inability are not brought even under the shadow of a court of inquiry, to learn the nature of their earthly mission or destiny from its teachings? Human laws, imperfect as they may be, are subject to varied interpretations, but they may revert to the law-making power for correction or abolition when not understood as intended, or they may be interpreted by special courts in the exercise of their judicial functions. These laws are published, and are accessible to all, and are intended to be clear, and devoid of mystery; but who has authority to change the edict, laws, advices or pronouncements of the Christian Bible? How can it be done, if

at all, without human agency and conventional concurrence? Even a revised edition has called forth harsh criticism and condemnation from those who are wedded to established theories and usages. If another general version were called for, it would have to be done by the aid of other learned men, who, with different codes and beliefs, would vary in their opinions, and such an attempt would lead to a confusion of tongues, equal to that spoken of at the attempted building of Babel. The Jews would incline in one direction and the Catholic Pope in another. The Archbishop of Canterbury would advise one version, while the mouthpieces of other churches would seek the insertion of their own peculiar tenets, and so on down through all the ramifications of priestly power and sectarian feud, and a proposition for a more liberal or Spiritualistic version would stand out unnoticed, except as a rocky islet in the ocean only to be shunned by the maritime craft in their commercial intercourse with the world of thought.

Now, if we fall back to the simple and primitive idea of Christian faith, to the moral precepts of Jesus, the great exemplar, we shall find a pathway clear of false guides and priestly rubbish. We shall find, as we study ourselves, the laws of our being, and the relations we bear to the world and to the God-power around, above or within us, that peace or misery are of our own choice. We shall learn that our lives are mainly

#### WHAT WE MAKE THEM;

that the possibilities of heaven are within us if we seek it aright; that heaven and hell are conditions, not located domains; that the saving power, the Christ principle, the divine effluence or light within our own souls must be our resort for comfort, or for our salvation from error and ignorance. All who see and acknowledge the force of this position, must necessarily view the whole argument in controversy, and come to the legitimate conclusion that all external agencies, while they may be aids, auxiliaries or pointers, are really non-essentials to happiness. We shall see that all mankind may seek and obtain access to heaven here or hereafter, or to the rewards of the just, without knowledge of others, or even without the knowledge of ancient records, or the experiences of the pious, or the seers, prophets and other historical co-workers with God in the primitive ages of the human race.

We may learn that true peace will be the result of obedience to law as made manifest within us by heeding the motions of the still-small voice, while spiritual distress and misery will result from disobedience until the soul in suffering recants and yields to the ordeal of true penitence. We may modify and improve conditions. We may learn much by co-operative effort, and the doings of the past; and we need not destroy anything that is

#### REAL, SALUTARY OR USEFUL.

but if God is a spirit, as we are taught, a creative power, principle or intelligence that pervades the universe of matter and of spirit, we can only worship that spirit aright by our actions, by living in obedience to God or Nature's mandates to the best of our knowledge or intuition, and best promote his glory and his will, by doing justly, and dealing justly with our fellow-men, by our personal and united labors for the benefit and elevation of the human brotherhood, by loving mercy and performing our whole duty aright so that the world shall be the wiser and the better for our having lived therein. It is better to be humanitarian on a broad scale, than to be either trinitarian or unitarian under sectarian restrictions.

The term Holy, applied as a qualifying prefix to the world Bible or Scriptures, is intended, of course, by those who use it to give force or sanctity to the sacred character of the book, while it has no authority by usage, and canonical sanction for its usage, and it is simply misleading in character. With all the reverence we may have or ought to have for the Bible, as we find it, and with all due respect to such of its teachings as are in accord with reason, good sense and true devotion—with all our admiration of the many evidences therein shown of the truths of the spiritual philosophy; and the

#### DEMONSTRATION OF SPIRIT PRESENCE

and spirit return through a series of events unchallenged by the evangelical church, let us not turn idolaters and make the Bible an object of worship, but rather view it as a co-ordinate branch of the great school of ethical philosophy, which is working for the purification, progress and elevation of the human family to a higher plane of material comfort, and of spiritual vitality.

The object of this article is to court the fullest investigation not only of the import, full purport and intrinsic merits of the Bible, but also all other avenues of light and truth, especially that of continuous inspiration, like light absorbed from some great sun or central source, the fount of love, of justice, of power, and of harmony as shown throughout the works of creation, as well as by soul intercourse direct and through the guardian angels of the Spirit-world.

As we learn to live aright, let us also live to learn from every available source, as a duty we owe to ourselves, to the God within, above, below, and everywhere around us, as well as to the present and prospective benefit of humanity.

#### A Blind Person's Senses.

Throughout my whole life, my blindness has had this remarkable feature in it: I always have before my eyes brilliant light, so that the whole world around me seems, as it were, incandescent. I appear to be walking in the light. In this light I can call up at will all sorts of beautiful colors, which I see mingled with the radiance and forming part of it. Thus my blindness has always been for me in a certain way brightness.

As I grew older there came to me other abnormal peculiarities, which have been mercifully seen as compensations. I can always tell when others are looking at me, and I can generally tell whether they are looking at me kindly or the reverse. My sense of hearing is extremely sensitive, and through it I can read character in the tones of the voices of men and women around me.

#### FLOWERS.

When I walk among my flowers, I am very glad to see that amid all life's wild changes they are still the same to me. My friends may wander from me, for pleasure or for pain, Ten thousand reasons part us—but my flowers must remain. They have no altered destiny, which bears them far away, Like the old familiar faces which we miss for many a day, When first they leave a vacant place and vanish from our view, In the pleasant, friendly circle that was formed when life was new, For smaller, smaller every day, that lessening circle grows: As Death or Change still steals away the life and the color of the rose.

Still lops with unrelenting stroke the bough whereon we leaned; Still looms 'tis the bud whose fairy grace our home-bower softly screened; My flowers must remain with me; I feel there is no chance That they should start for Italy, or cross the sea to France; Or down the dark blue Danube sail, or tour it up the Rhine; Or be smitten by a feverish wish to visit Palestine.

Poor little dumb delightful friends, I leave them when I will, And patiently, on my return, I find them waiting still. The daughters of the beauties of my very youthful days Are brought to me by mothers fond, for compliment and praise; But some are shy, and some are cold, and some, with anxious eye, Keep watching a young 'partner,' who saunters idly by. Now, the daughters of the roses never turn their heads away; Where their mothers stand they also smile, from every verdant spray, Each copying so closely the parent blush and bloom.

That I scarcely miss the others who have met a wintry doom; But smiling as I walk along beneath the sunny sky, Give the buds the self-same welcome that I gave the flowers gone by. Oh! many-colored darlings! your speechless beauty moves me; My heart to fond division of a thousand different loves; Too surely, when the angels were hushed from the earth, They left you as their legacy of beauty and of mirth: And whoso'er their calm white feet then rested on the world, A floweret's shape was buried, whose germ lies closely curled, Till, in the spring, with lovely eye out-peeping from the sod, It lays its soft cheek on the turf, and gazes up at God!

Ye playfellows of sunbeams, who does not bless your bloom? The children in the meadow, the sick man in his room; The youthful lover treasuring a rose which after years Shall show all dry and withered, tho' often wet with tears; The old man walking slowly thro' the dahlia's colored ranks, Yea, even the blind man, seated lone among the primrose banks. Love's token! Childhood's treasure! Manhood's soothing! Age's joy! Hope, which no one can take away, no sapping grief destroy, How often have you met my eyes, in pleasure and in pain, And never yet I left you but I wished to come again!

The love that clings round human things must suffer and must cease; The love of Heaven's dumb life partakes Heaven's own sweet sense of peace; Great grief and heavy mourning have I given less on earth. My viking, my broken lily! that I loved When on your bower, When on her porch, angelic face my eyes have looked their last, I knew, since death had nipped her spring, life's bloom for me was past! But I see my flow'rets perish, without regret or fear, I know that every summer sun again shall bring them near; I know that with untarnished bloom they'll wave around my way, When the winter with its dead brown leaves, hath melted all away. And often by their dumb, sweet looks my heart is drawn to feel, As if they conscious gazed at me, with silent, strong appeal. For trust in God: who formed this world imperfect at the best, Who gave us years of trial, and only hours of rest; But left them, emblems of that life of beauty and repose Which shall follow when the toil and care of this world's tumults close, When the digging and the delving and the striving shall be past, And the seeds, so long earth-buried, shall be Heavenly Flowers at last!

J. W. DINSDALE.

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SATURDAY, NOV. 2, 1895.

## The Revised Bible.

The announcement is made that the revision of the Bible is completed, and that the work will soon be issued from the Oxford press. The revisers have been at the work of revision for twelve or fourteen years past. The many acknowledged errors in translation, the unscriptural additions interpolated in the text, etc., rendered this revision necessary, in the view of the more cultivated and advanced minds of the theological world.

It may well be supposed, too, that the mellowing effects of nineteenth century civilization and enlightenment—immensely softening the grosser views and harsher spirit of earlier theology and theologians—have had strong influence in inducing this revisionary undertaking. The civilization and enlightenment, the humanitarian spirit of the present day and age, have outgrown and are leaving behind the coarse, gross, brutal and inhuman theology that was accepted as being taught and "proved" by the accepted text of the "Word of God," and so expounded by all orthodox pastors and teachers of former days. Hence, a new revision is necessary.

And the question now naturally arises: How long will it be ere the same causes that render this present revision necessary, will render necessary another, and still another revision?

It strikes one as rather strange and anomalous that the "Infallible, Inspired Word of God" should need revision by fallible theologians, from time to time, to keep it in some faint degree of touch with human progress in enlightenment and civilization!

It seems strange, also, that, having given an infallibly inspired book to the world, it does not seem to have occurred to the author of that book that it was necessary that it should be infallibly kept free from errors, interpolations and mistranslations; and that its copyists and translators needed to be infallibly inspired, as well as its original inspired amanuensis.

It is strange that there is not at least one unquestioned and unquestionable copy—free from all interpolations, and errors of mistranslation of the inspired and infallible Word of God.

## CAS-SA-DA-GA.

Gus-da-ga, Te-car-ne-o-di.

TO THE EDITOR:—In answer to a suggestion in your paper of October 26th, as to the pronunciation of the name Cas-sa-da-ga, I would say that I have always contended that your pronunciation is correct. In the Seneca dialect the lake was called Gus-da-ga, Te-car-ne-o-di (meaning: "Guidage"—under the rocks; "Te-car-neo"—lake; for the reason, I suppose, that most of the water of the lake comes from springs at its bottom; and this accounts for its great purity and freedom from organic matter.

As a general rule, all Indian names should be divided in as many syllables as possible. There is no general rule for their pronunciation, and we learn them mostly from tradition. Now, "Cus-sa-waga" creek is pronounced by our old settlers as if they were spelled Cus-sa-wau-ga, the last "a" like a in at-measuring crooked snake creek.

In the "League of the Iroquois," by Morgan, you will observe that "a" in Gus-da-ga is so pronounced. I have no doubt that the pronunciation should be Cas-sa-da-ga, the last "a" as in at. I have been so informed years ago by several of the old settlers and hunters, now passed away; and I like to have the old Indian pronunciation preserved.

A. B. RICHMOND.

## The Arena.

This splendid magazine, liberal as well as scientific, has been reduced from \$5 to \$3 per annum, commencing December 1, 1895, thus placing it within the reach of thousands who will be glad to subscribe for it. In lowering its price it is keeping up with the procession, and will be able to extend its good work far and wide. Address the Arena Publishing Company, Boston, Mass.

Man only closes with care his happiness, and while he should enjoy his part of bliss, with thoughts of what may be, destroys what is.—Dryden.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affection.—From the French.

## BOTHERING THE LORD.

Why Not Let Him Sincerely Do His Duty?

Sometimes children are exceedingly annoying to their parents. When they arrive at a certain age, their wants are often very numerous, their taste capricious, their aspirations and methods of action changeable, and they step boldly to the front as very perplexing problems for the parents to calmly consider and solve. When a precocious child on one occasion had been thoroughly interested with a narrative of the profound and marvelous goodness of God, as manifested in multifarious ways in every department of life, she greatly astonished her reverential parents by calmly turning her brilliant eyes heavenward and forcibly ejaculating: "Oh! he's a bully God!"

"Parents, when they manifest the greatest solicitude for their children, often fail in instilling within their minds that sacred parental respect that is due to themselves, and the father is, in consequence, dubbed 'Governor,' and the mother 'the old woman.' Under such circumstances, children become a source of deep annoyance to their parents, their extreme solicitude and tender care for their welfare having an effect diametrically opposite to that intended.

The whole human family being, so-called, the children of God (or Infinite Law), it is perfectly natural that there should exist between them a reciprocal relationship, or a mutual dependence one upon the other, that should to a certain extent inspire confidence and respect for the latter.

While no one has absolute knowledge that God himself ever proves a direct source of annoyance to those he has given life, those things over which he is supposed to have absolute control almost constantly prove a grievous fountain of trouble to some dwelling upon the earth. Erect a church building and place thereon an exceeding tall steeple, and ornament the interior of this place of worship with all the available resources of science and art, and then in solemn pageantry and obsequious ceremonies dedicate it to the worship of the only "true" God, and still you will be under the painful necessity of erecting thereon a lightning rod in order to protect it—from what? Most assuredly the ostensible object would be to save the costly structure from being burned down or demolished through the instrumentality of one of God's agents—the lightning. To say the least, the reciprocal feeling and mutual relationship supposed to exist between the Object worshipped and the most humble and obedient worshiper in this case is found to be sadly wanting. Of course, this sad condition of affairs—this peculiar treatment by the Divine parent of his children, has had about the same effect that a like method of procedure on the part of a wealthy son would have, who first constructed and then gravely dedicated a magnificent residence to the entire use and convenience of his father; but no sooner was the job completed than the latter deliberately applied thereto a torch and burned it to the ground.

Now, we have no intention of instituting any measures whereby we will prove a source of annoyance or vexation to the orthodox Lord or any other Deity. Had we the power, we do not think we would under any circumstances venture to demolish the moon, to break or disfigure the Milky Way, to mar the grandeur and beauty of Saturn's rings, or cause a comet to carefully "take in its tail," or disperse it, as it travels mysteriously throughout the regions of space. In fact, we would not prove a source of annoyance in that direction, causing the Creator to get Venus or any other planet insured, fearing that we might in an unguarded moment apply the torch of the incendiary thereto. The Christian God, however, is not quite so considerate. He has, if report be true, demolished hundreds of magnificent houses of worship with his fierce lightning, and even ministers of the gospel have been deprived of life by that mysterious agent.

In view of all facts in the case we are of the opinion that the Christian Lord is "not to be trusted," and there is not one particle of use in asserting that he is reliable in the same significant sense that the term is applied to a human being. An honest man will not burn houses sacred to you, jostle you with an earthquake while serving him, inundate your farm destroy the results of years of untiring industry with terrific currents of electricity; but the Christian God, in the intricate course of His divine manifestations, has been supposed to be doing this very thing, regardless of the earnest appeals of his poor, suffering children. Notwithstanding this fact, people still continue to worship him, still blindly pay him homage, still humbly pray to him, asking him for blessings which they would probably receive without doing so, if at all, in the natural course of events.

Thus it is, the Christian God is continually bothered with the importunities of His children, who are never at a loss in devising something for Him to do, and in order to carry out their plans will inflict Him with their selfish petitions and prayers. However many failures they may meet with from time to time in their sublime efforts to influence their special Deity, it is a fact that they never entirely lose all faith in Him. It is said that in days gone by a Philadelphia Quaker, who was also a large shipowner, suddenly dropped all his insurance on his vessels, and when beset by the agents to explain his singular conduct, he said:

"I have come to the conclusion to de-

pend upon the Lord for the safety of my ships."

No arguments nor explanations could move him from his purpose, and things went along for five or six months without a loss. Then one ship was destroyed by fire, and another was driven ashore, and close upon the heels of these disasters came the destruction of a valuable cargo. It was then that the old man sent for an agent and said:

"Friend Thompson, the Rover is about to sail for Liverpool."

"Yes."

"And there may make out a policy for \$50,000 on her."

"Yes."

"And there may also make ready to insure her cargo."

"Just so."

"I do not desire thee to understand," continued the old man, "that I have lost faith in the Lord; but it is more to save Him the bother of keeping track of my sailing property."

We would advise people generally to bother the Lord less, and devote their time more especially to the upbuilding of their own intellectual and moral natures, and develop themselves to so high a standard of excellence that they are capable of acquiring all that they urgently need on this mundane sphere, and thereby cease annoying their special God with frivolous, selfish petitions. Yes, we advise all to bother the "Lord" as little as possible, and in the meantime purify your own moral nature, and prepare yourself for an advanced position in Spirit-life. Cultivate all the cardinal virtues, and by so doing you naturally blend to a certain extent with the Infinite Mind. Prayer can have no influence over Infinite Law.

## BIO-CHEMISTRY.

A Review of Dr. Carey's Lecture

BY GEO. DUTTON, A. B., M. D. DEAN OF THE AMERICAN HEALTH UNIVERSITY.

TO THE EDITOR:—By request I send you a brief review of an article entitled "A New System to Cure the Ills of the Flesh," which appeared in your issue of October 13, 1895. The article is in many respects well written and contains so much truth that I am really sorry to bring before your readers the manifest inconsistencies that are so ingeniously interwoven and concealed that the casual reader might easily be misled. I refer to Dr. Geo. W. Carey's lecture on Bio-chemistry and Mental Science. Now which of these two things is it that constitutes the new system of cure? Is it bio-chemistry of mental science? It cannot be both, as interpreted by the writer, for bio-chemistry puts forth, as the remedy for all disease, one or more inorganic mineral salts, which are in no sense mental; while mental science teaches that understanding which is the basic faculty of the mind is the one remedy for disease.

It is no doubt true, as the writer says, that disease is "a condition produced by a lack of something," but that "something" is not, as the writer affirms, one or more inorganic mineral salts, but a lack of understanding how to adapt ourselves to our environments. Pain from a bruised finger, or from a cinder in the eye is disease, but it is not caused by some deficiency of any one or more of these salts which the writer asserts is the sole cause of disease. The idea that "every disease which afflicts the human race is from a lack of one or more of these inorganic workers" (cell salts) is a fallacy calculated to entrap the unwary; and that inorganic salts are "workers" or "builders," as he affirms, may be bio-chemistry, as he interprets it, but it certainly is not mental science. All inorganic matter is the farthest possible remove from life or activity, and to say that inorganic salts are "workers" or "builders" as this writer would have us believe is to stultify every principle of mental science. It is the will acting in harmony with the understanding that builds or works, and not inanimate matter.

The very term itself, bio-chemistry, is misleading. "Life-Chemistry" is an incongruous term, like the term Spirit-matter. What is spirit is not matter, and what is matter is not spirit. The spirit-artist that builds the body does not perform his wonders before the gaze of man. We see results or effects; we do not see the process. In chemistry we see the process, but we do not see such results as that of building the human body or healing a broken bone. Chemistry deals with material substances, and touches or alters matter only to destroy. The stomach is not wedgedwood ware, and the construction of a human stomach, or of a red blood corpuscle is as much beyond the realm of the chemist as the chemist himself is beyond his mineral salts.

The writer admits that "no doctor knows with any degree of certainty the action of the drug he gives," and yet in the face of this he claims that the bio-chemist, dwelling on this mundane sphere, and using mineral salts, which are certainly drugs, can tell what action his "cell salts" will have in the body; that he can detach the particular infinitesimal salt that is lacking in disease and supply it with the certainty of securing returning health.

The system of curing all disease by the use of twelve mineral salts or "tissue remedies," as the writer calls them, is fallacious, and has no relation to mental or spiritual science.

Chemistry as a science is purely material. If it enters the domain of life, it enters to destroy. Chemistry of life is purely metaphorical, and as a science known to man has no existence.

## Materialization.

This phase of mediumship is an established fact. There are many honest materializing mediums; they never resort to fraud, and are an honor to our glorious cause. There are others, who, with the most subtle trickery, blend the spurious with the genuine. They should be suppressed at once. We publish several articles this week in reference to this particular phase of mediumship.

If a man can have only one kind of sense, let him have common sense. If he has that and uncommon sense, too, he is not far from genius.—Becher.

## GOLDEN WORDS.

They Scintillate With a Brilliant Light.

The Writer Takes Up the Corruption Among the Mediums at Lily Dale.

MYRA F. PAINE ANALYZES THE TRUE STATUS OF AFFAIRS AT THAT FAMOUS RESORT, AND GIVES SOME SENSIBLE ADVICE.

TO THE EDITOR:—Reading Mattie Hall's letter in THE PROGRESSIVE THINKER of October 19th, I concluded a letter from Lily Dale might not be out of place, and possibly might be read with interest by some of your readers.

## THE TERRIBLE CYCLONE.

The cyclone which swept over the fair field of Lily Dale, the last week of its summer meeting, was by no means an unexpected storm. Materials had been gathering for several years past. Many a sensitive felt the storm brewing last year, and when the mediums began to pour into the camp early in the summer of '95, from all over the country, many of us held our breath and whispered to each other: "What does it mean?"

## A TERRIFIC BATTLEFIELD.

We sensed this as a battlefield, and knew the forces were being centered here for a purpose, the origin of which lay in the Spirit-world. If there is any truth in the teachings from the spirit side of life, then it is true that there are two forces on that side as well as here, one working for the uplifting, spiritualizing and educating of humanity, and one working to hold the power of the church by still keeping the people in ignorance.

Recognizing modern Spiritualism as the greatest educator of the people, the greatest effort has been put forward to kill it. The palpable effort to gain possession of the government of this country is along the same line. Recognizing Lily Dale as a center of great spiritual forces, it becomes the field of conflict.

## MEDIUMS WHO ARE CATHOLICS.

Many of our best phenomenal mediums are Catholics, some still in the church, others but lately out of it, and still under its jurisdiction from the spirit side, perhaps unconsciously to themselves. Several such were here this summer.

Old Spiritualists, more than investigators, have become wild in their eagerness for the wonderful. Nothing short of the marvelous satisfied them. Night after night and day after day, they were in the seance-rooms seeking after tests and signs.

## SPIRITUAL PAUPERS SEEKING SIGNS.

Not a dollar had they to spend for life-insurance or for anything that should benefit the association here, or the cause of Spiritualism anywhere, but dollars enough for the mediums that could get up the biggest show!

They demanded their Spiritualism on a purely materialistic plane, and they got it, fully materialized, FLESH, BLOOD, bone and all!

## "There is always a supply for every demand." This was no exception to the rule.

Those who have been good mediums and true were stimulated by the love of gain, which manifests itself everywhere in these days, and is in the very air we breathe, found spirits and mortals ready to help them to meet the demand.

## TRYING TO OVERTHROW SPIRITUALISM.

The spiritual forces which have been combined to work for the overthrow of Spiritualism have left no method untried to bring the cause, and every one connected with it, so far as possible, into disgrace and ridicule.

Reporters have been stimulated "under a terrible pressure" to write sensational articles for the secular papers, to bring into ridicule and disrepute everybody and everything that could be grasped up. The plan has worked to a charm.

## WARNING DID NO GOOD.

To my certain knowledge, Spiritualists have been warned over and over again, from the spirit side, to be on the lookout for just such a movement. But it is easier to sit with folded arms and sing "The Sweet Bye-and-Bye" than to work out your own salvation.

"Someone writing in the papers, asks: 'Why did the mediums going to those much-talked-of seances see the frauds?'"

## A CONTEMPTIBLE THING.

I, for one, know they did, and it did not take but one seance either. But the first whisper was met with a jeer; oh! you're jealous, envious, etc. There was nothing to do but keep still and wait.

Now, friends, I have tried to give, in as few words as possible, knowing the value of space in the paper, what I believe to be a truthful representation of the affair.

## A CHARITABLE VIEW.

Where is the responsibility? I do not believe it all rests with the mediums. They are sensitive—they do give genuine manifestations sometimes—but are easily overcome with conditions.

I do not know that fraud is any worse in the seance-room than it is in the banking-house, or in a barrel of apples, good and fair on top, small and gnarly at the bottom. I'm no supporter of fraud in either place; but let us be reasonable.

## GOLDEN ADVICE.

Would it not be better for all concerned, for the cause of Spiritualism in all its purity and beauty, to stop trying to materialize spiritual things, and instead try to spiritualize ourselves?

Let us stop trying to bring the Spirit-world down to this material plane, and instead get acquainted with our own spiritual nature and try to lift it up to a higher plane; then we may become magnets of attraction for the higher grade of spiritual forces.

Listening to the "still small voice" within our own souls, we may come consciously to reject with the higher spheres of Spirit-life and receive from those teachers the lessons needed for the uplifting of the race. We need no intercessor, no go-between.

We are each one of us a child of infinite life, and just as near the great fountain of truth as any one else. Truth is not harmed by falsehood. The counterfeit dollar does not lessen the value of the genuine. MYRA F. PAINE.

Lily Dale, N. Y.

Verse sweetens toil, however rude the sound.—Gifford.

## OH! CANADA.

Thou Art the Home of Intolerance.

Mr. E. M. Macdonald, editor of the Truth Seeker, "a journal of free thought and reform," invites us to express our opinion on the act of Postmaster-General Caron of Canada, in ordering the exclusion of his paper from the mails of the Dominion, on the ground that it is a scurrilous and blasphemous publication.

We understand that, under the laws of Canada, Mr. Caron possesses the power of determining the question absolutely. If he holds a publication to be blasphemous, that settles it, and the mails are closed to that publication. The only remedy is a change in the government, or a change in the law.

The Truth Seeker is undoubtedly a candid and honest paper, but it is not adapted to suit a pious Romanist like Mr. Caron, or a pious Protestant either. It is what is ordinarily described as an infidel publication. Christianity and the Bible it rejects, criticizes and assails, not we believe, with scurrility and blackguardism, though its picture illustrations sometimes go pretty far in that direction, and its arguments are often calculated to shock and startle reverential and simple Christian spirits. Its discussions are otherwise like those of Thomas Paine in the days of Washington, or of Samuel Kneland in Boston forty years ago.

We hold to liberty and we revolt at the arbitrary act of the Canadian Postmaster-General. But if the Canadian people support him, what remedy is there short of a long agitation, with a doubtful conclusion?

A similar arbitrary act was performed by the Postmaster-General of the United States when he ordered the exclusion of lottery advertisements from the mails. An act of Congress subsequently enacted, justified the order, though it was held by eminent lawyers to be clearly unconstitutional. But no attempt has been made to repeal the act, or to procure the reversal of the order, because the public sentiment is now very strongly against lotteries. In the same way the majority of the Canadian people are likely to support Mr. Caron in his crusade against infidel periodicals; because they either are or pretend to be Christians, and are willing to silence all criticism by any means the law may put into their hands. Yet, if any political passion should become mixed with the controversy, they may adopt a different policy in a hurry, and engage with zeal in promoting and establishing the very lottery which they now condemn and suppress.—New York Sun.

## That Extraordinary Discovery at Mount Sinai.

Many Greek and Syrian manuscripts have been discovered in the past fifty years, purporting to be very old. Four gospels in the Syriac tongue, just brought to light from the monastery of St. Catharine, on Mount Sinai, is another find. But, "prenex garde."

In that same monastery, Tischendorf found, in 1844, the oldest and most complete Greek codex of the Old and New Testament, just ready to be used for fuel, and he succeeded at great expense, in saving it from destruction. It is now in the sacred archives of St. Petersburg.

I hope Prof. Edwin Johnson will enlighten the public as to the genuineness of this old manuscript. I suspect that the mine of manuscripts in that old monastery has been salted. Tischendorf does not find this fifty years ago; it was reserved for two women to capture it with their kodaks.

With a flourish of trumpets it is proclaimed that this manuscript shows us there was no such person as Judas Iscariot, but his real name was Jada Scarlat; and further, that Peter's name was Cepha, or Kepha. This is nothing new. Dr. Murdock's Syriac New Testament, translated from the ancient Syriac, and published in 1851, tells us the same. Petros was never the name of a disciple of Jesus; it is a Greek translation of the Syriac Kepha, meaning stone.

Nevertheless I should be glad to believe that we have a genuine manuscript of the gospels in the language spoken in Galilee and Judea nineteen hundred years ago, which was undoubtedly Syriac, or Aramaic. The Greek language was doubtless used to some extent in the commercial towns, especially along the seacoast, but not in the interior. And I should be doubly glad to know that this newly-discovered version of the gospels is genuine; because it is said to distinctly state that Jesus was the natural son of Joseph. Convince Christendom of that and what becomes of the dogma of the Son of God begotten of the Holy Ghost? Nay, what becomes of the doctrine of the atonement and all its corollaries?

W. H. BURR.

Mr. Jacob B. Brown, of Grahamville, S. C., was troubled with chills and fever, and unable to procure relief, until he began to take Ayer's Pills. He is now enjoying excellent health and is a warm and sincere advocate of Ayer's Pills, for all complaints of stomach, liver or bowels.

A king that would not feel his crown too heavy for him must wear it every day, but if he thinks it too light, he knoweth not of what metal it is made.—Bacon.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais broker. One of the author's most useful books. It should be read by every man and woman. Price 50 c.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

## HAS GOD BEEN CONSULTED?

Is It Proper to Tack Him to the Constitution Without Asking His Permission?

TO THE EDITOR:—There is a strong effort being made by the clergy, and those in sympathy with them, to introduce God in the Constitution of the United States.

In an attempt to secure an acceptable candidate, he is asked, if nominated, would he accept the nomination, or he may express a desire to hold this or that official position; but I never heard of anyone being thrust into any official position without first being consulted, and especially without his consent.

Now, I would like to inquire of the clergy if God has expressed a desire to be thus recognized? If so, when was that desire expressed and to whom was it communicated? It may be, on closer inquiry, he would utterly refuse any such recognition. In what way would the Government be bettered by such an introduction? Would monopolies cease to exist? Would trusts be abolished? Would syndicates be relegated to the realm of the obsolete? Would strikes be less frequent? Would the moneyed power be less heartless to the wage-worker? Would justice be enthroned in the heart of the nation and human rights be universally recognized?

Would paradise with all its mythical glories, Eden with its poetical beauties, become a practical realization to the starving millions of earth's children?

Think you if God was thus introduced the millennium would dawn on our devil-(evil)-possessed humanity?

Of what benefit would it be to the race to have God put into the Constitution? In what way would the world be improved? What vital interest would be more favorably subserved?

Judging from the past, I think within six months a bribe would be offered him to assist in carrying out some devilish plot for some monopoly; it may be to get a "corner on wheat," then the Senate would have to appoint a committee to investigate the charges and a money-alloy made for conducting the investigation. Besides, let me ask what God would be acceptable to the American people? Do they want the Jewish Yahweh, who sanctions the use of intoxicants, and who says: "Let him drink and forget his poverty, and remember his misery no more."—Prov., xxxi, 6, 7. "Thou shalt bestow money for whatsoever thy soul lusteth after; for oxen and sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth."—Deut., xiv, 26. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—I. Tim., v, 23. Would not the Prohibitionists object to this God?

Do we want the God whose current theology, as represented by the church, is this:

1. A belief in a triune God.
2. In man as a fallen being.
3. In God as angry with the sinner.
4. In Jesus as being God.
5. In the atonement as made by the death of Jesus.
6. In heaven and hell as prepared by God for eternal abodes of reward and punishment.

Would the liberal and progressive thinkers feel like bowing to the authority of such a God?

Well, what kind of a God do we want? I think the highest and divinest thought of the age would answer: "We don't want any." The further church and state are kept apart the better.

Religion is not desirable as a tail to the kite of our Government or Constitution. Is not there enough to wrangle over now, without introducing another disturbing force? I think the first amendment to the Constitution a good amendment as it stands. We need respecting an establishment of religion, prohibiting the free exercise thereof, and it might have added: "And no attempt shall be made to introduce any God or gods in the Constitution," under a penalty of confinement in a State prison until sanity shall have taken the place of insanity. DAVID WILLIAMS.

Utica, N. Y.

## COLOR MUSIC.

Some Very Interesting Particulars

A large number of people interested in physics and music were recently present at the invitation of Wallace Remington, in London, to witness the first public demonstration of "a new art," the application of color to qualities—rhythm, and the capability of instantaneous and varied combination—which have till now been associated with music only. This Mr. Remington effects by means of a "color organ," the construction of which was not explained. The organ has a keyboard like that of an ordinary organ, and by some ingenious contrivances keys introduce corresponding colored disks in front of a powerful arc or line light, so that any particular color, or combination of colors, may be projected on a screen. Each note on the keyboard has its own color, an octave representing the ordinary spectrum. The spectrum has been divided up into diatonic intervals or notes, the intervals being calculated according to the rate of vibration at different parts of the spectrum, in the same manner as with the musical scale. Single notes and chords can be struck on this organ with the same ease as the piano-forte, and a rapid flitting of soft, transparent tints on the screen is the result.

In order to show what could be done, extracts from Chopin were rendered simultaneously on the color-organ and on the piano-forte, and later selections from Wagner's "Götter" were given by an orchestra and the color-organ together. The effects were novel and in the main pleasing, but it was difficult to appreciate exactly the artistic value of the performance, the





COL. INGERSOLL.

## He Attacks Faiths Held Dear.

He Does It in Eloquent Style.

ERRORS OF THE PAST POINTED OUT—EARTH THE CHILD OF THE SUN—KING DAVID'S TEMPLE—THE THREE STILLS THAT BELONGED TO THE THREE WISE MEN.

Columbia Theater, Chicago, has never held a larger audience than it did one Sunday evening lately. The loadstone was Robert G. Ingersoll and his new lecture on "The Foundations of Faith." The speaker looks just as on his last appearance. His words rouse the same bursts of laughter and applause.

In part the lecture was: One of the foundation-stones of our faith is the Old Testament. If that book is not true, if its authors were unaltered men, if it contains blunders and falsehoods, then that stone crumbles to dust. The geologists demonstrated that the story of the universe having been created in six days could not be true.

According to the sacred scriptures, man has been on this earth 5,899 years, and no more. Is this true?

It is well established that at one time there lived the most gigantic mammals, the mammoths, the woolly-haired rhinoceros, the Irish elk, elephants, and other forms that have in those countries become extinct. It was during the drift period that these forms of life existed in Europe and England, and that must have been hundreds of thousands of years ago. In caves, once inhabited by men, have been found implements of flint and the bones of these extinct animals. With the flint tools man had split the bones of these beasts that he might secure the marrow for food. Many such caves and hundreds of such tools and of such bones have been found. And we now know that in the drift period man was the companion of these extinct monsters. It is certain that the account in the Bible of the creation of the first man is a mistake. It is certain that the inspired writers knew nothing about the origin of man.

### EARTH A CHILD OF THE SUN.

No one pretends that Egypt existed as a nation before the flood. Yet the astronomical representations found must have been made more than a thousand years before the world was drowned.

There is another mistake in the Bible. According to that book the sun was made after the earth was created. Is this true? Did the earth exist before the sun? The men of science are believers in the exact opposite. They believe that the earth is a child of the sun—that the earth, as well as the other planets belonging to our constellation, came from the sun. The writers of the Bible were mistaken.

Now, we know that there is no firmament, and we know that the waters are not divided by a firmament. Consequently we know that, according to the Bible, Jehovah did nothing on the second day. He must have rested on Tuesday. This being so, we ought to have two Sundays a week.

Seventy souls went down into Egypt, and in 215 years increased to 15,000,000. They could not have doubled more than four times a century. Say nine times in 215 years.

Jeroboam had an army of 800,000 men, Abijah of 400,000. They fought. The Lord was on Abijah's side and he killed 500,000 of Jeroboam's men. All these soldiers were Jews—all lived in Palestine, a poor, miserable little country, about one-quarter as large as the State of New York. Yet 1,200,000 soldiers were put in the field. This required a population in the country of 10,000,000 or 12,000,000. Of course this is absurd.

### KING DAVID'S TEMPLE.

We are told by this inspired book of the gold and silver collected by King David for the temple—the temple afterward completed by the virtuous Solomon. According to the blessed Bible David collected about \$2,000,000,000 in silver—for silver had not been demonetized then—and \$5,000,000,000 in gold, making a total of \$7,000,000,000.

And all this for the temple at Jerusalem, a building ninety feet long and forty-five feet high, and thirty wide, to which was attached a porch thirty feet wide, ninety feet long and one hundred and eighty feet high. Probably the architect was inspired. Is there a sensible man in the world who believes that David collected \$7,000,000,000 of gold and silver? There is hardly \$5,000,000,000 of gold now used as money in the whole world.

The Old Testament must be thrown aside. It is no longer a foundation. It has crumbled.

### THE NEW TESTAMENT.

But we have the New Testament, the sequel of the Old, in which Christians find the fulfillment of prophecies made by inspired Jews. The New Testament vouches for the truth, the inspiration of

the Old, and if the Old is false, the New cannot be true.

In the New Testament we find all that we know about Jesus Christ. Certainly there should be no difference about the birth of Christ. From the Christian's point of view, nothing could have been of greater importance than that event. Of course we know that the Holy Catholic Church, in her keeping the three skulls that belonged to the three wise men, but I do not know where the church obtained these relics, nor exactly how their genuineness has been established. Must we believe that Herod murdered the babe of Bethlehem? According to Matthew, Joseph, warned by an angel, took Mary and the child and fled to Egypt. According to Luke they all went to Jerusalem, and from there back to Nazareth. Both of these accounts cannot be true. Will some Christian scholar tell us which to believe? When was Christ born? Luke says that it took place when Cyrenius was Governor. Here is another mistake. Cyrenius was not appointed Governor until after the death of Herod, and the taxing could not have taken place until ten years after the alleged birth of Christ.

According to Matthew there was between David and Jesus twenty-seven generations, and he gives all the names. According to Luke there were between David and Jesus forty-two generations, and he gives all the names. Besides, the names of all the ancestors are different, with two exceptions. Matthew says that Joseph's father was Jacob. Luke says that Hell was Joseph's father. Both of these genealogies cannot be true, and the probability is that both are false. There is not in all the pulpits ingenuity enough to harmonize these ignorant and stupid contradictions.

### WORDS ATTRIBUTED TO CHRIST.

There are many curious mistakes in the words attributed to Christ. Matthew says that at the time of the crucifixion "the graves were opened and many bodies of the saints which slept arose and came out of their graves after his resurrection, and went into the holy city and appeared unto many." According to this the graves were opened at the time of the crucifixion, but the dead did not arise and come out until after the resurrection of Christ. They were polite enough to sit in their open graves and wait for Christ to rise first. To whom did these saints appear? What became of them? Did they slip back into their graves and commit suicide?

Matthew says Judas repented and gave back the money. Peter says that he bought a field with the money. Matthew says that Judas hanged himself. Peter says that he fell down and burst asunder. Which of these accounts is true?

Paul says that Jesus after his resurrection appeared to the twelve disciples. According to Paul, Jesus appeared to Judas with the rest. Certainly, Paul had not heard the story of the betrayal. The Christians are compelled to say that Christ intended to be sacrificed—that he selected Judas with that end in view, and that he refused to defend himself because he desired to be crucified. All this is in accordance with the horrible idea that without the shedding of blood there is no remission of sin.

God has caused his violence to devour the good and the bad, his violence to wreck and rend the generous and the cruel, his floods to drown the loving and the hateful, his lightning to kill the virtuous and the vicious, his famines to starve the innocent and criminal, and his plagues to destroy the wise and good, the ignorant and the wicked. He has allowed his enemies to imprison, to torture and to kill his friends. He has permitted blasphemers to flay his worshippers alive, to dislocate their joints upon racks, and to burn them at the stake. He has allowed men to enslave their brothers and to sell babies from the breasts of mothers. This shows his impartiality. Ministers ask, Is it possible for God to forgive man? And when I think of what has been suffered—of the centuries of agony and tears; I ask, Is it possible for God to forgive God?

Is not this unthinkable God a guess, an inference? Can we think of being without form, without body, without parts, without passion? Why should we speak of a being without body as of the masculine gender?

### THE EXISTENCE OF GOD.

Of the existence of such a being there can be in the nature of things, no evidence. Confronted with the universe, with fields of space sown thick with stars, with all there is of life, the wise man, being asked the origin and destiny of all things, "I do not know." These questions are beyond the powers of my mind." The theologian arrives at the unthinkable, the inconceivable, and he calls this God. The scientist arrives at the unthinkable, the inconceivable, and he calls it the Unknown. The theologian insists that his inconceivable governs the world; that it, or he, or she, or they, can be influenced by prayers and ceremonies that it, or he, or she, or they, punishes and rewards that it, or he, or she, or they, has priests and temples.

How is it established that Christ was

the Son of God? It is said that Joseph was told so in a dream by an angel. How could Joseph know that he had been visited by an angel in a dream? Could it all occurred in a dream, and poor Joseph sleep. What is the testimony of one who was asleep? How was it possible for Mary to know anything about the Holy Ghost?

Christ, according to the faith, is the second person in the Trinity, the Father being the first and the Holy Ghost the third. Each of these three persons is God. Christ is his own father and his own son. The Holy Ghost is neither father nor son, but both. The son was begotten by the father, but existed before he was begotten—just the same before as after. Christ is just as old as his father, and the father is just as young as his son. The Holy Ghost proceeded from the Father and Son, but was equal to the Father and Son before he proceeded—that is to say, before he existed; but he is of the same age as the other two. Nothing ever was, nothing ever can be, more perfectly idiotic than the dogma of the Trinity. At this point, absurdity having reached its limit, nothing more can be said except, "Let us pray."

### THINGS HE NEVER SAID.

I think that Christ in his utterances was true to his theory, to his philosophy. If I find in the Testament sayings of a contradictory character, I conclude that some of those sayings were never uttered by him. One said unto him: "Behold thy mother and thy brethren stand without, desiring to speak with thee." And he answered: "Who is my mother, and who are my brethren?" Then he stretched forth his hand toward his disciples and said: "Behold my mother and my brethren." I don't believe he said it. If he did, I don't like it. I like a man who loves his mother, be she good or bad.

Christ seemed to rely wholly on the protection of God until the darkness of death gathered about him, and then he cried: "My God, my God! Why hast thou forsaken me?" From the interpolations, legends, accretions, mistakes, and falsehoods in the New Testament, it is possible to free the actual man? Clad in mist and myth, hidden by the draperies of gods, deformed, indistinct as faces in the clouds, the possible and the real, the actual Christ, the natural face of the actual Christ? The contradictions are gross and palpable, and demonstrate that the New Testament is not inspired, and that many of its statements must be false.

If we wish to save the character of Christ, many of its passages must be thrown away. We must discard the passages that breathe the spirit of hatred, miracles, or admit that he was insane or an impostor. We must discard the reward and revenge, or admit that he was malevolent. The church must admit that the writers of the New Testament were unwise men—that they made many mistakes.

His gospel has been carried by millions to all parts of the globe, and his faith has been told by the self-denying and faithful to countless thousands of the sons of men. In his name have been preached charity, forgiveness, and love. He it was who, according to faith, brought immortality to light, and many millions have entered the valley of the shadow with their hands in his. All this is true, and if it were all, how beautiful, how touching, how glorious it would be. But it is not all. There is another side. In his gospel was found the dogma of eternal pain, and his words added an infinite horror to death. His gospel filled the world with hatred and revenge; made intellectuality a crime; made happiness here the road to hell; denounced love as base and bestial; canonized credulity; crowned bigotry, and destroyed the liberty of man. It would have been far better had the New Testament never been written—far better had the theological Christ never lived.

### THE REDEMPTION.

We have also the scheme of redemption. According to this "scheme," by the sin of Adam and Eve in the Garden of Eden, human nature became evil, corrupt and depraved. There is no sense in sacrifice, never was, and never will be. Make restitution, reparation, undo the wrong and you need shed no blood. A god could not accept his own sufferings in justification of the guilty. This is a complete subversion of all ideas of justice and morality. The Christians call "testifying the law."

Christians believe in infinite torture, in eternal pain. Eternal pain! That word is the disgrace, the shame, the infamy of our revealed religion. That word fills all the future with the shrieks of the damned. That word brutalizes the New Testament, changes the Sermon on the Mount to hypocrisy and cant, and pollutes and hardens the very heart of Christ. This is the savagery of Christianity. This is why I hate its unthinkable God, its impossible Christ, its inspired lies, and its selfish, heartless heaven. This is the Christian prophecy of the eternal future: No hope in hell; no pity in heaven; no mercy in the heart of God.

Some may ask: "Are you trying to take our religion away?" I answer, No—superstition is not religion. Belief without evidence is not religion. Faith without facts is not religion. To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature—to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness; to cultivate hope, to see the calm beyond the storm, the dawn beyond the night—to do the best that can be done and then to be resigned—this is the religion of reason, the creed of science. This satisfies the brain and heart.

"But," says the prejudiced priest, the malicious minister, "you take away a future life." I am

NOT TRYING TO DESTROY ANOTHER WORLD,

but I am endeavoring to prevent the theologians from destroying this. If we are immortal, it is a fact in nature, and that fact does not depend on Bibles, or Christs, or priests, or creeds.

The hope of

ANOTHER LIFE

was in the heart long before the "sacred

books" were written, and will remain there long after all the "sacred books" are known to be the work of savage and superstitious men. Hope is the consolation of the world. The wanderers hope for home. Hope builds the house and plants the flowers and fills the air with song. The sick and suffering hope for health. Hope gives them health. It paints the roses in their cheeks. It, lonely, the forsaken, hope for love; hope brings the lover to their arms. They feel the kisses on their eager lips. The poor in tenements and huts, in spite of rags and hunger, hope for wealth; hope fills their thin and trembling hands with gold. The dying hope that death is but another birth, and Love leans above the pallid face and whispers:

### "WE SHALL MEET AGAIN."

Hope is the consolation of the world. Let us hope that if there be a God that he is wise and good.

Let us hope that if there be another life that it will bring peace and joy to all the children of men.

And let us hope that this poor earth on which we live may be a perfect world—a world without a crime, without a tear.

### Pleasant Reception.

To the Editor:—The First Spiritual Union tendered a reception to Sister C. Fannie Allen, of Boston, on the evening of October 4. The hall was most beautifully decorated with the Stars and Stripes, and flowers were in abundance. The chairs on the platform were covered with vines and lovely drooping blossoms, while the sunflowers formed a center-piece. Immediately above the center chair hung a banner on which was inscribed: "1874—C. Fannie Allen—1895." The former year being the one in which she visited California before and fulfilled most satisfactorily an engagement with the society.

By 8 o'clock the hall was well filled and Mrs. Allen conducted to the chair. After an overture by the orchestra, Brother H. Mitchell, master of ceremonies for the evening, arose and introduced the veteran Spiritualist, William Lister, to the audience, who spoke in pleasing terms of the time twenty years ago when he as a student of the society welcomed Mrs. Allen, and signified in earnest tones the great pleasure the present time afforded him in the opportunity of presenting to the old friends and the new speaker for the month of October. Brother Mitchell, one of the board of directors, as spokesman for the society, gave her the right hand of fellowship. Mrs. Allen said many pleasant things which I would like very much to hand over to your readers, but I know that space would hardly be allowed.

A very fine musical and literary programme, gotten up by the Young People's Auxiliary Society, was then presented, after which the floor was cleared and all who wished joined in the social dance.

Refreshments were served in another room. A novel feature of the entertainment was an exhibit, containing fifty conundrum specimens of art, and was a most laughable affair.

On the evening of the 6th Mrs. Allen spoke to our society from subjects given by the audience. Her general subject was "Co-operative Spiritualism." She handled her subject understandingly, although she admitted that she did not know everything. She closed her able and effective address with a beautiful poem that thrilled the souls of those who were fortunate enough to obtain admission to the hall, which was packed to its utmost capacity.

In the forenoon circle, held every Sunday at 11 a. m., there is always a large attendance. Among the mediums present were Mrs. Drew, of San Francisco; and Mrs. Cornelius, of Tacoma, Washington, who both favored us with good words.

We have quite a number of mediums residing here, from whom we often hear. We have a meeting on Thursday evenings which is largely attended, and we believe many are coming in to see and hear what seems so strange to them at first.

Prof. Loveland was with us last month and we hope to have him again in the future.

He is an earnest, honest worker in the cause and has been wearing the armor so long that it seems to rest easily on him. Our Lyceum is still existing, though the number in attendance is not large.

MRS. H. L. BIGELOW.  
Cor. Sec. of First Spiritual Union.  
San Jose, Cal.

### Important Notice.

To the Spiritualists, Free-thinkers, Liberals, and all seekers after truth, greeting:

A long-contemplated spiritual camp and summer resort for the great Missouri Valley has at last taken proper shape. At the last annual camp at Wailula, Kansas, a meeting was called and all the possibilities surrounding such an undertaking fully weighed and debated by the Leavenworth County Association and invited guests, of this great and populous valley that is teeming with wealth and enterprise, and a committee of arrangements was appointed to take the necessary steps preliminary to a permanent and legally organized association under the statutes having authority over such incorporations.

At a meeting of this committee later it was agreed to call a general conference of the Spiritualists of this valley and of the Kansas valley to meet at Kansas City, on Saturday before New Year next, when all members of said committee will be present and report on the work in their particular field.

We realize it is going to take time and money and a great effort to do this work right, but we are sure of success if we use only business methods, and honestly pursue our contemplated plans. We expect ere long to have our stock ready for sale. Hope all true friends of Spiritualism and truth in general will co-operate and meet us at Kansas City on above date.

J. H. LANCASTER,  
Brenner, Kans.; Ch'm of Com.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

Can that man be dead whose spiritual influence is upon his kind? He lives in glory; and his speaking dust has more of life than half its breathing moulds.—Miss Landon.

Fame may be compared to a scold; the best way to silence her is to let her alone, and she will at last be out of breath in blowing her own trumpet.—Fuller.

## FAKIRS AND FRAUDS.

### Some Very Plain Words.

They Do Not, However, Have Any Reference to Honest Mediums.

TO THE EDITOR:—Some three years since I offered, through the columns of your paper, fifty dollars to any medium who would come to my home, remain one week, and demonstrate the continuity of life by materialization. So far no one has responded. I think I am safe in saying no one will. The last two years, with their sweeping exposures, has completely knocked the bottom out of the materializing "fad." Mediums who are so highly extolled through the spiritual press one week are proven frauds the next. Witness the Harry Clifton fad in Chicago, by which two or three thousand dollars were gathered in, singing as they went, "Farewell, vain world, I'm going home." Mrs. Williams of New York, Mrs. Mabel Aber-Jackman, Mr. Hugh L. Moore, Mrs. Roberts, of Newton's iron cage fame, and a host of lesser lights, so numerous that we might readily fill this page with names. The facts are stubborn things. Since the exposure of Anna King, more than a score of years ago, down to Dr. Mott, and the great upheaval at Cassadaga—none line of fraud. Ought not Spiritualists to blush in shame, to think that hundreds of innocent people are so defrauded every year by these public fakirs? These frauds are almost equal to those perpetrated every Sunday by more than 100,000 preachers.

In August last I visited a Spiritual camp-meeting. I attended a materializing séance held by a medium of national fame. When the medium was seated fast in his chair, he was found to be so drunk he could hardly sit up. Now, if the form of my spirit mother has to come through a whiskey barrel, I will wait till I pass over to see her.

Many times the frauds are so apparent that they excite our pity for those who receive the test.

Written messages are received from D. M. Bennett and Thomas Paine, by three or four slate-writing mediums. Séances held at the same time, though mediums are a hundred miles apart. Are those distinguished characters loafing around some Spiritual campground, and manifesting through semi-idiotic brains that they would not have noticed in earth-life? I have witnessed many materializations; have seen forms built up outside a cabinet; heard independent voices; been an eye-witness to the marvelous feats of lace-making; been regaled by fragrant suppers; been regaled by spirit-chemists from flowers that grow by lakes of immortal beauty, and yet were I to tell "the whole truth," with a little preparation, and the safeguards thrown around the mediums by their managers, the entire performance may be duplicated, and not a spirit be within one hundred miles of the seance-room.

A good ventriloquist will readily produce the independent voices. A few yards of lace carefully secreted within the folds of the dark cabinet curtains, will explain the marvels of lace-making. A few phosphorescent balls, known to every chemist, will make plain spirit-lights. An expert can build up a form outside the cabinet, and those exhilarating perfumes may be made by earthly chemists and had to order.

I will add that I have been a student of electricity, chemistry, physical and occult astronomy for many years. I have the kindest feelings toward every genuine medium. I am a firm believer in the beautiful philosophy of Spiritualism, and I will travel across the continent, and give fifty dollars, to see a materialized spirit form (not a personation) in light plain enough to be recognized.

DR. E. J. MORRISON.

Veve, Mo.

### Spiritualist Meetings in Chicago.

The First Spiritual Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

People's Home Spiritualist Association, Bricklayer's Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas. Church of the Spirit, Masonic Temple, 615 North Clark street. Services, 2:45; Wednesday meeting, 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3129 Forest avenue. Rev. G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Children's Lyceum at 2 p. m. The Endeavor Society at the residence of Mrs. Sarah E. Brownell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Unity, Irwin Hall, corner of West Madison and South Dearborn streets; entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartman's Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foys, pastor.

The Union Meeting, Masonic Temple, 146 Twenty-second street, at 2:30 p. m. Mrs. Celia Hughes, pastor.

"Mediumship and Its Development, and How Mesmerism to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 10 cents; paper, 25 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

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## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Albert Savin, test medium and inspirational lecturer, is open for engagements, to give platform tests and lectures. Address 47 North Ashland avenue, Chicago.

Myra F. Paine speaks in Rochester, N. Y., during November and December. She has open dates beyond that, and would like to be kept busy. She attends funerals if requested. Terms for all work reasonable. Permanent address, Lily Dale, N. Y.

W. H. Buch writes from Aberdeen, S. D.: "Since my return home, we have been engaged in numerous duties attendant upon our work here. Our society was anxious for the opening of the meetings, and the attendance has been all that could be expected. Spiritualism in this section has taken a firm hold upon the people, and while there are many who do not care to come out openly, they hold circles and have regular communion in their own homes. We are anticipating a boom next month when we have with us F. Gordon White, our society having engaged him to come here and give us twelve public test sessions. It is not often that one of the best test mediums gets out into Dakota, and the people in the vicinity of Aberdeen should take advantage of this visit to see and hear him. The sessions will be given Sunday afternoon at 3, and Tuesday and Thursday evenings at 8, and will begin Sunday, November 3. We will be pleased to furnish details to any who write for same. Last evening we gave our first social since the summer vacation. It was quite well attended and will doubtless bring us larger attendances in the future. We give a literary and musical entertainment, a social good time, with dancing and refreshments, and charge 15 cents admission. Our social net us from \$6 to \$15 clear of all expenses, while one which we held last spring cleared \$50. This is a small town and is intensely churchy, but our gatherings so enterprising that we get out large crowds. Last evening cleared us \$7.40, after paying all the expenses. This shows how Spiritualists can do it if they will but try."

Hugo Putner, of Washington, D. C., writes: "I take the liberty to express my opinion in regard to an article by some gentleman, in your latest estimable paper. Before I explain, I cannot suppress my admiration of your skillful and often difficult exertion. Your paper is the most able representative of progressive ideas, not only in the United States but of the Spiritualistic press of the different nations. Said article denied the existence of the negative, for the reason that only positive spiritual power exists. As I understand it, the positive is the controlling power, which controls, creates, transforms, not only the negative matter, but the other spiritual forces dependent on its power, and therefore it is the ruling power in the universe. We are very little acquainted with universal laws, but we understand that where there is no struggle there will be no progress. We in earth-life suffer (often imaginarily) which neither can avoid nor understand, but it is unreasonable to lose confidence in higher wisdom. Struggle for ascendancy has ever been and will be the law of the universe, but it will not always be so severe; it will become more harmonious."

C. L. Titus writes from Bellevue, Ohio: "We have had with us for the past ten days Mr. and Mrs. G. F. Perkins of California, the noted lecturers and test mediums. Sunday, Oct. 13, Mr. Perkins gave a lecture followed by tests by both himself and wife. At 3 p. m., in Engineer's Hall, the attendance was large, many not being able to get seats. Mr. Perkins lecture was well received, and many learned some truth in regard to Spiritualism of which they were entirely ignorant. During their stay here, highly circles have been held, which were attended by many of our very best people. This town is very strongly orthodox, which makes it very difficult to get the people to study the truths of Spiritualism on account of the opposition of the churches, which, by the way, only proves their ignorance; still, I think a wave of thought has been put in motion, which will result in much good in the near future. I hope, in justice to Mr. and Mrs. Perkins, that you will find space in your valuable paper for this, in order that they may know that their stay here was not in vain. We thank them for the many words of wisdom and sympathy from the friends and dear ones in spirit-life, and hope to have them with us again in the near future."

Mrs. J. M. Goble, of Springfield, Ill., speaks favorably of the work there of Dr. J. M. Temple, late of California. He goes from there to Minneapolis, Minn.

M. E. Conger, prominent as a worker in the liberal cause, writes: "I am ready to tell you why I like THE PROGRESSIVE THINKER. It is because you seem to be free, and dare to speak out in meeting. Do not let them get the clamp on THE PROGRESSIVE THINKER."

Bishop A. Beale has been doing some excellent work at Erie, Pa.

Prof. Lockwood has met with an enthusiastic welcome at Columbus, Ohio. His scientific lectures have deeply into the truth of Spiritualism.

Will C. Dodge is filling a very successful engagement at Ashland, Wis. He has delivered several evening lectures at Washburn, a city of 5,000 inhabitants.

Mrs. Cassie E. McFarlin writes: "I want, also, to tell you about a medium or psychic who is for the present located in Winona, Minn., who is starting many of our citizens with his keen insight into their lives and characters, giving them names, and dates of noted occurrences, and, in fact, reading, it seems, their very thoughts. This psychic is Prof. Roberts, and I am delighted to introduce him to the readers of THE PROGRESSIVE THINKER as a very excellent medium in the way of startling tests of a clairvoyant and clairaudient nature. He also can and has located lost persons, and drowned bodies, and I understand that he is also a mind-reader of no mean ability."

Mr. Read, formerly of Lansing, Mich., is now located at Yonkers, N. Y., where she is said to be doing a good work as a medium.

Geo. H. Brooks, of Wheaton, Ill., writes: "The month of September, spent with the society in Grand Rapids, Michigan, which was full of interest to me. I found the society struggling along and endeavoring to keep the cause well represented. Grand Rapids has many wealthy Spiritualists who never attend the meetings, preferring to attend some church, where Mother Grundy, with all of her children could be seen and smiled on. Mrs. Hinckley is one of the leading spirits who does all within her power to keep the ball moving. Mr. Jackson as well as others are ever ready to aid, and do all that lies within their power. I tried to establish a lyceum while with the society but we were obliged to give it up, principally on account of the children, there not being enough to make it interesting. Grand Rapids is in some respects a spiritual center. It is the home of quite a number of our well-known lecturers and mediums: L. V. Moulton, Mrs. J. B. H. Jackson, Dr. F. Schermerhorn, Mrs. F. V. Jackson, and Dr. Phippen, a healer and clairvoyant. Mrs. Burkholz is also a fine medium and aids her husband in his work. Still there are others whose names I have for the present forgotten, all doing a good work. So you can see by this statement there is not only a fine array of mediums, but a host of Spiritualists. My audiences were good, and kept on increasing all the time, although the weather was intensely hot. I shall long remember my stay in Grand Rapids, especially in a spiritual way."

Mrs. Mary A. Jeffery, trance lecturer and test medium, has removed from 235 Superior street, to 518 Sixty-third street, Englewood, where she will be pleased to see her many friends and patrons.

M. A. Johnson writes from Detroit, Mich.: "With your kind permission, I would like to write a few words in regard to the First Spiritual Philosophical Society of this city. Our meetings have been postponed from October 1 to November 1, on account of the recent fire which nearly destroyed our hall, but it is being repaired and will be ready for occupancy the first Sabbath in November, at 8:30 p. m., with Nellie S. Baade as speaker and test medium. This is the third year of Mrs. Baade's spiritual work in this city, and that speaks volumes for the success of our society. The ensuing year, as she has few equals and no superiors upon our rostrum. Mr. and Mrs. Pettibone will also be present on opening day, and Mrs. Pettibone will give tests. Our hall is known as Hanna & Noyes, over art gallery. Mr. Pettibone will give a phenomenal séance at Clouston's hall in the evening, and believing him to be strictly honest in his mediumship, I hope he will be honored with a crowded house. That Spiritualism may prosper in every sense of the word, is the desire of the writer."

Mrs. Agnes L. Cressler writes from Sturgis, Mich.: "As I am a young lady of fifteen years, and was brought up in the spiritual philosophy, I would like to speak a few words for the Spiritual Society here. We have the oldest spiritual church in the world. The platform is being occupied by Mrs. A. E. Sheels, Grand Lodge, Mich. On account of Mrs. Sheels attending the National Spiritualists' Convention at Washington, D. C., Mrs. Hopkins, of Ossosho, Mich., filled the former's engagement for one Sunday. She is a very fine speaker, for one who has been in the lecture-field for so short a time."

Mrs. Hamilton Gill, trance speaker and test medium, of Chicago, has returned to 15 Bishop Court, after filling a successful engagement at Muscatine, Iowa. The tests given by her controls were very satisfactory and convincing. Mrs. Gill goes to Oakland, Wisconsin, for November. Next Thursday evening, the 31st inst., will be the last test circle at her residence, until she returns, some time in December.

Mrs. Isa Wilson Kayner, the well-known medium, can be consulted at 187 Dearborn street, room 313. Office hours from 9 to 6.

E. J. Bottell writes from Brooklyn, N. Y.: "The Women's Progressive Union is holding Sunday evening meetings at Small's hall, 327 Franklin avenue. An attractive program for the entire season has been issued. J. Frank Baxter occupied the rostrum during October; Dr. Roscoe, of Providence, R. I., is speaker and test medium for November. There is a very enjoyable supper and social on every Friday evening. The ladies of the society will give a hearty welcome to all strangers who may visit this city. The annual conference meets every Saturday at 8 p. m., at Single Tax hall, 118 Bedford avenue. Mr. Hubert Whitney in the chair. The Congress for Higher Law is the name impressed by the presiding spirit upon an association which was inaugurated on October 2 to meet the needs of those who no longer require the evidence of phenomena and have outgrown the period of discussion. The congress assembles every Monday evening, in the new residence of Mr. George Wines and his mother, Mrs. Emily B. Ruggles, 494 Lafayette avenue. The

veteran medium, Mrs. H. M. Walton, originated the movement, and presided at the first meeting. Mrs. Walton, Mrs. Fugate, Mr. and Mrs. Wines, Mrs. Hamilton Suber and myself addressed the meeting, after an inspirational poem through Mrs. Walton's mediumship had been read. Mr. H. Suber was elected perpetual chairman. Mr. J. B. Bartlett conducts meetings on Sunday afternoons and evenings, at Trinity hall, 689 Bedford avenue. Mrs. Olmstead has a spiritual class on Wednesdays, at 8 p. m., at Jackson hall, 515 Fulton street. Other mediums hold circles and meetings at their residences, on several evenings during the week."

C. J. B. of Ypsilanti, Mich., speaks favorably of the work of Madame Parcells-Dunn, at that place.

Secretary writes from Williamston, Mich.: "The Williamston Society of Spiritualists opened meetings 26th of the season on Sunday, October 26th, at G. A. R. Hall, with Mrs. Minnie Carpenter, of Detroit, as speaker. She took subjects from the audience for her lectures, and followed with tests and psychometric readings. The readings were clear and direct, and all seemed much interested in listening to them. Many thanks are due the choir, who gave us such beautiful and inspiring music. Societies wishing to give Mrs. Carpenter's media powers a trial will be pleased with her gift of psychometry."

Mr. and Mrs. George F. Perkins, the well-known platform test mediums and lecturers have located in Chicago for a short time on their way west. They will be pleased to see their friends at 466 Van Buren street. They can be addressed for engagements, at 40 Loomis street.

Mrs. Richmond and the delegates from her society were most enthusiastically received on their return from the convention at Washington, last Sunday morning, at Schiller Theater. The Bible Interpretation by Mrs. Richmond's guides, every Sunday evening, attracts most intelligent audiences at the opera hall. She spoke at the Universalist church (Rev. Dr. White's) Stewart avenue, Englewood, on Sunday evening, the 27th, to a large audience, on the subject of "The Spiritual Evolution of the Race—Is There a Sixth Sense?"

Dr. G. W. Carpenter, well and favorably known in Chicago, writes from Los Angeles, Cal., where he is residing. "I have been so busy recently in business and lecturing that I have hardly had time to write; but I wish to report a little of the work here. There has recently been a split from the First Spiritualist Society, and they have organized a Harmonical Society. Brother Ravlin is now lecturing for them, and with the help of mediums there is quite an interest manifested, and large attendance, especially evenings. Brother Colville is serving the First Society, and he is also interesting large numbers with his work, both on Sundays and during week days and evenings. I have been unable to attend much on account of other engagements. He will leave the city, I am informed, after this month. The Truth Seeker's Society are holding spiritual and developing circles every Sunday, and their meetings are well attended. Spiritual meetings are a draw card here. I have talked up THE PROGRESSIVE THINKER, and see it offered for sale every Sunday. To me it is the paper for progressive thought above all others in our ranks. May it increase. I am open to engagements, within reach of Los Angeles on Sundays to any societies, if they will pay my expenses, and they may give me what they can afford to. Address me at room 333 Wilson Block."

Wm. J. Masters, of this city, writes: "The Progressive Spiritual Church, of 3120 Forest avenue, gave its second musical and literary entertainment of the season at Lakeside Hall, corner of Indiana avenue and 31st street, to a large and appreciative audience on the evening of Friday, October 25. The recitation of Mrs. Eldred Parsons was of a high order. The invisible inspirers of Mr. Louis Howard, the inspirational pianist, seemed to be at their very best, giving forth sounds of the sweetest harmony, from the most sublime classical music to the simplest melodies of our childhood days. The remarks of Mr. A. Savin, of Buffalo, N. Y., were instructive and to the point. Our pastor, Rev. Geo. V. Cording, gave an impromptu poem on 'Love, Slavery and Honesty,' which was rendered in his usual brilliant manner, closing with psychometric readings and remarkable tests of spirit presence, all of which were recognized. The entertainment closed with the usual dance. Our church meetings on Sunday evenings are especially well attended, owing to the popularity of our beloved pastor, The Children's Lyceum meeting, at 1:30 p. m., is increasing in numbers and doing a good work, under the able direction of Mrs. Page and Mrs. Mahan."

THE ARCHA OF NATURE: HISTORY AND LAWS OF CREATION. Dr. J. R. Buchanan writes: "I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

A new edition of "Three Sevens," by the Phelon's, is just issued. The Ray Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.' Cloth, \$1.25, postpaid. For sale at this office."

The steps of faith fall on the seeming void, but find the rock beneath.—Whitier.

The true way of softening one's troubles is to solace those of others.—Mme. de Maintenon.

He best keeps from anger who remembers that God is always looking upon him.—Plato.

When dinner has oppressed one, I think it is perhaps the gloomiest hour which turns out of the sad twenty-four.—Byron.

The meek mountain daisy with delicate crest, and the violet whose eye told the heaven of her breast.—Mrs. Sigourney.

## IMPORTANT INQUIRY.

## Have Insects and Animals a Sixth Sense?

Every one has read wonderful stories illustrating the power apparently manifested by brute creatures of hearing, seeing or feeling at a distance. Naturalists usually explain these away by attributing the results to unusual acuteness of sight, hearing, or touch, but there are some who believe that this will not account for all the facts. The phenomenon of "telepathy" by which those who believe in the reality of "mind-reading" explain its results, may have its analogue in insects and animals.

Prof. C. V. Riley communicates some interesting facts bearing upon the power of insects to communicate at great distances by means beyond our present knowledge or comprehension.

"Once upon a time Professor Riley had two alantus trees in his front yard. They suggested to him the idea of obtaining from Japan some eggs of the alantus silkworm. He got a few and watched them, rearing the larvae and watching anxiously for the appearance of the first moths from the cocoons. He put one of the moths in a little wicker cage and hung it up out of doors on one of the alantus trees. This was a female moth. On the same evening he took a male moth to a cemetery a mile and a half away and let him loose, having tied a silk thread about the base of his abdomen to secure subsequent identification."

Professor Riley's purpose in this performance was to find out if the young male and female moth would come together for the purpose of mating, they being in all probability the only insects of their species within a distance of hundreds of miles, excepting the others possessed by Professor Riley himself. This was not the case. The male was found in the cage, and the female was found with the captive female the next morning. The latter had been able to attract the former from a distance of a mile and a half."

Assuming that this unknown power or faculty is due to sight, smell or hearing, our ignorance of how the communication is made is paralleled and illustrated by the ignorance of insect life to the means by which man has recently learned how to transmit sound by telegraph almost instantaneously at great distances.

The facts remain, and the results are not more marvelous in the one case than in the other. Knowledge of the method of the latter, with help from many for twenty centuries, is now as simple as the other must of course be, to the insect sense and knowledge.

The dog, sleeping on the rug before the fire in midwinter, in the farmhouse a mile from the nearest dwelling, suddenly starts up, apparently listens, and desires to go out. Snow covers all the landscape for miles, and no clear audible to human ears indicates what attracts, arouses and interests him. This may be, in his case, a sense of which we are now ignorant, or an unconscious of hearing quickened by some means akin to what we hear on the telephone wire, or the scratch of a pin on a fifty-foot log. We naturally ascribe it to the sense of hearing, but we are aware of the limitations of our minds make it seem otherwise impossible.

The tendency of modern scientific thought is to claim everything impossible inconsistent with present human knowledge or methods of thought.

President A. J. Balfour, of the Society of Psychical Research, in 1894 publicly asserted that the establishment of the fact of the transference of thought from one human intelligence to another, by force of will, would be far more scientifically extraordinary than the colliding of the earth with a body foreign to our solar system in the movement we are making through inter-stellar space. He classifies such phenomena as odd and dramatic, strange in the sense that they will not fit in easily with the views which physicists and men of science generally give us of the universe in which we live.

It is unscientific, in fact, to deny the existence of such phenomena as the limitations of human knowledge make inexplicable to our present understanding.

All the marvels of electricity, of which we yet know only a part of the alphabet, are samples of the force of this scientific truth. The illumination of the human present knowledge of electricity, due to the torch of one single investigator, serves the world a purpose, to teach not only the impermeable mental darkness of all mankind before our era, but the absurdity of making the limitation of human knowledge and comprehension identical with apparent scientific possibilities. In support of his position the writer quotes the following passage from a recent authority:

"Certain senses in insects appear to be beyond comprehension. The neuter among the ants known as 'termites' are blind, and can have no sense of light in their burrowings; yet they will reduce a beam of wood or an elaborate piece of furniture to a mere shell without once gnawing through to the surface. An analogy is found among mammals. A bat in a lighted room, though blinded, will fly in all directions with great swiftness and with infallible certainty of avoiding concussion or contact with any object. It seems to be able to feel at a distance."

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. "This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.50.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relation to Spiritualism. Its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

## THE FOUNTAIN OF LIFE.

Over the edge  
Of the beetling ledge  
Of Time's mysterious mountain,  
I peer to see  
If yet for me  
Is flowing DeLeon's fountain.  
A voice I hear,  
So sweet and clear:  
"Within you, earnest seeker,  
There is a spring—  
A living spring—  
From which to fill your beaker.  
"Its water sweet  
Is fully met  
For all your burning thirst;  
And as you quaff,  
A joyous laugh  
Will from your lips outburst."

And thus I found  
That happy sound  
Was mine in fullest measure;  
For buried deep  
In troubled sleep,  
I found this promised treasure.  
Awakened, aroused,  
This fountain housed,  
Flows outward toward the ocean;  
And on its way  
Through night and day  
Gives many a healing lotion.  
And while I write  
Before me, bright,  
I see an angel standing,  
He sings a song,  
So sad, but strong—  
Its written message bearing:

SONG.  
"Over the brink of a fathomless deep  
The tears of the ages have fallen;  
The crags and caverns and canyons  
steep  
Have resounded with voices out-calling;  
But the echoes responded alone to the cry.

And silence of Death was the answer  
That meets the keen ear of the passer-by.  
And the eye sees the form of a lancer  
Whose shaft is in rest for the mind's free breast,  
And the seams of your armor he pierces,  
Till the heart is riven, as sure as heaven—  
As the seams of your armor he pierces.

"Over the steep of a fathomless deep  
We look and we wonder if ever  
The chasm of 'fate' will yawn too late  
For the victim whose life it would sever;  
But strive and try and pant and cry  
As we list to the laugh of the archer,  
Whose armor straight and bow doth wait.

For the heart-strings of yon marcher,  
We faint would see with straining eye,  
The drift of the work they're doing,  
But the game goes on both hither and yon  
By the spirit's earnest wooing."

A cloud roll by,  
And its evening dye  
Is harmony and beauty;  
And as I gaze,  
And inward praise  
Its harmony and beauty,

My thoughts have strayed  
To where there played  
A scene of different color;  
The cloud the same—  
The tint that came  
Were wonderfully altered!

The lights that played  
Had changed and strayed  
To a different point and angle.  
The cloud the same.  
The lights that came  
Explained this wondrous tangle.

The clouds of life—  
Of roll and strife—  
Seem dark and full of thunder;  
But the lights will change,  
And the picture strange  
Will cause us joy and wonder.

ORLANDO F. RYERSON.  
Santa Cruz, Cal.

## Passed to Spirit-Life.

Passed to the higher life, on the 11th of September, 1893, Mrs. Mary E. B. P. Buck, wife of George H. Buck, aged 72 years, and 8 months at the residence of her niece, Mrs. Nettie R. Manning, at Coldwater, Mich. Mr. and Mrs. Buck were married at Haslet Park, August 19, 1893, and in October, 1893, Mrs. Buck and her sister, Mrs. Caroline B. Root, went on a visit to Mrs. Root's only daughter, Mrs. Manning, where, in November, 1893, they were both attacked with grippe, and on December 2, 1893, Mrs. Root passed over to the other side. Mrs. Buck being unable to attend the funeral. Mrs. Buck partially recovered her health again, but, in April, 1894, still at her niece's, she was attacked with the creeping paralysis. In July, 1895, she went to Haslet Park, her former home, only to remain for a short time, when she was taken with the third attack of paralysis, and returned to Coldwater, and there, on the 11th of September, passed to the other shore. Mrs. Buck had for nearly thirty years been a firm believer in the faith of Spiritualism, and was well known to all the Spiritualists who met at the Haslet Park camp-meeting.

Mrs. Adelaide B. Mackey, another pioneer of Boulder, Colo., passed to spirit-life, October 9, 1893. She was born in Hartford, Conn., in June, 1826, and married Joseph C. Dickinson, of Providence, R. I. One son by this union survives her. She crossed the plains in 1867, enduring all the trials of the early settlers. Her husband having passed to spirit-life two years before, after a short stay in Denver, she selected Boulder for her home, and married Mr. A. J. Mackey in March, 1870.

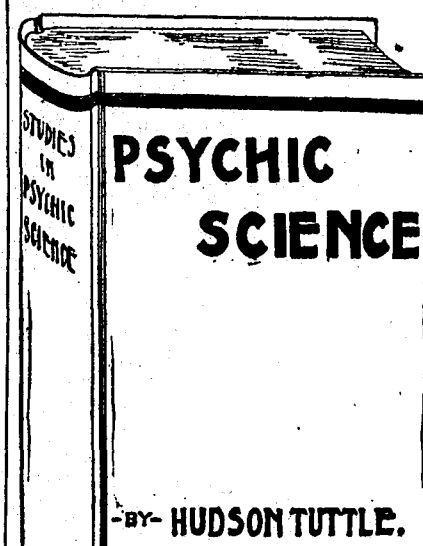
She was an ardent Spiritualist in her early life and continued to exercise her mediumship all through her life, for the good of friends.

During the last hours of her suffering, she said to her son's wife, "White Flower is here talking to me," a precious promise of the little control of Mrs. Celia B. Dickerson, that she would be with her to help her to the New Birth.

Mrs. Dickerson witnessed the transition of the spirit; seemingly about five minutes after the breath ceased, when it was carried by the guide of the medium into space. This beautiful sight lessens the loss, which would have been harder to bear. Still, some will ask: "What good has Spiritualism done?"

A well-known medium of Boston, Dr. Lucy B. Benicosa, voiced the inspirational services of prayer, address and poem, two spirit controlling grandly and touchingly.

D. G.



IMPORTANT WORK.  
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# A STUDY

## of the Life of President Lincoln.

### His Premonition of Death.

MR. LINCOLN ACKNOWLEDGES THAT HE WAS AT TIMES CONTROLLED BY A POWER ABOVE HIMSELF, WHICH HE REGARDED AS GOD, BUT WHICH WAS THE INFLUENCE OF EXALTED SPIRITS—INTERESTING PARTICULARS.

"CHICAGO, Sept. 14, 1865.—An Old-Timer: Being much interested in your article in last evening's Daily News, especially the tenth paragraph, referring to Lincoln's religious belief, I take the liberty of sending you herewith a copy of my little leaflet, 'The Lost Cause,' which treats upon that subject and which, I think, is a correct view of Mr. Lincoln's attitude on that all-important subject.

"Your articles in the Daily News are always very readable, and I trust my dear sir, that you may be spared many years to continue to thus edify and instruct your many friends and admirers. Sincerely and fraternally yours,

"WILLIAM M. PERKINS."

Accompanying the above is a printed slip containing a selection of Mr. Lincoln's writings and sayings on the subject of religion, which would appear to indicate that he was a believer in revelation. And yet in this collection of Mr. Perkins I find the following, which is given as a statement of Mr. Lincoln to a lady, whose name is left blank on the occasion of the death of his boy, Willie. This lady asked the president to give her his ideas on the subject of religion. His reply was that he had lived until the boy died, without fully realizing these things, meaning the subject of religion. He then went on to say:

"I have never united myself to any church because I found a difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When my church would have me subscribe to its articles of belief, I found myself unable to do so. The substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church shall I join with all my heart and soul."

Now, this declaration of Mr. Lincoln, to my mind, is sure proof that he did not profess Christianity as taught, by any of the creeds of the period. It is also, to my way of thinking, proof that he did not believe in the two essential doctrines of Christianity without which it is a lifeless system of formalism. These are the doctrines of the incarnation and the essential results, and the divinity of the Lord Jesus Christ. These doctrines are the cornerstones of the system taught in the four gospels and the Declaration of John the Divine, the latter the highest representative of the twelve apostles, all of which were personal expressions of infinite truths and goodness.

Mr. William H. Herndon, whose life of Mr. Lincoln—barring its eccentricities and its exhibition of uncultured literary endeavor—is the most reliable of any yet published, says that Mr. Lincoln did not believe in the divinity of the Lord Jesus Christ, but, like Greeley, Emerson and most of the New England cult of the period, was a Socinian. For my part, I cannot see how any believer in the two cardinal doctrines of Christianity can accept the principles of Jefferson's declaration of independence, unless in a Pickwickian sense, for that declaration is, in point of fact, an assertion of the divinity of the unregenerate man the world over, and of the doctrine that mankind are capable of self-government; that consequently the fall man is a myth and that if governments did not exist, there would be no need of them; neither sin, nor iniquity, neither moral nor religious death, neither political nor civil incapacity in all this world of ours.

Mr. Lincoln, from his earliest youth, had imbibed the theory and principle of perfect human equality and unfettered human liberty, and that all that is necessary for the full development and play of these is that the natural and unregenerate man should be given perfect freedom of action in all his comings and goings, the perfection of government being that its best form subjected men to the least amount and degree of restraint. Indeed, it was from this quiver that Mr. Lincoln drew all his arrows and fitted them to his cloth-yard bow in every political contest in which he engaged, from that with Stephen A. Douglas to that with Jeff Davis, who both believed religiously in the Chief Justice Taney's theory that, while the white man was entitled to life, liberty and the pursuit of happiness, on the external principles of justice and equity, the black man was not. It is impossible for me to conceive of Lincoln being a believer in the Christian doctrine of total human depravity, and yet all orthodox, and indeed logical Christian, doctrine is founded on that dogma, for it is the dogma which makes the miraculous intervention of the Deity in the redemption and salvation of the human race an absolute necessity. On the contrary, every idea and theory of Lincoln's life, thought and action was founded on the principle of the unfettered freedom of the human will, a will that, contrary to the orthodox theological Christian belief, is not wholly bad, but, on the contrary, aside from external environments, wholly good. How, then, could this man be a believer in the theological doctrine of total depravity, which the corollary of the entire Christian system, and out of which grows the necessity of a divine redeemer, who partakes of both a human and divine nature, and who is the God of all true Christians? If Mr. Lincoln believed in such a redeemer I have yet to hear of it. The nearest he came to such a belief is on those occasions when, as it were in deference to the vulgar belief or perhaps to his notion of popular weakness, or when lifted for the moment above the mere strifes and passions of the multitude, his mind reached its highest theological flights.

Curiously, also, there was even in Mr. Lincoln's highest flights and aspirations in the direction of the largest degree of civil and political liberty at least a tincture of pessimism which appeared to be ingrained in his moral and mental constitution, and which can be read between the lines of his greatest and most

profound deliverance, his famous Gettysburg address.

It is true that Dr. Newton Bateman, who for several years held the office of superintendent of public instruction in this State, is authority for one of those pathetic and almost prophetic incidents, which have been so many white stones in the life of this remarkable man. The Doctor says that it occurred during Mr. Lincoln's first presidential campaign. A canvass of the voters of Springfield had been made for the purpose of ascertaining their political standing; the result had been tabulated and handed to Mr. Lincoln. He and Dr. Bateman carefully went through the list, on the conclusion of which, turning, his face full of disappointment and sadness to the Doctor, he said to him:

"Here are twenty-three ministers of different denominations, and all of them, except one, are against me. Here are also a great many prominent members of the churches, very large majority of whom are against me. Mr. Bateman, I have carefully read the Bible and I do not understand that book. These men well know that I am for freedom in the territories, freedom everywhere as the laws and Constitution permit, and that my opponents everywhere are for slavery. They know this, and yet with this book in their hands, in the sight of which human bondage could not live a moment, they are going to vote against me. I do not understand it at all. I know that there is a God and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I believe He has, I will do it. I am nothing, but truth is everything. I know I am right, because liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and they will find it so. Douglas doesn't care whether slavery is voted up or down; but God cares, and humanity cares, and I care, and with God's help, I shall not fail. I may not see the end, but it will come, and I shall be vindicated, and these men will find they have not read their Bibles aright."

In my opinion a part of the above statement, at least, must be received cum grano salis; Dr. Bateman might easily be mistaken in his account of the interview, of which he took no notes. The statement that Mr. Lincoln said: "And Christ is God" does not agree with Mr. Herndon's reiterated avowal that Mr. Lincoln did not believe in the divinity of the Lord Jesus Christ, nor does it agree with what the lady—name not given—reported Mr. Lincoln as saying, after the death of his favorite child Willie, that up to that time he did not fully realize these things, nor with the statement of Mr. Lamont that Lincoln was a Socinian in his religious belief, nor, furthermore, with the leading facts in Mr. Lincoln's life, from his boyhood up, which all go to demonstrate that he held to the belief, like other great men, in his starlike Napoleon, or in his destiny, like hundreds of other rulers of men.

Here is what Mr. Ward H. Lamont said of Mr. Lincoln in a paper which he sent me and which he copyrighted in 1885:

"The writer of these pages, riding over the prairies of Illinois with him (Lincoln), long years ago, traveling from one county to another to attend the courts, was told by him repeatedly that he did not recollect the time when he did not believe that he would at some day be president. It seemed to him 'manifest destiny.' 'I will get there,' he said, saying, seemingly in the fullest confidence of realizing his prediction."

In another part of this paper Mr. Lamont says:

"Ambition was one of the ruling characteristics of this great man from his cradle to his grave. When he was about 14 years of age, then at school, after mounting a stump in the schoolhouse yard (woods, I mean), at the time of the noonday recess, he declaimed the sermon preached the day previous by an itinerant Methodist preacher almost verbatim. He astonished some of the neighbors who happened, by chance or otherwise, to be present. One of them asked him this question: 'Abe, what do you expect to make of yourself when you grow up to be a man?' He promptly replied: 'I expect to be president of the United States before I die.'"

The nearest Lincoln ever came to a belief in a life beyond the grave, the denizens of which had more or less influence on the great and favored ones of this, was in the persistent recognition of his own great destiny, influenced, as he believed it to be, by a power which he himself could not control, but which power, if he failed to recognize and to obey its behests would desert him. It is well known to those who were his intimates that he had been warned not to go to Ford's theater on the day which preceded the night of his assassination, but that Mrs. Lincoln persuaded him against his better judgment to meet his destiny. This was simply a repetition of the intimation of a fatal fate, conveyed to him by his "ghost" or familiar spirit, on the night preceding the disastrous field of Philippi.

Even while cherishing a supreme belief in the destiny which was to the last to be his, Mr. Lincoln had an astonishingly powerful reliance on himself and his governing ideas as respects the suitability of his action to the occasion which it called forth. Furthermore, when necessity called for his action, he possessed an invincible courage in acting upon his own initiative. Thus when after the disastrous defeat of Pope he recalled McClellan and after every cabinet officer except Mr. Seward, who was absent from Washington, had signed a protest against the proposal, accompanied by a threat of resignation and also a call for McClellan's instant dismissal from the service, Mr. Lincoln appointed that general to the command of the forces at Washington! On the contrary, when he found that McClellan was inclined to enter into an arrangement with Gen. Lee on the proposal of the latter for a conference for the purpose of arranging a peace, he instantly removed McClellan from his command and thus virtually retired him to private life.

When, also, Mr. Lincoln made his proposal to the cabinet for the purchase of the slaves of the revolted Southerners, he would doubtless have carried it into effect, though the proposal was opposed by every member thereof, were it not that he felt the utter hopelessness of the attempt to bring over the Northern people to look upon it with any degree of favor. This confidence in his own judgment amounted to an invincible belief in his own destiny. Here is an illustration of this striking trait in the personality of the man: Mr. Chittenden,

the registrar of the treasury, on one occasion asked him a leading question. To it he replied:

"That the Almighty decreed us of human agencies and directly intervenes in human affairs is one of the plainest statements of the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do a particular thing He finds a way of letting me know it."

My idea of Mr. Lincoln is that, while one of the finest and most powerful specimens of political opportunism in modern times, he, nevertheless, while possessing no distinct belief in an inspired revelation to all men, had a profound faith in the fact that an overruling Providence governed in human affairs and governed them through human instruments of whom he fully believed himself to be one. "And yet," in the words of his most intimate friend, Ward H. Lamont, "with all his fearless courage, his innate consciousness of the rectitude of his character and the faithful discharge of his duties in all the relations of his public and private life, and, too, in the utter disbelief in his impending personal changes from association, he had long entertained a kind of presentiment that he would eventually come to a violent death."

He believed about this as he did about his eventually becoming president. It was to him manifest destiny. And yet this, to my idea, was merely that splendid old pagan belief which was one of the proofs that genius is itself abnormal; which, though producing normal qualities and effects, is regarded by the world at large as a mental deformity and its possessor as a splendid "freak"—or, at best, the possessor of a power which enables him to view all things in a different light and from a higher standpoint than his less brilliant and less favored neighbors. Such were the great poets, such were the great men of his mission, such poets as Wordsworth, Coleridge, Milton, Ben Jonson, Gray, Walter Savage Landor, Browning, Victor Hugo, Heric, Chatterton, Keats and above and before all these, Shakespeare, who put his estimation of his works into the mouth of Prospero, one of his greatest creations. And so in his leave-taking of his creative life and its powers after his fingers had run over the whole gamut of the music of human life, he bade farewell to the creatures of his brain—dismisses Caliban, his strength, and Ariel, his fancy, and drowns his book of magic "deeper than did ever plummet sound" and at the same time uttered the following eulogy on his own marvelous powers, which proved that he was clearly and fully cognizant of the fact that he had both the vision and the faculty of poetry to a degree and a depth which never, for all time, would be surpassed:

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The noontide sun, called forth the mutinous winds,  
And 'twixt the green sea and the azure vault  
Set roaring war; \*

Have I made shake; and by the spurs  
Have I plucked up  
The pine and cedar; graves at my command  
Have waked their sleepers, oped and let them forth  
By my so potent art.

So sure, then, as Shakespeare believed that—  
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CHICAGO, NOV. 9, 1895.

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In its highest aspect it is but a changing, clumsy vehicle for expressing the deeper, diviner ideas of the soul. But as the earth continues its revolutions around the sun; as the races abstain more and more from meat-eating, liquor-drinking, tobacco-using, and wars of conquest; as men in consonance with evolution continue to unfold, becoming more refined, etherealized and spiritualized, will telepathy, mind-reading, become the universal language; and for the reason that those conversing would naturally, and quick as flash-lightning, get the exact mental picture of every idea intended to be conveyed.

Now, language is often used by sophists, politicians, and the unprincipled, to conceal ideas, rather than to clearly convey them. The lowest insects and animals are not without language. And the human language of to-day is little better than brute language. It is largely the language of noise through the mouth—the less the brain the more the noise. Balaam's compulsion was talkative. There is no eloquence like silence. God, the infinite orator, never speaks.

Animals express their emotions in noises. But man belongs to a higher order of creation than the animal. He stands on the apex of earth's organic pyramid. He has a story upon the top of his head, above the animal brain—the cover and spiritual—and hence ought to know that the real, rational instrument of communication is the mind—mind-reading. Angels talk in the soul-talk of silence. Spirits peep the higher spheres of spirit existence converse by mind-reading. It is soul-language, heart to heart, and admits of no deception.

#### PROF. TYNDALL, THE PSYCHIC OF PSYCHICS.

Wonders abound. The ancients especially revelled in the marvelous. The medieval ages were aflame with miracles. And the miracles of one age, reproduced in the succeeding, are rationally explained as being a part of and in perfect harmony with nature's immutable laws.

Alexander J. McIvor Tyndall, the world-famed mind-reader, is now in San Diego, Cal., a city on the Pacific with 20,000 population, and of which it is claimed 3,000 are Spiritualists. Tyndall, exhibiting his mind-reading feats to audiences crowding the opera-house, is the son of Dr. Tyndall, Market Harbor, England, and is, I should judge, twenty-five or thirty years of age. He is very tall, straight as an arrow, complexion brunette, forehead not high, but broad, nose pointed and prominent, and a head of thick, bushy, black hair. He would be taken for an eccentric mystic. His face betokens more than ordinary intelligence. As a whole, his features are delicate, and his temperament highly nervous. In a marked degree he is sensitive. He is a hypnotist, and a subject of hypnotic and spiritual influences.

Prof. Tyndall claims that he has had this psychic gift from childhood. As a youth, he was considered eccentric, and mystically strange. He seemed to know things intuitively; but it was not until about the year 1878 that Mr. Tyndall went into the work in earnest. At this time he was stopping with a distinguished physician in London, who, while conversing with young Tyndall upon hypnotism and the occult sciences, inclined or impressed Tyndall to say: "I believe that I can read your thoughts." "Well, we can try it," said the doctor. "And this physician gently thought of his wife, who had recently died. And although a perfect stranger, just made acquainted with this London physician and surgeon, Tyndall described his wife in detail; went to the room and pointed out the chair in which his wife died. Some peculiar force, some psychic power, impelled him, he said, to do as he did.

From this time, his mission in the aim of the psychic or mediumistic "commenced. He was not a Spiritualist

for some time, and I am credibly informed that he has alternately accepted and denied Spiritualism, which is not strange, considering that he is such a sensitive subject in the psychic sphere. He informed me that he honestly believed that his first feats could all be accounted for by hypnotism, or mind-reading in the body. But in the Horton House—our city—and make a memory note of this, while conversing of the late James Burns, Mr. Fiddler, and London Spiritualists, he frankly declared to me that he was conscious of help from invisible immortal intelligences. He confessed to being clairvoyant at times, and to have fallen into trances—what medical wiseacres denominate catalepsy. That is to say, Biblically expressed, Peter went up to the housetop to pray, and fell into a cataleptic fit.

#### TYNDALL'S BLINDFOLDED CARRIAGE DRIVES.

A number of intelligent citizens being at the Horton House, last Saturday, temporarily organized and appointed a committee to hide a given object in some distant building. They selected a bicycle, padlock, and entering a carriage, drove down the street, around several blocks, up to the postoffice, where, in a dark box, they deposited the article.

In the meantime, Judge Dudley and Mr. Rawson remained with Prof. Tyndall in his room, so there could possibly be no collusion. The hiding party returning and repairing to Tyndall's room, he was carefully blindfolded, led down stairs, and out to the carriage. Entering with the hiding party aboard, Tyndall took the reins, flourished the whip, and the horses were soon on a good gallop, taking the same streets, turning this way and that to avoid collisions, taking the same course of the hiding party. He went direct to the postoffice, and leaping from the carriage, still blindfolded, he went direct to the postoffice box and picked up the sequestered key to the action of the parties in charge of him and the spectators.

Upon another occasion, in Unity hall, I was elected one of twelve, among whom were judges, physicians and clergymen, such as the Rev. Mr. Kip—whom I mercilessly criticised for his wanton and unjust attack upon Spiritualism. On this platform of experiments we shook hands across the "bloody chasm." Blindfolded Prof. Tyndall behind the scenes, different members of the committee concealed things under seats, and in men's pockets, which he invariably found. He even put his sensitive finger over a pinhole that had been made behind the curtain in the opposite part of the room. He made no slip, no blunder during the whole evening. This was followed by hypnotic experiments. I believe that all of the vast audience were convinced of the truth of telepathy, or mind-reading.

Prof. Tyndall formerly professed to believe that he produced these manifestations, and others still more astounding, without the aid of unseen spiritual intelligences. He is now a staunch believer in Spiritualism. He told me personally, in the Horton Hotel, that he had been, through his own clairvoyance and clairaudience, in connection with his controversy with Jules Wallace, converted to Spiritualism.

#### INTENDS TO BE BURIED ALIVE.

The Professor intends visiting India at no distant day for the purpose of being buried alive. He firmly believes that he can go into an unconscious hypnotic state, be buried thirty or forty days and then be resurrected unharmed as have the yogis of India. During the World's Fair in Chicago, he had made preparations to be buried alive; but the mayor of Chicago interfered, and forbade the experiment. During the interview of Prof. Tyndall with Mayor Harrison, Tyndall says that he foretold the assassination of the mayor, and that this fact was published in the Chicago papers at the time. Not wishing to unwisely or uncharitably question the integrity of the Professor, still, if this matter could be verified, it would be better both for Professor Tyndall and the progress of psychic phenomena.

#### SPIRITUALISM AND MEDICAL PRACTICE

It is the mission of Spiritualism to not only break the rusty chains of authority, but to individualize and dignify personality. Each should save to himself:

"I am a divine personality. I am a son of God. I am a spark from the infinite fire of the universe. I am no man's slave. My soul is my own. If unbalanced, or out of spiritual harmony and sick, I've an inalienable right to employ any physician or spiritual adviser that I please. And so my body is my own, and if out of repair, or any way diseased, I've an inalienable right to employ a physician of any school, or anybody else that I choose to treat and repair it. There must be no domineering monopoly, no dictatorship in the matter. I have just the same right to employ my doctor that I have to employ my laundryman, my blacksmith or my preacher. I am an American citizen!" So you are, and stand by it—

stand up for your rights—demand them—and you'll get them.

Does one ask: "Should there be no law regulating this business?" Certainly there should be—the law of justice, the law of common sense; that is to say, the allopathic physician should put out his sign, the homeopathic his, the eclectic his, the hydropathic his, the electro-therapeutic his, the mental healer his, the magnetic healer his, and leave the people perfectly free to employ whom they please. This is democracy. The people are the jurors—and they have an inalienable right to life, liberty, the pursuit of happiness, and to the employment of their physicians.

#### A DARING ATTEMPT TO TAX MEDIUMS.

The city of San Diego, numbering 20,000, has quite a debt bearing down on its political shoulders, to liquidate which our city fathers propose to fix a tax on saloon-keepers, barbers, drymen, tailors, butchers, garbage-carriers, clairvoyants, trance-speakers, magnetic healers, astrologers, palmistry and all forms of occultism. A committee had been formed to draft an ordinance to present to the city council embodying the aforesaid items of taxation, when the proceedings came the ears of the Spiritualists. We at once arose to the dignity of the occasion, and presented the following preamble, with something toward a thousand names protesting against any such ordinance:

To the Honorable Mayor and Common Council of the City of San Diego: Whereas, it has come to our knowledge that an ordinance is being considered for passage which, proposes to levy a tax upon spiritual mediums, clairvoyants, trance and inspirational speakers, and magnetic healers, and

Whereas, we believe in the largest liberty of speech and action compatible with just laws, and believing that our liberties as American citizens are based entirely on free speech, free press and free schools, and that our spiritual advisers, teachers and healers should stand upon the same plane with preachers of the gospel, and that these phases of Spiritualism should always be permitted to rest upon the same basis as other religions, and believing that the aforesaid proposed ordinance is an encroachment and an abridgement of the rights and liberties of the American citizen under the Constitution of our country

Therefore, we, the undersigned, seven hundred citizens of the city of San Diego, do most earnestly, sincerely and respectfully protest and ask that no such ordinance be passed by your honorable body.

When the ways and means committee met to prepare this ordinance for the council, J. L. York, the free-thinking lecturer, Rev. Mr. Howarth, myself and other prominent citizens met, carrying "war-paint," to prevent any such ordinance being presented to the council for passage. We met this committee twice. We called upon some of the councilmen in their stores and pleaded against the injustice of such abominable persecution. We were successful. The ordinance was squelched in the hands of the committee.

If Spiritualists everywhere had sufficient spinal stiffening to stand for and demand their rights, they would get them. We frankly told some of these councilmen that the passage of such an ordinance, while unjust and un-American, would prove their political defeat, and that Spiritualists should make their principles felt in the ballot-box. Personally, I will not vote for a sectarian bigot, whether Catholic or Protestant. This is not on account of their religion or non-religion, but because they lack honesty, moral integrity and true American manhood.

#### PERSECUTION AND IMPRISONMENT OF A SPIRITUALIST LECTURER.

The Rev. H. E. Howland, of the Pacific coast, for several years a regularly ordained Baptist preacher, upon embracing Spiritualism held a series of large-attended meetings in Pasadena, Cal. This gentleman being eloquent, enthusiastic and magnetic, aroused a very deep interest upon the subject of Spiritualism. He challenged the orthodox clergy to meet him in discussion. This aroused the ire of fanatics and bigots, one or more of which rudely interrupted the meetings. The leader of this sectarian gang was Mr. Howard. The Rev. Howland reproved him for his outrageous conduct in a religious meeting. He would not desist, but continued to be a disturber of the evening meetings. Accordingly the Rev. Howland had this wealthy Mr. Howard arrested for disturbing his religious services. The matter came into court. Howard was found guilty of the offence charged, which aroused the anger of said Howard that he caused the arrest of Rev. Howland upon the charge of perjury. This infamous charge he was convicted and sentenced to two years in the penitentiary. And think of it, Spiritualists and Liberalists, a man branded as a felon for swearing that a Spiritualist meeting was a religious meeting. His conviction was a most damnable illustration of what Protestant bigots are doing in this

country, persecuting to the utmost limit of their power.

#### SPIRITUALISM A RELIGION.

If Spiritualism is anything beyond a mere fact, it is a religion—a rational religion. Religion in some form is universal. It is as natural to man as mechanics or mathematics.

The lowest tribes on earth have forms of faith and religious rites. What I affirm, I know; for I have traveled among these tribes and witnessed their forms of worship and seen their smoking altars. From lowest to highest, religion pertains to all grades of culture, challenging the veneration of wise sages, calmly with the untutored aborigines. Plato and Jesus of old, as Spiritualists of today, were and are religiousists. Again I say: Think of it! Spiritualism imprisoned in the very borderland days of the twentieth century, for swearing that a quiet, orderly Spiritualist meeting was a religious meeting.

#### THE CALIFORNIA CHINESE.

It is unaccountable to me how there can exist in this country so much prejudice against the Chinese. Seeing them, and trading with them daily, I find them industrious, honest and prompt to fulfill their business engagements. They are far less addicted to tobacco and drunkenness than the average of white laborers, and as for the opium habit, as a physician, I am fully persuaded it is becoming quite as universal a practice among our American people as with the Chinese. Often I am called upon to treat the morphine and opium habit. The two most telling charges laid at the door of the Chinese are: First, they are pagans and will not accept the Christianity of orthodox creeds. The theory of hell has no effect upon a Chinaman; and the personality of a devil seems to be beyond their comprehension.

The second grave charge is: They return to China with all their wage earnings. This last charge is principally urged by white laborers in this country, especially those who have come here from European countries. They think it a serious thing that a few thousand dollars, should be carried out of this country by Chinese laborers, but we seldom hear any protest from this class against the diversion of hundreds of millions from the United States by millionaires, and millionaires' daughters, who go off to Europe to build expensive castles, and marry still more expensive playmates who are a disgrace to the white courts. Of course, Chinamen are inferior to Anglo-Saxon men. But, the Chinese, Chinamen and Bohemians, Catholics and Protestants are our brothers all. I see good in them all and I will strive so far as possible in me that they have the rights which the Constitution of our forefathers guarantees.

#### BUILDING FOR HEALTH.

It is an old and trite saying that "God made the country, and man made the city," and every observing traveler is convinced of the truth of the same. Cities as such are not desirable but if they must be, as centers of commercial power, their location should be a prime factor. In the ancient cities of the Orient the purpose seems to have been to build for protection from public and private enemies. Hence they built upon towering eminences, the mountains and the adjoining sides of mountains serving as fortifications. This may have been necessary in those childhood ages; but while honoring the past it should be no infallible criterion for the present. While cities should be located and built for commercial purposes, there should be especial reference to their sanitary advantages. No city can be built and stand upon a level surface without fostering cesspools of filth, breeding the germs of disease and death.

Cities have been compared to boils and warts and wens upon the body politic. Cities thus built lack the facilities of suitable drainage. They are hotbeds of many diseases, and these are intensified by the excitement and the in-harmony of mental vibrations. Quite as many diseases originate and probably more, in mental and spiritual disturbances, than in the physical. Never a corpse is sick. A corpse cannot experience pain. The paralyzed limb does not ache. Pain cannot be cognized where there is no spirit principle, no nerve-vitality. Hence mental treatment as well as medicinal has its place in the broad realm of materia medica. While I have 178 patients to whom I administer medicines, I have twice that number that I treat psychically, all of which is in harmony with the law of medicinal adaptation to the diversity of organizations.

#### BISHOP WHIPPLE AND THE INDIANS.

Never shall I forget the short, terse speech, when at Cheyenne many years ago, acting with the Congressional Indian Peace Committee. Among the appointees were Gen. Sherman, Gen. Sheridan, Col. Tappan and others. We were adjudicating the differences between the whites and Indians, and while Gen. Sheridan was criticizing, cross-questioning and doubting the testimony of a Sioux chief, Gen. Harney slowly arose, and with dignity incomparable, said:

"In behalf of my Government, I have been for long years in an Indian fighter. I fought Black Hawk in the North and Osceola in the South. I fought and sold to them. I camped with them; and conquered them; and I say it deliberately, that I never knew an Indian chief when sober, to tell a lie nor to be the first to break a treaty with our Government."

In perfect consonance with the aforesaid, Bishop Whipple, of Dakota, recently said to a reporter: "The Indian is proverbially honest, unless he is de-

moralized by drink. In thirty-six years' experience with the Indians, I never knew one to tell me a lie, and I never had a thing stolen by one. I asked an Indian once if it was safe to leave my property in my wigwam while I made a distant journey. He laughed and said: 'Quite safe. There isn't a white man within one hundred miles of you.'"

And yet there are Spiritualists who insist that Indians are barbarians, spent forces, feeble survivors and doomed to go with the buffalo and the bison. Had Americans generally followed the inspirations and practice of the noble William Penn, the history of the relation between whites and Indians would have ultimately in a far different outcome—an outcome infinitely more complimentary to our boasted civilization. Darwin's law of "survival of the fittest" is the law of brute force, which has no fitting application above the animal plane. On the human plane it is not the noble, wise and self-sacrificing who score successes in the domain of material acquisition. Corbett and John L. Sullivan are far better fitted to survive under the conditions embraced in Darwin's law, than such regal-souled men as Emerson and Bronson Alcott, or such royal-souled women as Lucretia Mott and Margaret Fuller.

John Randolph, the Virginia orator, was proud of the Indian blood that flowed in his veins. All are the offspring of God. The Indians are our brothers, capable of civilization and a good degree of culture. The "survival-of-the-fittest" theory, as applied to rational and moral beings, must go. It may be incisively summed up thus: Unphilosophical, unscientific, unspiritual and beligerently brutish.

#### INFLUENCES OF EVIL SPIRITS.

Are dictionaries of any use in defining the meaning of words? Climatically speaking, is there heat and cold? Morally speaking, is there good and evil? Is it just as lovely and spiritual to commit murder as to save life? Is it just as honorable to rob a widow as to clothe her orphan children? Is there really any evil in the universe? There is a class of Pecksniffian, pseudo-philosophers loose in the world, spluttering bits of Spiritualism, and contending that, though there is no evil, that evil, so-called, is universal; that evil, that rape, is undeveloped virtue; that drunkenness is undeveloped temperance, and that everything is lovely. There is no evil in this world, and no evil spirits in the Spirit-world. Such breathless philosophy is the synonym of semi-idioty. There is evil, hate, revenge, deception, lying, robbery, hypocrisy, persecution, assassination and murder, all around us. If dictionaries have any use, these voices are positive evils, and people positively committing them are criminal in the very act. Now, then, are these spirits in the Spirit-world not evil spirits? If not, what has purified them? What has instantaneously made them good? Does a man by removing his overcoat become a different man? Is there anything sanctifying and saving in graves and coffins? Will not every enlightened Spiritualist admit that every person entering the Spirit-world begins life there intellectually, morally and spiritually in the same condition as left this? If so, are there not evil spirits over there?

Let me further illustrate: One of our San Diego dailies gives the history of the Mexican, Ysidoro Geronter, who has been a criminal and an outlaw since 1862. He came to his end a few days since, from a bullet through his heart while attempting to shoot an officer of the law. This man was guilty of selling liquor to the Indians, guilty of burglary and of ruining innocent girls. He boasted of shooting down eight persons, the last being Genio Lasador. He had spent two terms in penitentiaries, and when surrounded by the sheriff and other officers of the law, his last act, his last thought was the malicious effort to murder the sheriff. His body now lies buried on the woody slopes of the Mount Grande, and his spirit is in the Spirit-world. Now, answer me squarely: Is he a good or an evil spirit? No wriggling, no putting off twisification. If you say he is a good spirit, tell me how he became a good spirit. You cannot. You know better. And, further, can this spirit communicate with mortals? He was naturally endowed with great energy and a most positive will, and therefore strikingly adapted to influence, control or entrance sensitives. Can he not do it? And if not, why not? But the fact is, he has controlled mediums, two at least, and unmistakably demonstrated his identity. An independent clairvoyant saw him in the very act of exercising his hypnotic control over one of these mediums. He manifested the same ugly, spiteful, malicious spirit that he had while in the body. He so completely unstrung the nervous system, that she was ill for over a week. He declares, in the most positive terms, that he will have revenge upon the officers that sought his arrest.

Now, I ask candidly, is not this an evil—an evil-disposed or wicked spirit? The testimony of the ages, the testimony of the most-enlightened and cultured Spiritualists; the testimony of mediums, with scarcely an exception—all reply in the affirmative. The physician and surgeon, having thoroughly probed an ulcer, will the better know how to cleanse and cure.

#### JAMES G. CLARK AND THE SAN-DIEGO SPIRITUALISTS.

It was only last week that this regal-souled reformer and silver-haired singer of his own inspired songs, was a guest—al too briefly—at my health home here in San Diego. He is growing old as slowly as gracefully, and heaven grant that he may live a full

century before he passes up on to "The Evergreen Mountains of Life."

As I always felt cleaner and calmer by sitting upon the anti-slavery or temperance platform with the sainted Lucretia Mott, so I always feel better, happier and more spiritual after clasping the hand and listening to the sweet-souled music of that friend of humanity, James G. Clark.

He sang for the Spiritualists' society one week ago last Sunday, and subsequently for the labor party meetings and other reform clubs. Poets who have sung in tenderest strains, the music of whose voices have stirred the world to higher harmonies, have been poets of the people, poets of reform, poets of health and divine order. What could be more beautiful than these lines of this soul poet:

"Our arms are weak, but we would not fling  
To our feet this burden of ours.  
The winds of spring to the valleys sing,  
And the turf replies with flowers."

"And thus we learn, on our wintry way,  
How a mightier arm controls,  
That the breath of God on our lives will play  
Till our bodies bloom to souls."

#### REV. HAWORTH, THE REFORMED PRESBYTERIAN PREACHER.

This gentleman, for twenty-five years a Presbyterian preacher in good standing, is now a Spiritualist, is speaking for the San Diego Society of Spiritualists, with most marked success. The hall is crowded Sunday evenings, even out to the streets. He is now on his second month's engagement. There was never a breath against this preacher's reputation or character while pastor of orthodox churches. But in harmony with the great law of evolution, he outgrew the horrible and abominable dogmas of election and reprobation, and other damnable doctrines that have cursed the world. "Praise the Lord, praise the Lord!" that he was snatched as a brand from the eternal burning—he was born of the spirit; his feet were taken out of the mire and clay and placed on the Rock of Ages, the scales fell from his long-angled, Presbyterian eyes, a new song was put into his mouth, even the song of salvation. Surely, there was joy in heaven when such a theological, Presbyterian sinner, repented of his evil preaching, and turned to the Lord of Hosts—that is to say, to the acknowledgment of the fatherhood of God, the brotherhood of man and the ministry of spirits.

#### UNIVERSALISM AND ITS BIGOTS.

Tender are my tones, and encouraging my voice when I speak of the reform workers of this century. Universalism, a hundred, seventy-five and fifty years ago, was a needed antidote to that hydra-headed monster—Calvinism. It helped to crush, kill and bury it beyond resurrection. John Murray, a Spiritualist medium in America, was a Spiritualist medium in the Spirit, ended in the flesh—the fleshiness of a creed. I have been in touch with this denomination for some thirty years, and it had and still has within its folds some of the most generous and broad-minded souls on earth. This is especially true of its women-preachers. On the other hand, some of its oldest preachers are nothing more than flinty fossils, theological petrifications and sectarian ossifications who carry the Winchester cestered in one hand and a little pocket-hell, to burn liberals in, in the other. Hence, the Rev. J. H. Palmer, the Universalist State Secretary of Iowa, says:

"As to the gentlemen whose names are on the programme, but who are not members of our convention, neither excuse nor explanation is needed. They are there because of their peculiar fitness for the work assigned them. If the Universalist Church cannot stop its puttering drivle about the good time we are going to have when we've all got to heaven, long enough to pay a little attention to God's poor and oppressed who need no deeper hell than they are already assigned to, then it is time that it was done, and even the dishonorable memory of it forgotten. You do not seem to like the word 'liberal,' and to intimate that we would thrive best on a diet of pure sectarianism, for I do not suppose that you would like to be held as 'liberal.' But the word liberal is with us, and for the highest and holiest uses."

This Universalist preacher further adds: "I have no time to quarrel over what a man believes. I do not care enough to turn my hand over, whether he is gnostic or agnostic, Trinitarian or Unitarian, Baptist or Buddhist, and certainly I don't care whether he is Universalist or Partisan, only so that he is aflame with love and is earnest in fighting the common foes of greed, oppression and unbrotherly bigotry."

The Rev. James Billings, a most able and devoted Universalist preacher, writes me thus, under date of October 10: "So we will call 'Christianity, Universalism and Spiritualism, as you present it, our trinity.' What do you say?" I say amen. Brother Billings, Christianity, stripped of its bigotry and Universalism, stripped of its bigotry and piety, is a fraud and a dreamy superstition, these are in perfect accord—three links in one chain.

The tendency of the times is toward a union of all liberal forces. Universalism is a beautiful faith—that and nothing more. But the apostle Paul, in one of his epistles, said: "Add to your faith knowledge." Spiritualism gives us positive knowledge, with much of the geography and topography of that life immortal. In San Diego, the pastor of

the Universalist church is the Rev. Amanda Dale, a woman universally esteemed, engaging in all the reforms of the age, and endowed with a soul all afire with liberalism. She is beloved in life by Universalists and Spiritualists; and yet, in this glorious Southern California, there are two or three old foggy Universalist preachers that have outlived their usefulness. Bonbonlike, they never learn anything new. They are jealous of the women preachers in the denomination. They fatten on the reported filth of the past. Their memories cling to the dissipated stanches of forty or fifty years ago. They are examples of theological dry rot. They can best benefit the world by getting out of it. I shall get a tight "cinch" on these old pharisees some of these summer days, and they will then feel to call upon the rocks and mountains to fall upon them, to hide them from the "wrath of the Lamb." I believe in working with God, who exercises justice and judgment in the earth, according to the Scriptures, "Whom the Lord loveth he chasteneth," and it is because I moderately love these old bigots that I chastise them.

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#### HUXLEY AND BROTHERHOOD.

The departure of that great English scientist, Prof. Huxley, leaves a vacuum in the world of scientific thought, hard to fill. Though an agnostic, and author of a man of deep religious feeling, in the broad sense of that word; and a critic, in referring to this says:

"If the term 'religion' be limited to acceptance of the formulations of one of the current creeds of the world, it cannot be applied to Huxley, but no one could be intimate with him without feeling that he possessed a deep reverence for 'whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' and an abhorrence of all that is the reverse of these, and that, although he found difficulty in expressing in definite words, he had a perceiving sense of adoration of the infinite, very much akin to the highest religion."

He would never peacefully and critically investigate Spiritualism, as did Varley, Crookes, and other brainy Englishmen. This was his mistake. He sees it now, and has doubtless become a convert to Spiritualism.

Speaking of Huxley reminds me of the following:

"A well-known popular preacher of the Scotch Presbyterian church, who had made himself famous by predictions of the speedy coming of the end of the world, was up, in the Athenaeum, for election. As the dean came straight toward him from the ballot-boxes, Huxley asked him if he had been voting for C. 'Yes, indeed I have,' replied the dean."

"Oh, I thought the priests were always opposed to the prophets," said Huxley.

"Ah," replied the dean, with that well-known twinkle in his eye, and the sweetest of smiles, "but you see I do not believe in his prophecies, and some people say I am not much of a priest."

It is ennobling to human nature to reflect that nearly all the religious denominations, though bitterly criticizing Huxley while living, now speak tenderly and kindly of him since his passage across the crystal river. They admit him to have been an honest, conscientious man, and are in nowise stilled in their praises of him. But why did they not say these good things of and about him before he died?

"If you have a friend worth loving, Love him. Yes, and let him know that you love him, ere life's evening Tinge his brow with sunset glow. Why should good words ne'er be said Of a friend—till he is dead?"

Why not reverse the words of Shakespeare, and say: "The good men do lives after them, the evil is often interred with their bones." Should it not be interred before their bones are interred? Why cherish evil in our memories? Why immortalize it in our souls? Why hunt for a decaying pipper on a tree laden with luscious pippins? Why not seek for the divine spark in every human being, and strive to fan it into a flame of love and beauty? Why not practically confess in our daily lives the brotherhood of man, and make kindness, sympathy and love our guiding stars, to the glory of Spiritualism.

San Diego, Cal. J. M. PEBBLES.

#### AN EPIDEMIC.

##### Emanating from a Peculiar Source

TO THE EDITOR: The writer has observed with some apprehension the epidemic which is so prevalent among the speakers on the Spiritualist rostrum, as manifest in the prefix of "Reverend" to their names.

It is noticeable, however, that the old veterans and influential workers who have from a quarter to a third of a century been the leaders of the picket guard in lifting the thoughts of the world into broader and nobler knowledge, aspiration and life, and who now stand as the conspicuous representatives of this renovating work, are unaffected by this epidemic, and continue to carry forward the great work of spiritual enlightenment and usefulness unaccompanied by any prefix of Reverend.

E. SPRAGUE.

Scandal is the dread of fools and the contempt of the wise.—Clulow.

Fashion is, for the most part, not in but the ostentation of riches.—Locke.



## MISS FRANCES WILLARD

She is a Devout Christian,  
But Does Good.

HER ADVANCED VIEWS WILL STRIKE A RESPONSIVE CHORD EVERYWHERE—BEING IN FAVOR OF THE BICYCLE, WITH NO OBJECTIONS TO RIDING IT ON SUNDAY, SHE HAS SCORED A POINT TOWARDS GETTING INTO THE SPIRITUALIST HEAVEN.

TO THE EDITOR:—I should like to call the attention of the readers of THE PROGRESSIVE THINKER to portions of the very interesting address of Miss Frances Willard at the recent W. C. T. U. Convention in Baltimore.

She proposes to take hold on living issues that are pressing to the front in every condition of life, and in all phases and conditions of society.

I quote the salient points of the Chicago Record of October 19:

BALTIMORE, Md.—The twenty-second annual convention of the National Woman's Christian Temperance Union began here to-day. The morning prayer-meeting was held by Miss Elizabeth W. Greenwood, national evangelistic superintendent. The delegates to the convention took seats by States in Music hall. The stage was festooned with evergreen and the national flag was everywhere displayed. One of the features was an Indian banner made by the women of the Indian territory out of furs and skins. All about the balconies were suspended the banners of the various States.

At 10 o'clock Miss Frances E. Willard called the convention to order.

ADDRESS OF MISS WILLARD.

Miss Willard then read her annual address, which was in part as follows:

"Civilization is but Christianity effect on the brain and hands of the race; science and invention are its twin daughters, and both lend the totality of their influence against the practice of stimulation. All of the States and Territories except two (Georgia and Arkansas) now require the teaching of the laws of health to all school children, beginning with the youngest. Mrs. Mary H. Hunt heads this movement as the representative of the Woman's Christian Temperance Union. Four times a year the Sunday-school lessons explicitly teach total abstinence. This is another point gained by white-ribboners, who worked ten years for it."

GOOD INFLUENCE OF THE BICYCLE.

"In the widening field of athletics all stimulation is discounted. The bicycle is the most influential temperance reformer of the time, and milk is the favorite beverage of those who ride to win. Men who drink take less, and more men do not drink at all than in any previous year. This is the testimony of railway managers, life insurance agents, police captains and the general public. Steam and electricity have put level heads at a premium, and the trend of invention lies parallel with the white path of purity in all the habits of life. Legislation follows on after individual progress. The Canadian parliament this year declared by an overwhelming majority in favor of prohibition; in South Australia and Utah women have been admitted to the full rights of citizens."

UNION OF REFORM FORCES.

"A union of reform forces is contemplated, and the leaders have agreed to the following basis, which is commended to the good will of all white-ribbon women:

"1. Direct legislation; the initiative and referendum in national, State and local matters; the imperative mandate and proportional representation."

"2. When any branch of legitimate business becomes a monopoly in the hands of a few against the interests of the many that industry should be taken out of one's terms, by the municipality, State or the nation, and administered by the people."

"3. The election of president and vice-president and of United States senators by direct vote of the people, and also of all civil officers, so far as practicable."

"4. Equal suffrage without distinction of sex."

"5. As the land is the rightful heritage of the people, no tenure should hold without use and occupancy."

"6. Prohibition of the liquor traffic for beverage purposes, and government control of the sale for medicinal, scientific and mechanical uses."

"7. All money—paper, gold and silver—should be issued by the national government only and made legal tender for all payments, put out on loans, on future contracts, and in amounts adequate to the demands of business."

FAVORS THE LABOR MOVEMENT.

"The labor movement is the natural ally of the white-ribboners. The 'working-class' are the only true aristocrats. The time is not distant when those who do not work will be drummed out of the camp and stung out of the hive, and will learn by what they suffer that it is a law of God written in our members that 'He who will not work, neither shall he eat.' We are confronted by a vegetating aristocracy on one hand and an agitating democracy on the other, and if the degradation of labor and the trades unions will, throughout their entire membership, decree that strong drink shall be left testually alone they will within ten years become the arbiters of destiny."

"The records as given to the world by the labor leaders of England show that the license system was devised in the interest of aristocracy, who wished to keep the people down and knew that they could do so if they were only sodden with drink."

"Intemperance in our great cities pushes people into the tenement houses, and the misery and filth of the tenement houses push them into the saloons. We can no longer ignore the fact that, as the scripture saith, 'The destruction of the poor is their poverty.' White-ribbon women must be sworn foes of monopoly, of landlordism and every other form of class legislation. For one, I believe that the land belongs to the people, and that while the farmer's domain should not be interfered with, since he turned it to beneficial use, a propaganda of education should be devised whereby the single tax and the issue of all money by the government itself should become two of the central planks in the platform of the party of the future."

WOULD CHANGE THE NAME.

Miss Willard holds to the idea she has advocated so long—viz., that the Prohibition party should change its name to Home Protection party. She says that

the use of the word prohibition as the name of a party has given an excuse to the pulpits of the land to cease from advocating the principles of prohibition.

"We have no right thus to diminish the total amount of instruction and arousing of the people that must be done before prohibition can ever become successful in politics and law. The word prohibition is wholly negative, stern and distasteful to Americans, but the term 'home protection' is positive, attractive and contains an argument in itself. We urge our brothers, beside whom we hope are long to stand as voters at the polls, to heed our earnest request, repeated for so many years through our publications and addresses, and to adopt the name prayed for by their most loyal and devoted allies and call ours the Home Protection party."

Millions of men and women with one voice will give praise and thanks, because this departure of Miss Willard. Her address is certainly a leader, and signifies a full comprehension of the crisis that is upon us, and indicates plainly what she, as a national reformer, thinks must be done.

If she can maintain her position, and take the temperance reform out of its present orthodox, fossilized position, to the broad, inviting platform proposed in her address, she will place her name, and just fame, alongside of the highest and truest women and men that have ever lived upon this green earth. As a Spiritualist, I most heartily endorse this departure of Miss Willard, and hope it may cause all live Spiritualists to see the trend is in the direction of less speculation, less theorizing, and more practical work for humanity.

We want homes and home protection; we need a Home Protection party.

If Spiritualists intend to remain at the front, they also must make a departure.

Miss Willard has led the way with some good suggestions and surprised both friend and foe; she has certainly taken front rank as a leader.

Spiritualists have led the way to the present revolution; will they fall when the crisis demands leaders? We have swept away the superstitions and traditions of the past, and must now make room and welcome the new or be relegated to the rear. Religion and medicine have been revolutionized; the new must not go into old bottles; new methods, new progress movements, or methods. Let us not repeat the past; we must take care of the living for the future. Political action is necessary for a complete culmination; to ignore our duty in this direction now, is fatal to our true interests.

I hope to hear that the National Association, in session last week, moved and resolved to lead off on new lines the coming year. DR. M. E. CONGER.

Lock Box 328, Chicago.

ABRAHAM LINCOLN.

His Religion as Explained by the Acts of the Apostles.

As your many readers manifest much interest in knowing all that is possible of the great war actors, it is well, therefore, to have this information from living witnesses. The claim of the church that Mr. Lincoln was one of them, is true, if the religion as explained in the Acts of the Apostles is the standard. And if the pentecostal scenes then witnessed could be revived, it would give new life to the churches, for this is God's living word to mankind. These "ministering spirits" and "great cloud of witnesses" have always been longing to spiritualize the people, and bring heaven on earth by the actual demonstration of immortality, which is the self-evident remedy for about all the ills we endure, and is the world's lost great religion for which Jesus materialized nine times to prove, by showing himself to the Apostles and said: "Go ye into all the world and preach this gospel to every creature."

Those who oppose this purifying influence of God's holy spirit will find, when we shall all confer together in the higher life, that they have been fighting against God. This divine and pure religion, from which the church departed soon after the Apostolic age by the introduction of politics should now be restored to hasten the long-prayed-for millennium, as the present church organization actually hinders this most blessed consummation. This philosophy, science and religion of reason believed in by Mr. Lincoln and other prominent war actors is destined to transform society that this earth will finally become a most delightful abiding place. It is known that invisible force permeates the whole world, and should be utilized to help make the most of this short primary school of existence. It should be known by every one that communion with our spirit friends under suitable conditions is a privilege of high value to those who use it wisely.

To explain that spirit power is the source of all great religions: We, therefore, quote from the Columbian Encyclopedia, vol. 28, defining "Spiritualism," to show the origin of the Methodist church: "A well-authenticated case similar to the above, is the mysterious disturbance at the parsonage of the Rev. Samuel Wesley, father of John Wesley, at Epworth, as recorded by Adam Clarke, LL. D., F. R. S., in 'Memoirs of the Wesley Family.' He states that for two months unaccountable phenomena were witnessed by all the household and by a number of neighbors and clergy men invited by Mr. Wesley to investigate them. The disturbances were loud knockings, opening and closing of doors, sounds as of footsteps going up and down stairs, the turning of a handmill in the attic, groans, and other noises so boisterous as to prevent the family from sleeping. Thrice was Mr. Wesley pushed by an invisible force," etc.

As the Bible is the best spiritual book, the clergy can gradually modify their preaching to the true Apostolic standard of religion, and thus keep in touch with the progress of the age.

S. M. BALDWIN.

1230 I street, Washington, D. C.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair-Regener.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.

To find one thankful man, I will oblige many that are not so.—Seneca.

Who waits until circumstances completely favor his undertaking will never accomplish anything.—Luther.

## THE CHIEF'S CURSE.

How Was It Executed?

By an Occult Law, or by Dead Indians.

A Legend of the White Mountains.

Protecting and Ordaining Mediums.

Much is being now said and written upon the above theme, and it is well. When mediums are being arrested for practicing their divine calling, and laws are being enacted to tax them to such an extent, or at so high a rate as virtually to compel them to abandon their mission, it is high time that Spiritualists devise some means to protect them. So long as Spiritualists are but an unorganized "mob," they can do but little to restrain the "powers that be" from any work of prosecution or persecution they may see fit to institute against our mediums. In union alone is strength sufficient to cope with minions of the law. Laggards and "kickers" who have long cried out against organization, it is to be hoped may soon see the folly of their course, and yield their personal crochets to the inevitable necessity of banding all our forces to resist aggression.

We have both political and religious organizations to deal with, and as power respects only power, single-handed we are wholly at their mercy. Local, State and national organizations can speak and act; but the individual, no matter how well he may be equipped, cannot see the necessity for them in present emergencies.

There is evidently a concerted movement on the part of our religious enemies, to goad municipal and State authorities to pass edicts demanding so high a license of mediums as to compel most of them to cease their work.

To avoid the accusation of religious persecution in so doing, those in authority class mediums with fortune-tellers, fakirs and other shameless harpies that pretend to occult powers, and fleece the glibbed public as "clairvoyants, born with a double veil," and the like "rot," of whom, they claim, it is their object to rid the community.

The avowed object of the powers that be is to give them moral justification, were it but for the fact that they are a fraud of any kind, at any price, makes the authorities "participle criminals" in the swindle. But whatever their excuse or justification, it devolves upon Spiritualists to protect their mediums at all hazards, and to compel legislators to discriminate between them and mountebank counterfeits of their divine gifts.

How shall this be effectually done? It cannot reasonably be expected that ignorant opponents, who regard all mediums as impostors, can or will justly discriminate, hence the separation of "sheep from goats" must be done by Spiritualists themselves, who shall be so empowered by organization as to be respected by a corporate body, and not as defenseless individuals. The plan I suggest for consideration is to have a board of examination, consisting of experienced and otherwise competent Spiritualists, appointed by each local society, to be called "ministers of the gospel," and to be licensed as such, and it is an abuse of authority, in my humble opinion, to do so. However, I do not think they should be classed with pretenders, nor punished with an exorbitant tax for exercising their gifts, and when duly diplomized by a legal board, I do not believe the authorities will attempt it, but if taxing them at all, will treat them as other professional people, and not levy a tax for banishment or extermination.

For my part, I wish the authorities would devise some means to drive out the brazen-faced fakirs who counterfeit our phenomena, and the salacious harpies who disgrace the gift of "clairvoyance" by their shameless practices and monstrous claims.

Spiritualists should everywhere draw the line of distinction, and boycott every medium who will mix fraud with their work, and let them find their level with the fakirs who do little worse. The first step for the protection of true mediums is to separate "sheep from goats" ourselves, and not leave it for our enemies longer to confound them.

DR. DEAN CLARKE.

A sentence well couched takes the sense and the understanding.—Felt-ham.

A man must carry knowledge with him if he would bring home knowledge.—Johnson.

Objects imperfectly discerned take form from the hope or fear of the beholder.—Johnson.

Mankind are always found prodigal, both of blood and treasure, in the maintenance of justice.—Hume.

The public has more interest in the punishment of an injury than the one who receives it.—Colton.

No degree of knowledge attained by man is able to set him above the want of hourly assistance.—Johnson.

CONSUMPTION

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M. C., 168 East St., New York.

Boston, electric stock, as gentlemen of that kidney would do nowadays.

So we may conclude that the "Indian Curse" is something after the same nature. Anyhow, the thing makes a good legend and everybody knows how useful a legend is in a summer resort country. OLNEY H. RICHMOND.

A VOICE FROM OREGON.

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## ETHICS OF SPIRITUALISM.

A Lecture by Mrs. C. Fannie Allyn.

LARGE ATTENDANCE AT A MEETING UNDER THE AUSPICES OF THE SAN JOSE SPIRITUALIST UNION.

There was a large attendance on the evening of October 20, at San Jose, Cal., to listen to the lecture given by Mrs. C. Fannie Allyn, of Boston, under the auspices of the San Jose Spiritualist Union. A series of lectures is being given by this gifted exponent of Spiritualistic thought during October and November at the meeting-place of the Union, at Native Sons' Hall. Each lecture is delivered inspiringly, upon subjects handed up to the platform. The speaker delivered the lecture in a very fluent and pleasing manner, and her wit and eloquence brought forth frequent applause from the appreciative audience. The main subjects of the discourse last evening were: "Am I my brother's keeper?" and "What good has Spiritualism done?"

The speaker in opening her lecture said her great effort was to remove the idea of the supernatural from spiritual manifestations and demonstrate and place them upon a natural and scientific basis, so that spirit messages will be as natural and as easily accounted for as messages that are received from earthly friends over telephone and telegraph wires.

"The question, 'Am I my brother's keeper?' is often resorted to by men and women in high and low places in duty to avoid the performance of a duty," said she. "We are responsible for our brothers and children and the children that come after us for many generations. Ralph Waldo Emerson was once asked 'What question when a child is born should be asked?' He replied that it should be 'What good has Spiritualism done?' Our acts affect generations to come, just as we to-day enjoy liberty through the efforts in that direction of the Pilgrim Fathers. There is a saying that it will be all the same one hundred years from now no matter what we do, but results of incidents in the world's history prove this is not so."

"Every man is his brother's keeper. We have learned in Spiritualism that a mother's place is not heaven and it would not be heaven for her if her children were not there, and no hell would be so deep or so hot that she would not go there if her dear ones were in that place. There is goodness in every human heart and there is grandeur in every human soul, no matter how degraded they may become, and the teaching that we are vile worms of the dust is a lie."

"There is a parable related in the Bible that for the sake of humanity I wish could be stricken from its pages. Lazarus reposing in the bosom of Abraham, it is said, heard the wail of a human soul, that of the rich man in fiery torment, calling for the boon of a drop of water. The cry of agony was unheeded. What one of you in this life, if you saw your worst enemy in peril in a burning building, would not rush to his aid and gladly save him? A man who would not do so I would consider an inhuman brute. The picture of a soul in terrible suffering, pleading in vain for a drop of water to allay pain and torment, is one from which we learn in horror. Spiritualism is uniting the present life to the future existence on a rational, and what may be called a more humanitarian plane. It is modifying our laws to our sensibilities toward each other, and in time will bring about justice for every human soul."

The Catholic Church recognizes Spiritualism by what it terms the communion of the priests with saints. In two particulars the Catholic Church is superior to the Protestant. The Catholics give much credit to the mother of Jesus, but the Protestants leave her severely alone. When Protestants get a man who does not believe as they do in hell, he is in great opposition, and he, but the Catholics are more humane than that. They give a man's relatives a chance to get him out of a very hot place, if they will only pay the priests enough for the job."

"All these things teach us," said the speaker, "that we must get a divorce from the old creeds and churches. Then husbands may have less love for their wives, but at the same time they will have more love for their wives, and women may have less love for the Bible but more love for their husbands. Then there will be less churches and more schoolhouses in the land."

Spiritualist Meetings in Chicago.

The First Spiritual Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

People's Home Spiritualist Association, Bricklayer's Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Temple, 615 North Clark street. Services, 2:45. Mediums' meeting, 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3123 Forest avenue. Rev. G. V. Corning, pastor. Services at 3 and 7:30 p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence of Mrs. Sarah E. Brownell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Unity, Irwin Hall, corner of West Madison and South Paulina streets, at 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartelmann Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritual Church of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Union Meeting, Masonic Temple, 146 Twenty-second street, at 2:30 p. m. Mrs. Cella Hughes, pastor.

The Spiritualist Church of the Students of Nature meet Sunday evenings at 574 Armitage avenue, and the Band of Mercy Wednesday evenings at the same place. Mrs. M. Summers, pastor, medium, etc.

Duty and to-day are ours.—Greeley.

## Nervous

People should realize that the only true and permanent cure for their condition is to be found in having

Pure Blood

Because the health of every organ and tissue of the body depends upon the purity of the blood. The whole world knows the standard blood purifier is

Hood's Sarsaparilla

And therefore it is the only true and reliable medicine for nervous people. It makes the blood pure and healthy, and thus cures nervousness, makes the nerves firm and strong, gives sweet natural sleep, mental vigor, a good appetite, perfect digestion. It does all this, and cures Scrofula, Eczema or Salt Rheum, and all other blood diseases.

Hood's Pills easy to take, easy in effect. 25c.

GLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical wisdom, and profound insight. It is a beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French, now residing in Springfield, Mass., and to her daughter, Miss Helen French, who is now residing in Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication. Sketch of the Life of A. B. French. William Denton. Legends of the Buddha. Mohammed, or the Faith and Wars of Islam. Joseph Smith and the Book of Mormon. Conflicts of Life. The Power and Permanency of Ideas. The Unknown. Probability of a Future Life. Anniversary Address. The Egotism of Our Age. What is Truth? Decoration Address.

PRICE, \$1.00, POSTPAID.

AN INVALUABLE WORK.

IMMORTALITY, OR FUTURE HOMES and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirit guides could not say in a lifetime. It is a masterpiece of detail and accurate delineation of life in the Spirit-world—the constant aspect of thoughtful minds. It is a masterpiece of detail and accurate delineation of life in the Spirit-world—the constant aspect of thoughtful minds. It is a masterpiece of detail and accurate delineation of life in the Spirit-world—the constant aspect of thoughtful minds.

How to MESMERIZE. By Prof. J. W. Caldwell, one of the most successful mesmerists in America. Ancient and modern methods explained by mesmerism. An invaluable work. Price, paper, 50 cents.

HISTORY OF THE INQUISITION. Just the book for those seeking information concerning that most damnable institution known in history. Written by a learned and experienced American citizen should become acquainted with the facts so succinctly stated in this valuable record. It shows the methods used by the Roman Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

THE DIAKKA. THE DIAKKA AND THEIR EARTH. By Victoria, by the Rev. A. J. Davis, is a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Tyler Wilson, a resident of the Summer-Last. Price 20 cents. For sale at this office.

THE GODS. By Col. R. G. Ingersoll. A pamphlet of 46 pages. Worth its weight in gold. Price 20 cents.

THE HISTORICAL JESUS. And Myself Christ. By Daniel Massey. 130 pages. Price 25 cents.

The Science of Spirit Return. By Charles Barnard. Price 10 cents.

THE SPIRITUAL ALPS. AND HOW WE ASCEND THEM. Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portraits. By Moses HURL. Just the book to teach you that you are a spiritual being, and to show you how to achieve your spiritual freedom. Price, bound in cloth, 40 cents; in paper cover, 25 cents. For sale at this office.

THE SPIRITUAL BIRTH, OR DEATH AND ITS TO-MORROW. The Spiritual Idea of Death, Heaven and Hell. By Moses HURL. This pamphlet blends giving the Spiritualistic interpretation of the Bible with the Bible's interpretation before given, explains the heavens and hell believed in by Spiritualists. Price, 10 cents. For sale at this office.

"THE WATSEKA WONDER." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Louise, a resident of Watseka, Pa., and a resident of Watseka, Pa., for sale at this office. Price 15 cents.

Psychopathy, or Spirit Healing. A series of lessons on the relationship of the spirit to its own organism, and the inter-relationship of human beings with reference to health, disease and healing. By Dr. Benjamin B. Rush, through the mediumship of Mrs. Cora L. Richmond. A book that every healer, psychic and Spiritualist should read. Price 15c. For sale at this office.





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecturers, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. E. C. Whitcomb, of Atlantic, Iowa, desires the address of Mrs. Carter Barton, M. D., formerly of Council Bluffs; also the address of Mrs. James Leach, resident of Dakota.

Mrs. J. J. Whitney, the noted test medium, accompanied by her husband, passed through the city last week on her way to her home in California. She made many friends while in the East, and they will be glad to see her again at any time.

We are glad to announce that Mrs. Jennie Moore, the well-known materializing medium, is still in Chicago. Her home is in California. She will hold a seance on Sunday evening at 1212 Madison street. She can be addressed at No. 1113 North avenue, while in the city.

Will C. Hodge met with excellent success at Ashland, Wis. His lectures there were well received.

Ella Dare, Oak Park, Ill., whose fine poems often appear in THE PROGRESSIVE THINKER, writes: "Certainly THE PROGRESSIVE THINKER is abreast of all that is advanced. Its subject matter is full of interest and food for thought."

H. writes from Meriden, Ct.: "The Meriden P. and L. Society for the last two Sundays have listened with a great deal of pleasure and satisfaction to the able lectures given by Mr. Oscar Edgerly. We consider him one of the most scientific exponents of our philosophy."

The first two Sundays in November we have Mrs. Nettie Colburn Maynard, and the last two Sundays in November, J. Frank Baxter. Tuesday evening, October 29, was a red-letter day, so to speak, for our society. The Ladies Aid at that time served supper in White Ribbon Hall, followed by a social session, when the dollars pledged to the society last May were given to our treasurer, and the experiences related of how they were earned. There were over seventy dollars pledged at that time, but not quite all responded; but enough of the faithful ones gave and replenished our treasury with quite a goodly sum. While relating his experience of earning his dollars, Mr. H. H. Hale, our past-president, started a boom in the line of subscribing a certain amount to conduct our meetings during the season. He asked that there and then we might raise one hundred dollars for the work. Our members caught the enthusiasm displayed by Mr. Hale, and the result was more than satisfactory, as one hundred dollars were pledged. With the money already paid in on the one dollar pledges this substantially replenishes our treasury. The supper, social, and the evening's work was very gratifying to our members. The harmony that exists in our society at present, with all our members willing to work hard for our cause, and add their mite for its maintenance, is a sure indication of our being prosperous and happy."

B. F. Donston writes: "We now have at Findlay, Ohio, a duly organized society called the Findlay Society for Psychological Research. Mr. Minor Wickham is president, and Mr. Prontice is secretary. Mrs. Jennie Hagan-Jackson will be our first speaker. She will deliver four lectures commencing November 5 and closing November 8. It will be the aim of the society to employ only the best talent in our ranks. We think we will awaken some of the people in this vicinity."

A listener writes: "It was my pleasure to attend the meetings of the First Society of Spiritual Unity, held in Irwin Hall, corner of Madison and Paulina streets, Chicago, the last three Sundays. Mrs. Mary C. Lyman is the pastor. Last Sunday evening, after answering questions, we all listened to a fine discourse on 'Our Home and Employment in Spirit-life.' She gave a number of tests which were recognized, and cheering words of consolation were given to many anxious ones present."

J. C. Marple, of Elm Grove, W. Va., writes: "Some time ago one Rev. Covert, of Anderson, Ind., charged Spiritualism and mediumship with being a fraud, and challenged any medium in America or Europe to meet him in public discussion. I accepted his challenge, but have not heard from him since. Where is he? Surely he has not passed to Spirit-life so suddenly. The 'medium slayer' would have plenty of work here to do, if he could do what he professed to be able to do. There is one medium yet for him to slay, but he seems disinclined to undertake the job."

A correspondent writes from Portland, Ore.: "Dr. Dean Clarke is fully meeting the high expectations of the Spiritualists of Portland. His inspirational utterances are profound, eloquent and highly practical. From first to last he

holds the undivided attention of his audience, as only our spirit-inspired orators can. Mrs. Georgie Cooley, who supplements his able discourses with tests, is doing finely, and with time and experience she undoubtedly will become a first-class platform medium. Portland has other excellent workers among its domesticated mediums, and our cause ought to 'boom' ere long."

Recorder writes from Covington, Ky.: "Marguerite St. Omer, the celebrated lecturer, psychometrist and test medium, is making her winter quarters in this city, and has started out in good earnest, in her grand work, both spiritually and patriotically. She closes her engagement with the Spiritual League on the 27th of October, with the subject, 'What Shall the Harvest Be, Morally, Socially and Spiritually?' Her lectures, tests and readings give satisfaction to all. On Friday evening, the 18th, the Ladies Aid tendered her a grand reception, which was well attended. On the 19th, Council No. 87, A. P. A., of Cincinnati, not forgetting her labors of two years ago, invited her to the sanctuary to lecture, and she was heartily received. Monday, the 21st, Council No. 75, tendered her a grand jubilee, when over 2,000 were present to hear her, and give her a cordial welcome. Many now on their list owe their conversion to the principles of the A. P. A., and true Americans; to listening to her plain statement of facts, and opening the eyes of Protestants to the dangers which threaten our government and our liberties. Spiritually she draws the intelligent, thinking people to listen to her, and our audiences increase in number."

Mrs. John Lindsay has recovered from her sickness and is ready again to do missionary work. Address her at No. 29 Turner St., Grand Rapids, Mich. Rev. S. Well has again taken charge of the Free Religious Association, of Bradford, Pa. He is one of the noblest men living to-day.

Mrs. J. Ehrhardt, clairvoyant and trance medium, 1079 West Monroe, will open a developing class for a few mediumistic ladies and gentlemen, as soon as possible. Those wishing to join will please call or address her as above.

A. B. writes: "A very enjoyable sociable was held at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, on the 29th inst., in honor of a spirit known as the French chemist."

The Woman's Endeavor Aid Society, was organized at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, Oct. 17th, 1895, and elected the following officers for one year: Mrs. Sarah E. Bromwell, president; Mrs. Ella Bunker, vice-president; Mrs. Anna H. Knapp, treasurer; and Mrs. Anna H. Knapp, secretary. Visiting committee, Mrs. Anna Anderson, Miss Anna L. Marshall, and Mrs. Margaret Lovrie; directors, Mrs. Sarah E. Bromwell, Mrs. M. Engrin, and Mrs. A. G. Petersen. "The object of the society is to aid all women and children who are worthy that come within our knowledge, and we will be thankful to secure donations from all who feel interested in helping suffering humanity. Our books are always open for inspection. Address all communications to Mrs. Sarah E. Bromwell, president, No. 1 Hoyne avenue, Chicago."

Rev. J. C. F. Grumbine has been lecturing at New Boston, Ill. Resolutions commending him were adopted unanimously by the society. He can be addressed for engagements at Geneseo, Illinois.

Mrs. S. C. Tracy, of Attica, Kansas, writes that she has several books that she would be glad to donate to the National Spiritualists' Association, if anyone is willing to pay freight or express charges on them. Among the volumes are Warren Chase's "Life Line of the Lone One," with his written autograph; also J. O. Barrett's "Looking Beyond," with autograph of author.

Mrs. Ada Watts, of Cleveland, O., writes: "The seance given by Mr. and Mrs. Hatfield Pettibone, at the Army and Navy Hall, will never be forgotten by those that attended. Every chair was taken and many had to leave, not being able to obtain seats. The tests given through Mrs. Pettibone were convincing—she giving names in full, every test she gives is perfect, and every case recognized. The seance throughout was of a high order—and many persons were convinced that spiritism does return."

Secretary writes from Flint, Mich.: "Allen Brown, of St. Paul, Minn., has just closed a successful month's engagement here, and we feel very fortunate that we are to have him for the month of November also. Mr. Brown is one of those genial persons that makes friends with all. The guides are of a high order, and the lectures are filled with spiritual and logical thoughts that hold the large audiences with rapt attention. The psychometric readings are fine. Societies wishing a good speaker and worker for the upbuilding of the cause of truth would do well to correspond with Mr. Brown."

H. Pettibone is now at 147 Prospect street, Cleveland, Ohio, where he can be addressed for engagements.

P. J. Barrington, M. D., and Mrs. Barrington are open for engagements anywhere in Northern Iowa, where societies desire to have Spiritualism presented in a scientific and philosophic manner, or where there is sufficient material to organize a society and put it in working order. Mrs. Barrington is an inspirational speaker. Address them at Postville, Iowa, or 40 Loomis street, Chicago, Ill.

L. Lobby, secretary, writes: "The officers and members of the Spiritual Union meeting, Nathan's Hall, corner of Milwaukee and Western avenues, desire to express our hearty appreciation of the noble work accomplished by the spirit guides through their medium, Mrs. S. C. Scovell, since she took charge of our society. As speaker and test medium she fills both places to our complete satisfaction, and to judge by the increased attendance at each meeting, to the full satisfaction of the public. The tests she gives are numerous and quite wonderful, and so far have been acknowledged true. Mrs. Scovell conducts a clairvoyant seance every Sunday afternoon at 2:30, at No. 41 Union street, and the number who have attended are surprised and pleased at the scientific and rapid development of the students."

The Bradford (Pa.) Evening Star, of October 25th, says: "The Free Religious Association, which has never disbanded,

has resumed active existence. Rev. Samuel Weil has been engaged as stated teacher, and services will be held regularly in W. C. T. U. hall. Mr. Weil's family will arrive in the city in a few days and will be welcomed back by a large circle of acquaintances. J. M. McClure, Esq., is president of the Free Religious Association. We are glad to know that this eminent author and lecturer is back at his old post again. He is one of the noblest men of the age."

Mrs. Carrie Fuller Weatherford has closed a very successful engagement for the present with the St. Paul Spiritual Alliance, and lectures and gives during November for the First Spiritual Society of Saginaw, Mich. Parties desiring her services for week night engagements would do well to write her at once. Address 902 South Washington avenue, E. S. Saginaw, Mich.

Prof. Lockwood is in the city and will answer calls to legalize marriages or deliver funeral orations. Address him in care of 40 Loomis street, Chicago, Ill.

Prof. Lockwood is open for lecture engagements during November, December and January. Address him in care of 40 Loomis street, Chicago, Ill.

Orrin Merritt writes from Genoa, Ill.: "We had Mrs. M. A. Jeffery with us October 23 and 24. She lectured and gave tests in the new, beautiful I. O. O. F. Hall, taking her subjects in a very satisfactory manner. She gave some most satisfactory tests. She will be with us again the 20th of November if all is well."

Daniel Fey writes from Bridgeport, Conn.: "The Bridgeport Spiritualists are waking up for this winter; have started a society and looking for a charter to work under. We have lost one of our best Spiritualists, Mrs. Maria Belknap. She has been one for a good many years. She has worked hard to keep the Spiritualists moving."

Prof. Groesch can be found at 1042 Milwaukee Ave., this city.

F. Corden White passed through the city last week on his way to Aberdeen, S. D., to fill an engagement.

G. W. Kates and wife have held regular meetings in Denver, Colorado, since January 1st, with marked success. They hold Sunday services in the elegant Odd Fellows' Hall, and week-night circles at their residence, where the people can not be accommodated who come to hear the marvelous tests given by Mrs. Kates. Address them at 2259 Stout street, Denver, Colorado.

Thos. S. Kizer writes from Decatur, Ill.: "The Acme Society of Spiritualists are having some very interesting meetings. They are giving out a lot of leaflets, and are increasing their attendance wonderfully, having sometimes more than forty present, the average being from eighteen to twenty-five. We have a social every fortnight, largely attended by young people; we have selections pertaining to our philosophy read as part of said entertainments, the average attendance being from twenty to thirty. We expect to organize a Ladies Aid Society as an auxiliary soon. So you see that we are on the move. You may look for an increase in my club list when the time comes around."

M. F. Hammond writes: "The cause progresses finely at Battle Creek, Mich.: closed a series of lectures of seven Sundays, last Sunday, with constantly increasing interest. Spoke to a fine audience on Wednesday evening, October 30th, at Carmel Hall, in Charlotte, and find the cause progressing there. I can be addressed for the first two weeks of November at South Haven, Mich., by anyone wishing my services to lecture or attend lectures."

The English-German Spiritualistic Society, at their meeting Sunday evening, Oct. 27, had a spiritual feast, several good mediums being present. Mrs. M. Summers delivered a lecture and gave tests, and Mrs. Felker sang a solo.

Horace Marvin writes from Brooklyn, N. Y.: "The lecture given every Sunday evening at 1188 Bedford avenue, through the mediumship of Mr. Seymour Van Brocklin, are attracting very great attention among those who are interested in presenting the truths of Spiritualism. The services consist of lectures, vocal and piano solo, readings and tests, and one of the very attractive features of the services is the singing of Mr. Van Brocklin, who possesses a very highly cultivated tenor voice. The services conclude with a test seance, and the very remarkable tests given demonstrate the truth of spirit return, and under conditions which convince the most skeptical."

Moses Hull was in the city last week. He went from here to Columbus, Ohio, to fill an engagement.

G. F. Perkins is at present located at 72 Third street, South side.

S. H. Barnsley writes, "Mrs. M. B. Bingham, of No. 10 Seio street, Rochester, N. Y., has been speaking and giving tests to Rochester audiences during September and October. She will speak in Lockport, November 3. She is open to engagements for November and December, and also after January 1896. The attendance has been increasing here through the last two months. Mrs. Myra F. Paine of J. J. Dale, N. Y., is to be our speaker during November and December 1895, and is open to engagements after that time."

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talent and scholarly ability of this author has embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniq, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and addresses on religious and theological subjects. Cloth binding, 492 pages. Price \$1. For sale at this office.

## Items from Erie, Pa.

To THE EDITOR:—I had a very satisfactory engagement at Erie, Pa., and closed my work there last Sunday, with many kind expressions of regret from the members of the society, and a re-engagement for the last two Sundays of November. There is an earnest working membership there in the society, and although a new society, it bids fair to make for itself a name which will be felt as an honor to the cause it so earnestly and nobly champions.

I have never been more cordially received and appreciated in my public work, nor never more generously and hospitably entertained, than with my new-found friends of the First Spiritual Society at Erie, and I hold them in the highest respect and esteem. Mr. and Mrs. Douglas, at whose hospitable home I was royally entertained, are recent converts to Spiritualism, and subscribers to THE PROGRESSIVE THINKER, and are earnest workers in the society, and heart and soul in the cause of Spiritualism. The secretary, Mr. Watson, Mr. Hubble (also the president of the society), and many others I could mention, are noble workers in the society, and all earnest in their efforts for this cause of truth, and the cause that lacks assistance.

The first Sunday in November they are to have on their platform Brother Barrett, the president of the National Association, whose reputation as an organizer and builder is world-wide. The second Sunday, Mrs. Agnes Agnew, of Waterford, Pa. This lady, although not so well known as a speaker in the spiritual field, is nevertheless well liked wherever she has been, and esteemed for her womanly virtues, and eloquent and instructive lectures. She is a favorite with the society at Erie, and as her home is near that city may be considered their permanent pastor. It was the writer's pleasure to meet both Mrs. Agnew and husband at my first Sunday meetings at Erie, and to renew my acquaintance with Mrs. Agnew, at whose father's home I had been a frequent guest in my early labors for Spiritualism.

The controversy now going on through the columns of THE PROGRESSIVE THINKER upon the subject of fraudulent spiritual manifestations cannot but be productive of infinite good, resulting in substantiating the truth free from the dross and chicanery of the fake and charlatan.

THE PROGRESSIVE THINKER stands first in the extension of truth and fair dealing, and its varied and liberal contributors make it the most instructive and popular spiritual organ that is published. The writer does not give this as his personal opinion only, but the opinion expressed by a large majority of thinkers in and out of the spiritual ranks whom he has in his public ministrations come in contact with.

BISHOP A. BEALS.

OH! HADES.

IT IS NOT WHAT IT USED TO BE.

NOVEL IDEAS ADVANCED BY DR. TYLER IN A PAPER ON THE "STATE OF THE RIGHTEOUS DEAD."

At a regular weekly meeting of the Baptist preachers, held at No. 149 Fifth avenue, N. Y., the Rev. Dr. B. B. Tyler read a paper on the "State of the Righteous Dead." Although an opportunity was offered the historian to deny to express their views on the paper, few of them were willing to affirm or deny their belief in the rather "advanced" ideas expressed by Dr. Tyler.

"In the New Testament," he said, "there are two classes of texts referring to the state of the righteous dead." No theory can be correct that does not harmonize them. Previous to the death of Christ there are several allusions to the intermediate or middle state. Hades expressed the state of the dead, without regard to their condition. At death the good and bad alike went into Hades. The rich man lifted up his eyes in Hades, being in torment.

"Christ was in Hades while His body was in the grave, yet this was a place of rest. David, speaking of the Christ, said, 'Thou wilt not leave my soul in Hades.' Hades included both Paradise and Tartarus—the one the abode of the righteous, the other the place for the wicked.

PARADISE ONCE IN HADES.

"Christ did not go to the Father while His body was in the grave, for on the day of His resurrection He said to Mary: 'I have not yet ascended to my Father.' It was there made evident that paradise was not the dwelling place of God—that it was not what we call heaven—it was but the intermediate, or middle state.

"Previous to the glorification of Jesus paradise was in Hades. Every passage in the Bible so teaches. Now paradise is in heaven. Every passage subsequent to the resurrection of the Son of God so teaches. Heaven and Hades are two distinct places.

"One of the main points of dissimilarity between the old covenant and the new is that in the new our sins and iniquities are remembered no more, while under the old they were continually brought to remembrance by the offering of bulls and goats, typical of Him who, in the fullness of time, would make a real atonement of our sins.

Dr. Tyler went on to express the belief that all the righteous who died previous to the resurrection of Christ waited in an intermediate resting place before they were admitted to heaven. Heaven was therefore a place closed to mortals during all the early days of the world's history.

VANQUISHED THE DEVIL.

"Jesus in his death," he continued, "in some sense vanquished the devil. When Jesus died he went into Hades, as we have seen. Its gates closed on him. He was a prisoner within its gates and Satan held the keys. Could he have held Jesus as his prisoner as he has held all the rest of the human race the story of the world's redemption would never have been told. Satan was clamorous to get the Son of God into the grave, under the dominion of death. He little thought that, in this Jesus would only stoop to conquer. He voluntarily went within. He feared not to meet Satan in his own dominion.

"When, on the third day, He came forth he wrested from Satan the keys of Hades, opened its gates and came forth conqueror. Not only so; he dragged the captor captive. Hence he said to John the Isle of the Blessed: 'I was dead, and behold, I am alive; for I have died, and I have the keys of Hades.' Hitherto Satan had carried them, but

now they suspend from the girdle of the Son of God; hence in His own death the Son of God destroyed the power of Satan over the dominion of death."

"He delivered them who through fear of death were during their time subject to bondage. They were delivered from Hades—from the middle state. Paradise in Hades is eternally no more. That department of Hades is abolished."

## BOOK REVIEWS.

"RIGHT LIVING." By Susan H. Wixon. Right living! What a wide field of thought—what an important subject is comprised in those two words. How essential to human welfare, to individual progress and happiness is a proper understanding of the principles of a rightly ordered life. To be well instructed and grounded in correct ideas of right living is of priceless value.

Many volumes on ethics are abstruse, dull, rendered uninteresting by their heavy didactic style. "Right Living" avoids dullness, and makes the subject interesting, plain and easily understood, not only by the instructed reader but by the minds of the young. Mothers will find this book an invaluable aid in imparting lessons on right conduct, and impressing right moral principles on the minds of their children.

Children and young people will be charmed by its entertaining chapters; they will be delighted while receiving lasting impressions for good.

The book will make an excellent present for Christmas or for a birthday; and as such we suggest it to our readers. It will be sent, postpaid, for \$1.

"ABOUT THE HOLY BIBLE." A lecture by Robert G. Ingersoll. Readers of THE PROGRESSIVE THINKER have often enjoyed the scintillations from the brain of this irrepressible orator. His sprightly, terse and incisive way of "putting things," his keen wit and merciless sarcasm so aptly applied to the dogma and tenets of theology gave invincible mind-awakeners. We have a few copies of his lecture on the Bible, a nice pamphlet of 72 pages, which will be sent, postpaid, for 25 cents.

\$100 In Gold Reward.

To the boy or girl under eighteen years of age who will write the best hundred-word reading notice, commending "Garland" Stoves and Ranges, "The World's Best," covering the following points: (1) The quality of the work; (2) The quality of the material; (3) The quality of the service; (4) The quality of the price; (5) The quality of the delivery; (6) The quality of the installation; (7) The quality of the maintenance; (8) The quality of the warranty; (9) The quality of the reputation; (10) The quality of the recommendation. Address 85, care of The Michigan Stove Company, Chicago, Ill., enclosing two-cent stamp.

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Passed to Spirit-Life.

October 17th, from his home in Burnham, Me., Wilmet Weed, aged twenty-three years. He will be missed by the father and mother, who had hoped that the loving and worthy son would comfort them in their old age, also by the members of the family who were so devotedly attached to him, as were all who knew him. In belief he was an ardent Spiritualist, who lived in accord with its teachings. His family are all Spiritualists, so mourn not as those without hope. Mrs. M. J. Wentworth attended the funeral, and many for the first time heard a Spiritual discourse. Mrs. Durham and others contributed beautiful flowers for the occasion.

Passed to Spirit-life from her late residence, near Fayette, Iowa, October 19, 1895. Mrs. Alice Wright, aged 68 years, 8 months and 15 days. In Mrs. Wright's transition our association has lost an active member and the community in whose she lived has lost a good neighbor, one whose sympathy and charity were always ready to help those in distress or want. In the absence of a Spiritualist speaker the funeral services were conducted by the Congregationalist minister, from Fayette, who made some personal remarks on the subject of death. The views advanced on this subject were in accordance with those held by Spiritualists generally, and showed the speaker to be one of the advanced thinkers of the present time. The remains were followed to the cemetery by a large concourse of neighbors and friends, which showed their appreciation of the one that has gone.

JOHN HUTCHINSON.

D. R. Swallow passed to Spirit-life October 19, at his residence, Manchester Depot, Vt. He was a shining light for the people, and a pronounced Spiritualist. His funeral was largely attended. Miss Lizzie Harlow, of Haydensville, Mass., officiated, to great acceptance.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lectures. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Maryat. The author's wide experience in Spiritualism and her study of occult sciences have enabled her to write this romance, which will be found laden with gem-like picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

**ONE GIVES RELIEF.**

It is so easy to be mistaken about Indigestion, and think there is some other trouble. The cure is Ripans Tablets. One tablet gives relief. Ask any druggist.

Ripans Tablets: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

**Woman, Church and State.**

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION contained in this book is amazing. The title, as above given, fails to convey an idea of the fulness and compass of the subject which is treated. The Matriarchate, or Mother-right, is the theme of the first chapter, in which much more, than is usually known, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marriage, Witchcraft, Wives, Polygamy, Woman and Work, The Church of Today, Past, Present, Future, and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well arranged, and is a most valuable and instructive work. No one can possibly regret buying it. It is a valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

**HYPNOTISM;**

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to students. The work is a handsome volume of 300 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

**MAN**

—IN THE—

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF the results of recent scientific research regarding the origin, position and prospects of mankind.

From the German of DR. LUDWIG BUCHNER, Author of "Force and Matter," "Essays on Nature and Science," "Physiological Pictures," "Six Lectures on Darwinism," etc.

"The great mystery of existence consists in perpetual and unintermittent change. Everything is mortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies. The nature of the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being appears are changing, but the substance remains eternally the same and imperishable. When we die we do not lose ourselves, but only our individuality. During our brief personal existence, we have shared in the eternal and physical contribution to the world, which, during our life, we have made to the substance of mankind and of nature generally."—Buchner.

Cloth, 300 pages, \$2.00. Postpaid, to any address. For sale at this office.

**WHITE MACIO**

Taught in "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25. For sale at this office.

**Who Was the Hebrew Jehovah?**

An argument on the origin and character of the Jewish religion. By Moses Hull. Price, 5 cents. For sale at this office.

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Of the Spiritual to the Material Universe; and the Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents.

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Which helped or made them perform mighty deeds, and utter words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles," by ALFRED FETTER. Price 75 cents. For sale at this office.

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On the Inspired Heroism of Joan, Spiritualism as a Leader of Armies. By Moses Hull. This is a once the most truthful history of Joan of Arc, and a most interesting and suggestive work. It is a true history, not a novel. No novel was ever more thrillingly interesting, no history more true. Price in cloth, 40 cents; paper cover, 35 cents. For sale at this office.

**A MAN AND HIS SOUL.**

By T. C. Crawford, author of "Senator Stanley's Story," "The Disappearance Syndicate," etc. Cloth, 16 pages. Price, \$1.00.

**THE KORAN.**

Commonly called the "Alkoran of Mohammed," Translated into English from the original Arabic, with explanatory notes taken from the most approved commentators. By preliminary discourse by Geo. Sale. Price, cloth, \$1.00. For sale at this office.

**POEMS.**

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## THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

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The PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year (12 copies to the one getting up the club)	\$1.00
Three months (4 copies to the one getting up the club)	.75
Single copy	5c

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As there are thousands who will at first venture only twenty-five cents for The PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$5, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein, and at the price of only about two cents per week.

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If you do not receive your paper promptly, write to us, and error in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, NOV. 9, 1895.

## PERSECUTION

## Of Mediums in Philadelphia.

TO THE EDITOR:—As chairman of the finance committee of Mediums' Defense Fund, I hereby report. The grand jury found true bills against the mediums arrested and some of them have had summons to appear for trial.

We have engaged good counsel and are determined to push matters to their final issue, and find out where the officers of the law can go into our homes and arrest mediums, when they have committed no crime. The time has come when we must stand by genuine mediumship, or cease to call ourselves Spiritualists.

We appeal to all to send us contributions to help defray expenses, and especially should Pennsylvania respond liberally to this call. Full particulars of the case will be published later. A committee consisting of fifteen members, representing the societies here, has been chosen to take charge of the matter. Let a generous response prove your sympathy to these mediums in their hour of trial, and by your subscription protest against their illegal arrest.

All correspondence should be addressed to M. E. CADWALLADER, P. O. Box, 446, Philadelphia, Pa. Every Spiritualist should respond at once to this call made above.

## A WORTHY OBJECT

## For Spiritualists to Assist.

TO THE EDITOR:—The employees of last summer's Chicago Campmeeting have decided to give a "Musical and Literary Entertainment," to conclude with a dance, for the purpose of raising some money to buy clothing, fuel and provisions for the approaching winter. Everybody is acquainted with the manner in which the employees got beaten out of their wages, they had honestly and faithfully earned, so that it is only necessary to plead with the good and true Spiritualists for help and support. It seems only natural and logical to turn to the Spiritualists, without holding them responsible, neither collectively nor individually.

Here is a chance for every true Spiritualist to do good for a just and worthy cause.

The entertainment will take place at "Lakeside Hall," southeast corner of Indiana avenue and 31st street, Friday evening, November 8, Admission, 35 cents. RUDOLPH GUTKIND, Chairman.

## Mrs. Glading in Chicago.

Mrs. Glading, accompanied by her sister, Mrs. Weeks, passed through Chicago last week on her way to Milwaukee, to fill a month's engagement at that place.

Mrs. Glading is well and favorably known in the East as a lecturer, and a few of her warm friends here gave her a reception at the home of THE PROGRESSIVE THINKER, to welcome her to the West. The Spirit-world has been most bountiful in its gifts to Mrs. Glading.

"Prepare for the worst, but hope for the best," says the old proverb. Hope for health, but be prepared for colds, coughs, croup, bronchitis, pneumonia, or any other throat or lung difficulty by having Ayer's Cherry Pectoral always at hand. It is prompt to act, sure to cure.

He submits to be seen through a microscope who suffers himself to be caught in a fit of passion.—Lavater.

When one has no design but to speak plain truth he may say a great deal in a very narrow compass.—Steele.

The wise prove and the foolish confess, by their conduct, that a life of employment is the only life worth leading.—Foley.


Beware of dissipating your powers; strive constantly to concentrate them.—Goethe.

The mind by passion driven from the firm hold, becomes a feather to each wind that blows.—Shakespeare.

The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.—Johnson.

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

**To do GOOD & BE GOOD,**  
**THE RELIGION OF HUMANITY.**



**TEN THOUSAND COPIES**  
**OF VOLUME ONE OF**  
**THE ENCYCLOPEDIA**  
**OF DEATH**  
**To Be Given Away.**  
Terms Mentioned Elsewhere.

## THE PROGRESSIVE THINKER TO THE FRONT.

A NEW PROPOSITION TO SUBMIT TO OUR READERS.

Unless a general conspiracy prevails among the patrons of THE PROGRESSIVE THINKER, to magnify its importance, and misrepresent its influence, the paper has become a valuable auxiliary for the promulgation of Spiritualism and liberal thought. From its very inception it was welcomed by all advanced thinkers as has been no other freethought organ. It literally bounded at once into universal favor; and, notwithstanding the terrible business depression which almost paralyzed the prosperity of the world, it has gone regularly forward each week since its commencement without missing a single issue.

## GAINING NEW LAURELS.

At this time its circulation possibly eclipses that of all other Spiritualist papers published in America. But this is quite too small. It ought to double and triple the number of its patrons during the next three months, and it will if all who are interested in the extension of

## HEAVEN'S TRUTHS

shall labor with the zeal and put forth the energy the subject merits. Our cause is the cause of mankind. The ideas we promulgate are eternal in their consequences. They are not limited to space, but reach on and on to the farthest bounds of human thought. They contemplate the time when

## ERROR OF OPINION

shall be banished from the earth; when righteousness shall everywhere prevail; when men and women shall be good for the pleasure it brings, not through fear of threatened tortures in another life; when vice, like the hideous and wrinkled old Fury she is, shall retire to her secret chambers to be seen no more.

But THE PROGRESSIVE THINKER alone does not bound the publisher's horizon. When he announced a year ago his NEW DEPARTMENT, and the ushering in of a new era in the world of liberal literature, and the inauguration of the publication of cheap books in combination with his paper, followed immediately after by the appearance of Vol. I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, with other volumes in contemplation, it was thought by many to be a sort of banter for cheap and temporary fame; but now, after a year's rest and preparation for the work, it gives him pleasure to announce the consummation of his plans and the re-issuance at once of his great work in paper cover, substantially stitched, thousands of which are to be actually given away, under certain conditions elsewhere stated.

## GET HELL OUT OF THE PEOPLE.

AN IMPORTANT MISSION OF THE PROGRESSIVE THINKER.

A very animated controversy has been going on among the clergy of this city, wherein the hell question has played an important part. Dr. Henson, pastor of the First Baptist Church, is reported to have said in one of his sermons:

"If there be no wrath to come, then every pulpit ought to be demolished, for the Bible is nothing but a tissue of lies. The Bible proclaims a hell, against which it is the business of the pulpit to warn men."

The position of THE PROGRESSIVE THINKER is, if the Bible does teach an endless hell, as the fossil orthodox clergy contend, then "it is a tissue of lies," and ought to go down with the pulpits which defend it. The teaching of endless damnation has frightened sinners into a pretense of goodness, but it has only made cowardly hypocrites, who fawn and ape piety to conciliate the heavenly powers they have been taught will damn them in the absence of such action. The more forcibly the hell doctrine has been taught the more hell has entered the human breast, and the more has vice abounded.

It is well known, or should be, that the more savage the penalties for guilt, the more numerous the crimes. When capital punishment was almost universal, extending even to sheep-stealing, offences were more common than at any other period in history. With modern milder methods crimes have gradually decreased. The fact that the criminal classes are almost invariably believers in an endless hell, with undying pains, is a gentle hint that the clergy have been preaching false doctrines to the people quite too long.

Our mission is to undo this false teaching, and get hell out of the people, instead of putting it into them. To do this we have deemed it a duty to war upon the churches whose cornerstones rest on hell, and without which nearly every position of their creeds is senseless. For this purpose, among others, we want all thinkers to join hands, and enlarge our circulation, and by so doing avail themselves of the opportunity to obtain a copy of Vol. I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD. Thousands of copies, neatly bound in paper, are to be positively given away, on the conditions mentioned in another column, so every thinker can have a copy.

## A GRAND BROTHERHOOD.

COMPOSED OF SUBSCRIBERS TO THE PROGRESSIVE THINKER.

The great value of a Spiritual paper is to keep its readers abreast of the religious world, to post them in the progress of liberal thought, to tell how old opinions are crumbling, and how new ones are marching onward, making new conquests. Without an organ voicing his convictions, a person stands alone, and is isolated from the world, a sort of mental recluse. With it, he is brought into contact with other minds, and is, thereby, enabled to compare his own conclusions with those who have investigated in the same channels of knowledge. He feels strengthened with these aids; his sphere of action is broadened, and he is more zealous to interest his friends and neighbors in the good work of investigation.

Is it not a fact that each patron of a progressive paper becomes a member of a grand brotherhood of thinkers, bound together by a common purpose, inspired with similar hopes, each alike interested in the extension of his faith, and distressed when any wrong is inflicted on a fellow-member? His pulses bound the faster when he learns of their

triumphs, and he is the more ready to volunteer aid when others are in distress, not knowing how soon he may be similarly oppressed.

Let us, then, good friends, unite in a general effort at this time to swell our BROTHERHOOD OF THINKERS, as subscribers to THE PROGRESSIVE THINKER, and make them as numerous as possible. Unlike other societies, it costs but one dollar a year, to retain full membership, with all the accruing advantages. Shall our motto be: "EVER ONWARD?" Bear in mind, too, that thousands of copies of the 400-page book, Vol. I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, are to be given away, on terms mentioned elsewhere.

## A LARGE CONSTITUENCY.

A GOOD PROPOSITION FOR ALL TO CONSIDER.

It is believed every copy of THE PROGRESSIVE THINKER passes into the hands of, and is partly or fully read by, at least five persons. This estimate is below rather than above the figures. The ambition of the publisher is to increase its circulation the coming year to 25,000. The thing is perfectly practical, and will be accomplished if all give a friendly lift at this time. Let each present patron be sure to send one new subscriber, and as many more as possible, to make up for the very few who will be indifferent, or whose surroundings will not allow them to do anything, and the task is accomplished. The more patrons the greater the means at the command of the publisher to make the paper what its friends desire. Ten thousand copies of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, substantially bound in paper, are to be given away, one to each of our present subscribers, and to all others, on conditions mentioned elsewhere, to accomplish this end.

## SOME PLEASANT REMINDERS.

Another fall has dawned upon THE PROGRESSIVE THINKER, and has commenced to gracefully blend with the coming winter. Each year about this time we take an inventory of stock, survey the vicissitudes of the past, contemplate the ever-living present, and conjecture in regard to the future. The past, however unpleasant it may have been to some in the ordinary course of business transactions, has been particularly fruitful of most excellent results to THE PROGRESSIVE THINKER. There has been to it—figuratively speaking—one continual spring-time, with its gorgeous blossoms, its green pastures and lawns, and activity in all nature, to continually greet it. It has been blessed with a perennial summer, with its golden fields of grain, its rare flowers, its luscious fruits, and singing birds. To it, also, there has been a constant fall, when the fruitage of the spring and summer, in full fruition, has risen to bless it. And a winter, too, has been its heritage, when all life in nature is gathering strength to carry on the grand and beneficent work of creation.

## LIFE AND HISTORY.

Never have the Spiritualists of the United States had a paper with a life and history like THE PROGRESSIVE THINKER. It is unique, in the fact that it has never received nor asked for a gift, nor sought a bequest, and it has never consented to be subsidized in order to carry out any whim of an outsider; nor can it be charged with repudiation of any solemn obligation (worse by far than a bogus materialization). Thus the past has been all that could be desired. It has been exceptionally kind. As if a petted child, or a favored son of some unseen force, we have had absolutely nothing to complain of during our career with THE PROGRESSIVE THINKER. The wind has always been in our favor. The rain has invariably come at the auspicious moment. The accident has been before us or after us—never when we were present. When a great strike was on, on one occasion in the press-room, strange to say, the only employees not in the strike were those engaged in working on the press that got out THE PROGRESSIVE THINKER. When times are stringent, then it is that we have the largest bank account to meet emergencies. When we have troubles with printers, and they go on a strike, then it happens that we are in robust health, prepared to do extra work. We have always been, too late or too early for the footpad or the one who would slug us. Father God, Mother Nature, Law and Chance (if such have an existence), and their various co-ordinates, have been exceptionally kind to us, and we have most signally escaped the misfortunes that have befallen others.

## THE NECESSITY FOR WORK.

When we started THE PROGRESSIVE THINKER we knew—absolutely knew—the result. But we knew, also, how essential it would be, all along the tortuous line, to make every exertion to realize the grand future that then awaited THE PROGRESSIVE THINKER. You see us here. It is not intended as a very accurate likeness of self, but will answer splendidly to illustrate the process of evolution in connection with THE PROGRESSIVE THINKER. We had then just started the paper. Economy was essential, for we had no stockholders to appropriate money for useless luxuries, so we, with a bag of PROGRESSIVE THINKERS under our arm, containing our first issue, go to the postoffice, saving thereby expressage. That

## WAS THE INITIAL PROCESS

in the evolution of THE PROGRESSIVE THINKER. It consisted in laying a foundation for the future, upon which a grand and glorious work might be carried on. There is nothing like honest industry. It makes one feel grandly, nobly and self-reliant. It saves from failure, from repudiation, from lasting disgrace and shame. It is the insignia of true nobility, and the brightest feature of human life. Evolution started under those circumstances finally culminates in a most glorious fruition. The rhythmic song of life becomes repeatedly an octave higher under those original impulses. We do not carry any longer the mail bag under our arm, or on our shoulder, to the postoffice, because in the process of evolution it is not now necessary.

THE EDITOR CARRYING THE FIRST EDITION OF THE PROGRESSIVE THINKER TO THE POSTOFFICE.

## THE LOWLY COMMENCEMENT PLACE OF THE PROGRESSIVE THINKER.

Now let us pass from the scene depicted in the illustration to the office where the PROGRESSIVE THINKER first had its home nest. It was far from being pleasant; the very atmosphere was mineral in its nature—a combination of sulphur, iron and smoke, the emanation of hundreds of factories and machine-shops, with the usual constituents of the atmosphere, all combined with the fetid exhalations of Chicago River! There we had to incubate in the process of evolution; but even there we prospered, from a material and spiritual standpoint, and the ground doubled in value in harmony with our good luck. THE PROGRESSIVE THINKER there gained a point, gained laurels that other Spiritualist papers must envy, and attained a height that only comes once in a generation. Just think of it, will you? and you can hardly realize the grand work accomplished thereby. It was a significant achievement in our history, the like of which was never before known in the ranks of Spiritualism, with results far reaching in their effects.



FIRST HOME-NEST OF THE PROGRESSIVE THINKER.

## A SIGNIFICANT EVENT.

On the 14th day of February, 1891, we issued THE PROGRESSIVE THINKER, and of that edition 160,000 copies have been sold. That issue proved the connection of the Catholics with the assassination of Lincoln. What a masterly stroke! It was a spark of genius, ignited by the versatile thinker and writer,

WILLIS F. WHITEHEAD.

And gladly utilized by us at the opportune moment. It is a fact that success—great success—perhaps unparalleled success—in order to be achieved, must occur at the right time and the right place. A week before or a week later, and the point gained would not have been as significant. Mr. Whitehead ascends high at times in vivid meteoric flashes, and scintillates with inspiration, and his connection with those 160,000 PROGRESSIVE THINKERS will immortalize his name. No other person on this green earth that would have seized upon this golden opportunity as he did.

Thus it is that in grand achievements THE PROGRESSIVE THINKER stands clear out of sight of all its dollar competitors, whether conscienceless repudiators or honest strivers after success; and, in connection herewith, we must allude more fully to

## THE PROGRESSIVE THINKER AND ROMANISM.

The issue of THE PROGRESSIVE THINKER of February 14, 1891, as we have said before, has reached one hundred and sixty thousand copies. In that number can be found the story Mr. Chiniquy relates in his "Fifty Years in the Church of Rome," concerning the part Romanism took in the assassination of Abraham Lincoln, the martyr President. Mr. Willis F. Whitehead, who had been interested in the subject for some time, and who had contributed a series of articles, "Rome vs. Reason," to the initial numbers of this publication, gave with this story of Mr. Chiniquy a short sketch of that gentleman's life and the conclusions he had arrived at in regard to the truth and integrity of Mr. Chiniquy's grave charges. He spent over two months examining every accessible source of information—the newspaper files of the great dailies, the libraries, and histories of Mr. Lincoln and the war. Not a chapter, paragraph, sentence or word could he find that threw the shadow of a doubt on Mr. Chiniquy's narrative. Such being the case, he demanded that, in view of the widespread currency of "Fifty Years in the Church of Rome," the Catholic Church purge itself of this charge or stand practically convicted of Mr. Lincoln's murder. That issue of THE PROGRESSIVE THINKER has gone throughout the length and breadth of the land, and the only answer—if answer it is—that Rome has made is



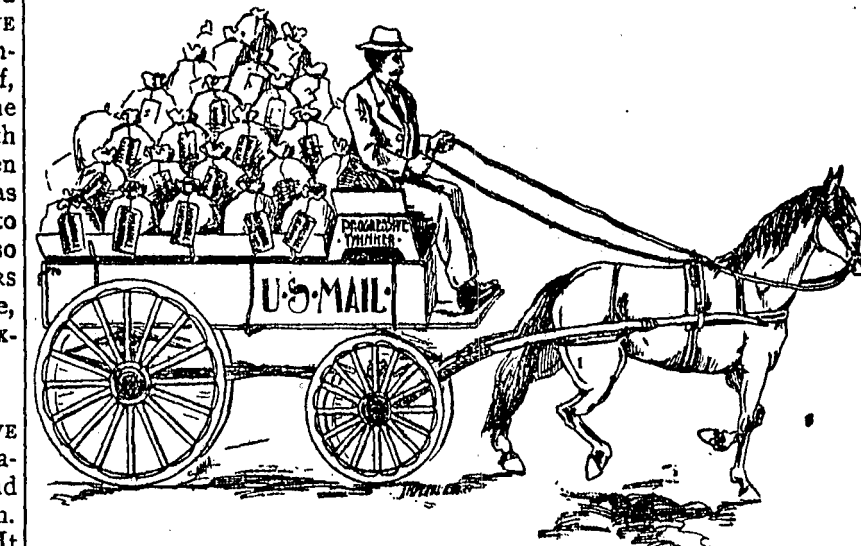
BROTHER JONATHAN GIVING HIS APPROVAL OF THE FACTS SET FORTH IN REGARD TO THE ASSASSINATION OF LINCOLN.

that of silence. True, a certain Father Walker, Mrs. Surratt's confessor, early and late, denied her guilt of being implicated in the conspiracy that resulted in Mr. Lincoln's assassination. The reason for this is obvious. If Mrs. Surratt was not guilty, then, of course, the priests, who made her house a daily rendezvous, were also innocent of the crime or conspiracy. To set forever at rest this point, Mr. T. M. Harris, "late Brigadier-General U. S. A. and Major-General by Brevet," a member of the "Military Commission" that tried the conspirators arrested for the assassination, has since, in 1892, the year following this great issue of THE PROGRESSIVE THINKER, published the

## "ASSASSINATION OF LINCOLN, A HISTORY OF THE GREAT CONSPIRACY."

General Harris gives uncontrovertible proof of Mrs. Surratt's guilt, and upholds the integrity of the Government in its action. He speaks of the warnings given to Lincoln by Father Chiniquy, and proves that Mrs. Surratt's son was hidden and succeeded when a fugitive from justice by Canadian Catholic priests, "right under the shadow of the bishop's window." He proves, also, that the Washington priest, Father Walker, the only priest who has appeared prominent in connection with this matter, is a rank falsifier, and the inference must necessarily follow that the Romish priesthood were interested in Mr. Lincoln's death.

General Harris' book is a valuable contribution to the literature on this subject, and confirms in many points Mr. Chiniquy's narrative with-



THE PROGRESSIVE THINKER BEING CARRIED TO THE POSTOFFICE EACH WEEK—ILLUSTRATING ITS WONDERFUL EVOLUTION.

out invalidating it in the least degree. Yet, when we look over the whole ground, it seems that more might be added to the evidence than has, as yet, been published, and we think that both Father Chiniquy and General Harris would be the proper people to compare notes and give us their joint efforts in a final work.

The only editor on American soil that made light of the assassination story as published in THE PROGRESSIVE THINKER was "Brick" Pomeroy, of La Crosse Democrat fame, who, as editor of that paper, could not find language foul or abusive enough to apply to President Lincoln. He merely made light of the story.

## BOOTH A ROMAN CATHOLIC.

The only verbal objection to Mr. Chiniquy's charges, and at the same time the most valid and reasonable, is the question as to whether John Wilkes Booth, the assassin of Mr. Lincoln, was a Roman Catholic. If he were not, it would tend to throw some discredit on Mr. Chiniquy's narrative, as that church would be more likely to select its tools among its own members. Col. Edwin A. Sherman, widely known as a man of unflinching integrity, delivered an address in Boston, in 1889, on "Lincoln's Death Warrant," in which he said: "Of the men engaged in that conspiracy, Dr. Samuel Mudd was the chief director. He was

## A ROMAN CATHOLIC, AS WAS ALSO JOHN WILKES BOOTH.

Mrs. Surratt and her son; and in the Judge-Advocate General's office at Washington there may be seen the Roman Catholic medal taken from Booth's neck. A short time before that Booth had received the sacrament from Archbishop Spaulding, of Baltimore." This address of Col. Sherman has been published and spread widely, and, in the absence of any denial by the Romish power of his assertions, we must conclude that what he says is true, and that John Wilkes Booth was a Romanist. Since the publication of the assassination article

## MR. CHINIQUEY'S HOUSE AT ST. ANNE, ILLINOIS.

has been burned to the ground by the hand of an incendiary. The American people, in view of all the above—the answer to Father Walker and his ilk by Gen. Harris, the universal silence of the church, the proving of Booth to be a Romanist, the bark of an anti-Lincoln cur, the burning of Mr. Chiniquy's house, the widespread publication of these terrible charges against Romanism—will not by any means let this matter drop here. Unless the assassination story is fully disproved during Mr. Chiniquy's life—for it will not avail them when he



Our Ancestors? By G. W. Brown, M. D. One of the valuable works ever published. Price \$1.50.





year, THE PROGRESSIVE THINKER has something special to offer, something valuable to place upon the catalogue of Spiritualistic literature. On the 24th of last November we published VOLUME I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, whose merits and demerits have been thoroughly discussed, not only in the Spiritualistic ranks of the world, but in all ranks.

#### INQUIRY AFTER THE LITERATURE.

Spiritualism has attained such a standing in the religious world as to create much inquiry after its literature, and while there is a great variety of books and pamphlets already in the market, upon the various subjects within the scope of the Spiritual philosophy, there is a demand for something still better, something more relevant to the great question of Death; the future state; the voyage between physical life and the life eternal. In a great measure has THE PROGRESSIVE THINKER filled a niche in the spread of the philosophy of life here and hereafter. For several years we have issued an eight-page weekly edition—equaling about 160 pages of the ordinary book size—at the nominal price of one dollar a year—two cents a week—certainly within the reach of every man or woman in the ranks of Spiritualism, and, still, how many thousands who profess to believe in our beautiful philosophy there are who take no paper or book treating upon the subject?

There are books and books, as we stated above, profound, and explanatory of certain occult forces, theories of the hidden and analysis of the knowable things of this and the future state of existence, but the grand old PROGRESSIVE THINKER, with its multifarious accumulation of communications, goes to its thousands of readers freighted to the brim with good things; goes as an old friend, whose coming is anxiously looked for once a week; and whose smiling face gives value to the long-ing heart that yearns to get hold of its contents first.

#### EXTEND THE CIRCULATION OF THE PROGRESSIVE THINKER.

We are forced to the conclusion that, for the highest spiritual unfoldment of the new student of the philosophy, and for the most satisfactory edification of the old-time Spiritualists, no other literature can compete with a well-edited and rightly-managed weekly Spiritual paper, and with this conclusion, based upon long experience and critical observation, extending over a period of many years, it is but natural that we bend every effort in the direction of making the circulation of THE PROGRESSIVE THINKER so large that its valuable contents may be a lamp to the feet and a light to the pathway of many thousands more than it reaches to-day.

#### DIFFERENT CONDITIONS MUST BE MET.

THE PROGRESSIVE THINKER must not only be made to suit one condition or degree of mentality, but must come in touch with everything and everybody in and out the ranks. The knowing old Spiritualist must find food for his advanced mind, he must be made to feel that the paper always has a warm spot in his soul, and that he is one of the fathers of the cause and its earnest co-worker; the novice, the neophyte, must be taken by the hand and made to feel heartily welcome in our society; he must be lifted gradually from his A B C's out and up from his embryonic state as rapidly as his possibilities and receptivity will permit; he is weak, and comes floundering out of the darkness of bigotry and superstition, out of the blindness of early dogmatic education; or, perhaps, out of the blankness and chaotic state of materialism, and must be stimulated and inspired to seek for something above.

#### PRIVILEGES THAT MUST BE ALLOWED.

The brother or sister in the far East, through its columns, must be allowed to visit his co-worker in the far West; they must get acquainted; into fellowship; swap experiences; exchange views and educate each other; all the various phenomena, the wonderful and astounding new developments and the old-established phases have equal hearing. No doubt the fraud oftentimes comes in for its share of innocent comment, owing to the utter impossibility of the editor to discern the true and the false intuitively, and the inability of our correspondents upon the premises to discover the true status in each case. It often occurs, too, that with a record of a seance will come the testimony of some of the best minds in the community where it is held, verifying the report written for publication, and within a week or two will come from the same community, with about the same number of testimonies of the absolute fraudulence—the utter lack of genuineness in the same medium; in which case any just judge will give the prisoner the benefit of the doubt as to his guilt and set him free.

#### THE HIGHEST AIM FOR THE WHOLE TRUTH.

These, and hundreds of other matters, must be acted upon impartially, unbiased and fair, regardless of opinions or criticisms; with but the highest motive and aim for the whole truth—the whole cause. Upon this point we are willing to leave our work to be judged by the readers of THE PROGRESSIVE THINKER.

#### A VARIETY REQUIRED.

The time was when the philosophy of Spiritualism filled everybody with wonder and awe, and a lecturer could get a full house; but now there must be accompanying some of the phenomena to elicit as much enthusiasm or interest as formerly. Upon the same principle are the people liable to tire of one kind of food or one kind of literature, and as

proof of the appreciation of our variform headlines, taking selections both from original copy and reproductions, and of the special issues, in striving to prevent the monotony of sameness to our readers, we have a constantly increasing subscription list. And still, with our constant application to all these duties, and the extra work that naturally thrusts itself upon a man in any business, we offer to the public the second volume of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD. We are prepared to furnish the first volume, in paper, now as a gift with THE PROGRESSIVE THINKER. The second volume will be furnished, as was the first, with the paper to each yearly renewal or new subscriber, for 50 cents extra—\$1.50 for the paper and Volume II.

#### THE COMMON EXPOSURES.

Mediums are caught in the act of deception and exposed; and the secular press heralds the event to the prejudiced public with all the irony and mockery of blind bigotry, presuming to have almost blotted Spiritualism from this world of ignorance, when they have only exposed an unprincipled trickster, if the exposure is a fact. THE PROGRESSIVE THINKER pays them in their own coin, with an extensive list of "Divines" who have gone wrong in one way and another, and at the same time publishing all exposures vouched for by responsible Spiritualists; always proud of the chance to exonerate the innocent from all guilt when such facts can be ascertained.

#### THE PROGRESSIVE THINKER HAS WORKED ITS WAY INTO THE HEARTS OF THE PEOPLE.

Upon this straightforward and independent course, not as a pauper, but as an institution of prestige, an institution of standing, an institution of literary merit and immeasurable good to humanity, THE PROGRESSIVE THINKER has worked its way into the very hearts of the thinking Spiritualists, without premium or special solicitation, and we only offer the premium now to furnish a high class of literature at rates within reach of those of limited means. It assuredly cannot be claimed that an act of reducing the price of so valuable a publication is prompted by a motive of avarice. However this may be, knowing our own motive, we turn our back upon censure and move forward in a mission that seems to have been mapped out for us in the start. The cause will not down; THE PROGRESSIVE THINKER, and all other true exponents of the broad truths of the Spiritual philosophy, must succeed, and together press forward to the higher victory of permanent Spiritual advancement.

Remember, please, that 10,000 copies of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, are to be given away, on terms given in another column.

#### Spiritualists in the North, East, South and West.

Spiritualists, we ask one favor, in conclusion. Send this paper to some Spiritualist, that he may see this announcement, that Ten Thousand Copies of Vol. I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, are to be actually given away, on conditions mentioned elsewhere. When he receives the paper he is requested to send it to someone else—and so on until it has been read by at least twenty different Spiritualists. Please do as we request, and great good will be accomplished.

#### THOUGHTLAND.

##### Various Thoughts Therefrom.

"Hast any philosophy in thee, shepherd?"  
"No more but this." ("As You Like It.")

An irreparable loss was that of the Alexandrian library. An irreparable loss was that of the many tragedies, comedies, poems and histories of the early Greek writers who were contemporaneous with Homer, and of whose masterpieces only scattered fragments remain; yet, like the bones of the great fish-ling, enough are left to whisper of their form, and not enough to enable the literary geologist to reconstruct the perfect animal.

"What a piece of work is man!" out-rivalling nature herself in many of her magnificent productions. The world's Pygmals make no mares upon the cheek of art; they "make no crook-backs." Its Marillos paint no malformations; its Angelos construct no architectural monstrosities; yet when they reach the narrow limit of their boasted art, they cannot give them life; for marble gods must hold their pedestals, while Zephs teach the world.

Where is that man can take the fragments of Aeschylus, Euripides, Simonides or Plutarch, and from them reproduce one vanished masterpiece? Can take a sculptured hand, and from such guide carve out a Phidian god? Can take the fretted fragments of a temple lost, and from their dainty outlines make a perfect whole?

What is this mullum in parvo within the tiny globe, fast to the shrunk shoulders of a man? This thimble, that can contain an ocean? Can give and give, and only gain by giving? Can drink and drink, and never be filled; like water-wheel, that turns and drinks, and drinks and turns, and turns and drinks again? The knowledge turns it, and is lost in its tiny coil! This infinitesimal animalcules that devour Olympus in its minute mouth; yet, like the seven lean kine of Egypt, still is lean.

Where is he can study out the mystery of this cunning insect, smaller than a grain of milk, that can contain the Milky Way? This infinite Colossus, confined within the tiny globe, fast to the shrunk shoulders of a man? What an ingenious, marvelous mechanism would it reveal, could we but see its rods and beams; its cogs and wheels; its pulleys and its shafts; its pistons and its cylinders; its marvelous motive power. What a magnificent butler, what an unimpeachable butler, what an unimpeachable butler, what an unimpeachable butler! This mind of man! This mind, that has "no fellow in the firmament!" This immortal spark, that laughs at death, and breaks his poisoned dart; that oft revisits earth, yet finds no lodge in form and fashion like his former dwelling-place, through which to demonstrate his perfect personality.

What Dante comes again and finds his mediumistic fellow? So near attuned; so delicately poised and counterpoised; so imaged in each part and counterpart, in form and feature mentally his like, this mighty genius writes a new Inferno?

Where is that painter so divinely basted, that from the blotted outlines of a saintly head can reproduce a Raphaelite Madonna? Oh, marvelous divinity, that in this image made all humankind, and in no two made perfect counterpart! "O, ye, of little faith!" Blame not this cause, nor yet the cause's voice; the medium nor control; the sensitized plate can never be so delicate it photographs the visage of a thought.

Can we then wonder that no Shakespeare speaks from out the moss-grown precincts of the dead? "I have no brother, and am like no brother!" is the constant repetition of the discriminate soul. The harp the gods play must be finely strung! The harp the spirit plays, if not its own, must ever be imperfect to its touch.

Let not one medium despair that in his vaulted halls he hears no Mozart's song, nor master symphony; or, if he does, can catch no air entree; for while,

'mid myriad voices of the unseen host no two are e'er alike; the mortal ear, imperfectly transmits to mortal instrument immortal sounds. And, while mortal life endures, within the throbbing brain that marks the individual, no spirit mind can fashion well its counterfeits.

Knowledge is from without, wisdom from within; to which latter inspiration is most near akin. That which has physical or outward manifestation, let it take what form it will, must partake of the elements of which the tangible conceives; that which is divine must follow the crystal stream that flows from heaven's Parnassus; when it touches gross mortality it taints and mantles like a brook disturbed, and must be crucified in thought to prove its origin.

He that is born blind knows not of tinted rose, nor plumed lily, nor modest violet. To him who hath no ear by nature's preference, the gentle zephyr makes as fearful sound as Jove's artillery. Who's void of taste, both sweet and sour, to him the equal zest. Who hath no smell, to him the skunk-wood bears a perfume rare as India's vales. Nor lives one man with potent illustration gorged, can paint to blind man's ears the faintest outlines of a silver cloud. So to the eager soul by mortal bounds in check, no soul returned from Lethe's shores, however wise, can make it comprehend that which it hath not seen, nor felt, nor touched, nor heard.

No painter, let his imagination be never so vivid, can paint a thing he has not seen. His animal may have the tiger's claws; the vulture's beak; the horse's head; the fox's body; the serpent's tail; yet each component part the eye hath seen; and though the whole be nondescript, his beast, like Iago's purse, "I was mine, 'tis his, and has been slave to thousands."

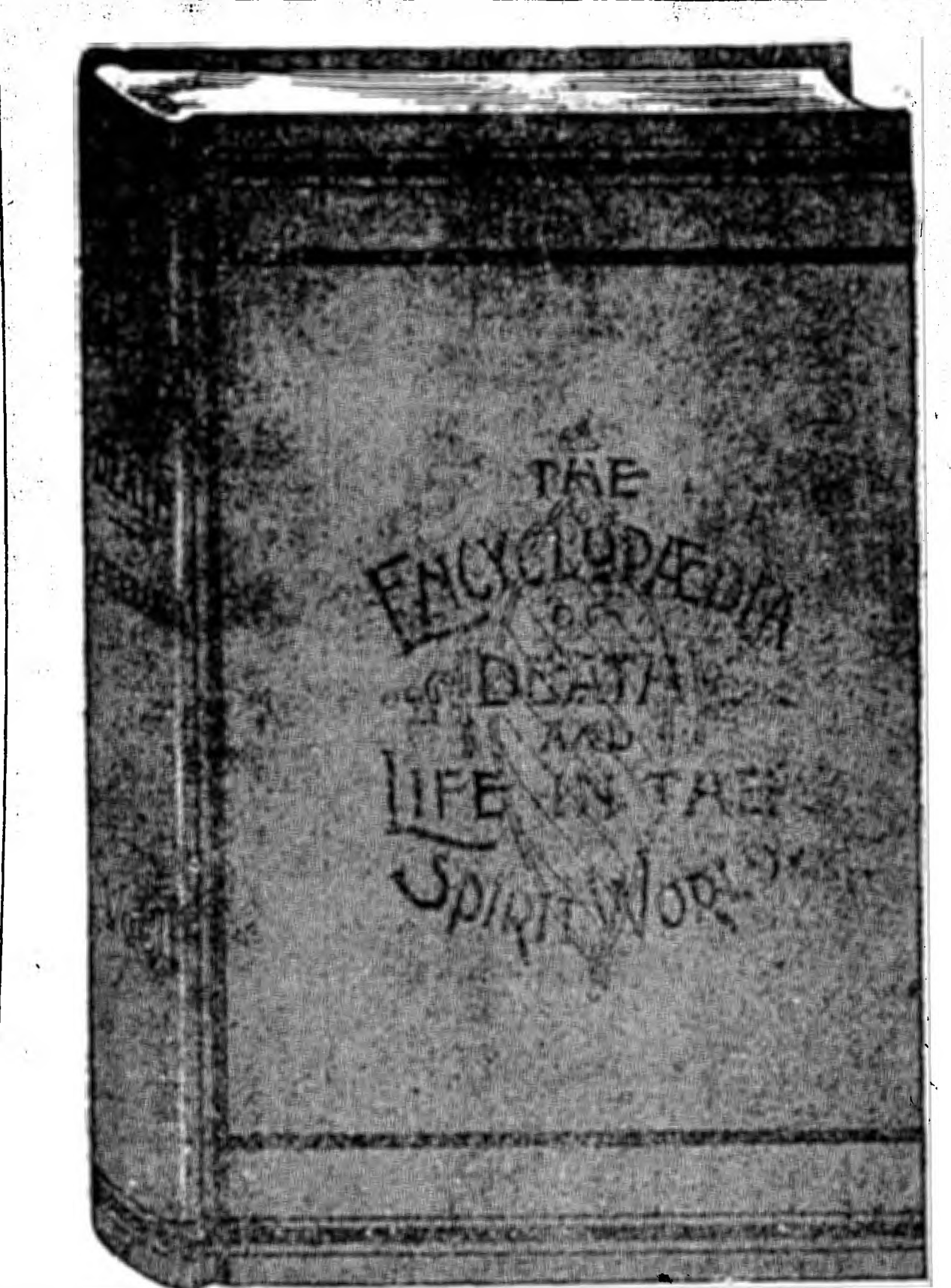
The bat is an ill bird to teach the eagle flight. Who's steeped in vice makes virtue mockery. The drunkard marvels at sobriety; and honesty is horrified at theft. The world was made at odds. We praise him who cannot indulge for self-control, equally with him whose life's one constant war. Each penny in deserving beggars' cups is counted by omnipotence. Each unkind word and generous deed is outlined on infinity. Let us be patient in affliction; suffering is the sculptor that chisels into a classic statue the rude marble of our souls; which anger, rebel to our better selves, with iron mace destroys. The thief turned honest turns praise he seldom gets; while honesty turned thief gets pity ill deserved. Whose legs are weak, if oft he falls, as often helps to rise; 'tis nature's manifest intent; whom nature builded firm, if he do fall, let nature help him up.

With stomach full how unctuously we moralize on gluttony! How crabbed age at buoyant youth cries out: "I was not so!" The sordid spinster says to weeping maid: "Show me the man!" Lack of opportunity is oft the proof of honesty; and often virtue lives through force of circumstance.

The more we know, the less we know we know; the less we know, the more we think we know. How prone we are to condemn in others that which we praise in ourselves. Let us look within, and faults will show plainer 'than snow upon a raven's back'; and all our virtues shine "like a rich jewel in an Ethiop's ear." CHARLES NEVINS.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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Vol. II. of The Encyclopaedia of Death, and Life in the Spirit-World is Now Ready for Delivery.

#### HON. A. B. FRENCH.

##### Designated as the Silver-Tongued Orator.

HIS ADDRESS AT CLYDE, OHIO, ON THE OCCASION OF THE ENCAMPMENT OF UNION VETERANS AND THE WOMAN'S VETERAN RELIEF UNION.

Mr. Chairman, officers and members of the Union Veterans' Union, and Woman's Veteran Relief Union:

No doubt there have been hours in the lives of each of you when unlooked-for rays of sunshine broke over your pathway and unexpected pleasures and honors were thrust upon you. This, to me, is one of life's fortunate hours. I have listened to this music, looked at these beautiful flags, and over this large assemblage, and feel myself growing strangely patriotic.

I have been advertised by the committee on program, without either assent or consent on my part, to extend to you a kindly word of welcome. I should be waiting in every element of good citizenship did I fail to respond. And yet no studied or formal words are necessary to convey to you our deep appreciation of the honor conferred upon us by your presence.

To look into your time-worn and battle-scarred faces touches our older citizens with magical power. You knit us by unseen cords to a melancholy and tragical past. The subtle magnetism of your presence will kindle anew the smoldering flames of patriotism, revealing by their red glare the most unselfish. To meet you is to see and feel again the uprising of that mighty Union Army, whose valor and heroism has covered our nation with imperishable glory. You will impress the younger generation with the cost of our free institutions, maintained and preserved by four long years of blood and carnage.

We are fully conscious of the magnitude of your organizations. We are aware that you represent nearly every contest in the twenty-two hundred battles and engagements of the war of the rebellion. You have been gathered together from the smoke, carnage, blood and death-strewn fields, on hill and mountain peaks, in silent ravines, wooded glens, broad plains, valleys and rivers, from the Potomac to the Mississippi and Missouri, and afar southward to the Gulf.

The rain and dew of more than thirty summers, and the snows and floods of over three decades of vanished winters, have washed from the cold earth the gore of your comrades, and the wandering winds bore into the eternal silence their dying groans. But by the fiat of Him who decrees the destiny of men and nations, you remain, like the scarred oaks whose cyclones and lightning have held high carnival, and have banded yourselves together by cords woven in war's fiery furnace, for mutual protection and care.

To us, you represent Manassas in the hour of defeat and death; Bull Run, with retreating columns over heaps of dead and dying; Gettysburg, with smoke, hell, booming cannon and hissing grape-shot. You speak to us of the Wilderness, where thousands went down into the speechless dust for home and country. You come from Shiloh and Pittsburg Landing; you would like an anaconda around Vicksburg, the Sebastopol of the Rebellion, and held aloft that dear old flag over broken and crumbling walls; you speak to us of Donelson and Island No. 10, and hundreds of other fields of carnage. You are sentinels and monuments left to us from Chick-

mauga, Mission Ridge and Lookout Mountain.

A little over a year ago I stood on the summit of that mountain, and looked afar over the crest of Mission Ridge, then I cast my eyes toward Chickamauga, and voices seemed to speak to me from the silent air. I walked to the fort upon the crest, and looked at the summit; then I seated myself upon a rock far above the river, which has threaded its way at its base ever since some mighty cataclysm lifted the peak of that mountain, and I thought of my country and the heroes who saved it by their blood. Some may be here to-night who fought with our McPherson at Atlanta, or were with the indomitable Sherman when he swept like an avenging angel to the sea.

Thrice welcome, veterans, to our village, our hearts and our homes. Ladies, in behalf of our Mayor and citizens I bid you a cordial greeting. There is no field of contest where woman's power is not felt, and her voice heard. She is the prompter behind the play, and the unseen genii in every contest.

The heroism of the Rebellion was not all displayed on the field of battle. Weak hands were straining every nerve in homes made fatherless. Nightly prayers arose like incense from nearly every northern home. Tears fell from swollen eyes, more sacred and sweet than nectar distilled by the gods in elysian bowers. The union was not saved by the unaided heroism of the Union Army. They drew its richest, sweetest elements from the fair northern homes, from wives, mothers and sweethearts toiling for their comfort and blessing them with love's tender gifts. Had the union perished there would have been uncounted thousands of northern Marys to weep over its death; and stand in the grey of dawn with pallid cheek and lips by its unlighted tomb.

In those dark hours, when the fate of the nation was trembling in the balance, woman's patriotism and love gave birth to the "Woman's Relief Corps," which was one of the most touching and sublime features of the war. We greet you to-night, the wives, daughters and mothers of patriots, and bid you a royal and hearty welcome.

May I say to you in conclusion, there are many reasons why the selection of Clyde as your place of meeting is the most fitting and timely. We do not boast of hoarded wealth nor greatness of population. But I do want to tell you privately that Clyde is the best town on earth. It is full of patriotism. Here one of the first "Woman's Relief Unions" was formed in the State. There was no constitution, no by-laws, no officers, but a little band of noble patriotic women began to pick lint and make garments, and send delicacies to our soldiers in the field.

The years have come and gone since then, and many of those early workers have been gathered to the republic of the skies, whither their dead had long before been called, from the field of battle. Others, no doubt, are too feeble to meet and greet you, but they have already made the cushioned chair of age the open gateway to heaven; others are with us and will make your stay pleasant and cordial.

We have also here through all the passing years maintained a large "Woman's Relief Corps" doing deeds of charity in unselfish devotion. Here has also been maintained an efficient "Grand Army Post" and there are many veterans to greet you. Our cemeteries are also filled with the ashes of the dead, both officers and privates in the Army. There has never been a night so dark and stormy, nor a day so sunny and sacred since Gen. Grant took the sword of Lee at Appomattox, that Clyde did not and

would not do honor to our living and dead soldiers.

Last, but not least, Clyde was the home of the loved and lamented General McPherson. Here his wondering eye first saw the light of this world. Here a loving mother nursed him. Here he sported and played in his boyhood. From here he went, a young man, with maternal prayers for his welfare, from the old home roof to gain a military education. Here they sent his remains for burial. All night we waited until the grey morning broke for the coming of his bodyguard with his precious dust, and we bore him, as the first bright beams of the rising sun kissed our falling tears to his mother. Here we buried him on the ground where his boyish feet had played, mingling our tears with those of his kindred.

You will visit his grave; you will look at a bronze statue erected by the Army of the Tennessee. Those mute lips will speak to you more eloquently than formal words, and the foot planted on a broken cannon will be to us all the voice of prophecy and hope—a prophecy of the great future of the republic, a hope that wars are past, swords and cannons broken, and that the sun of peace may for ever shine upon us.

Let us indulge the hope that what you go from us, as you journey down life's western slope into its twilight and sunset, you will carry with you kindly memories of your sojourn among us, and the hospitality and patriotism of our people.

#### THE ARCANUM OF NATURE: HISTORY AND LAWS OF CREATION.

Dr. J. R. Buchanan writes: "I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth, \$1.25, postpaid. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 12

CHICAGO, NOV. 16, 1895.

NO. 312

## THE SEGULAR PRESS.

EXTRACTS THEREFROM, ILLUSTRATING THE GRAND WORK IT IS DOING FOR THE CAUSE.

MRS. CORA L. V. RICHMOND

And Her Much Beloved Control, Oquina.

A Talk With This Famous Medium.

OUTINA GIVES AN INTERESTING HISTORY OF HER LIFE—HER ROMANTIC CAREER AND TRAGIC DEATH—EXPERIENCES AS GIVEN IN THE BUFFALO EXPRESS.

Every Spiritist in the country either knows or has heard of Oquina. Her name at Cassadaga Lake is a household word. The people here call her a philosopher, a seer, a poet and a saint. Her decisions and counsel are accepted as law and almost as gospel. Yet nobody at Lily Dale, or elsewhere has ever heard her voice or looked upon her face. Is she a myth? The Spiritists say not. Oquina is a disembodied spirit. So say the Spiritists and so says Oquina. Mrs. Cora L. V. Richmond tells that when Oquina has a message for an individual, an audience or the world, she borrows a physical body for the time being and delivers it. It is Mrs. Richmond's body that is often loaned for that purpose. The correspondent went to Mrs. Richmond and asked if Oquina would consent to be interviewed. Mrs. Richmond said she did not know, but that Oquina could come and speak for herself.

Mrs. Richmond folded her hands across her lap and looked into space, as though in a profound reverie. She is a woman of fine presence and gracious manners. She looks to be in perfect health and of a sunny disposition. She is a brilliant conversationalist and talks almost equally well upon all subjects. After a silence of perhaps three minutes, Mrs. Richmond closed her eyes, and her face underwent a complete change of expression. It seemed to grow younger and more animated. Then her lips parted, and a voice, whose tones were in no way different from Mrs. Richmond's own, said:

"I am Oquina. How do you do?" "Would you like to tell all about yourself?" asked the correspondent.

"Oh, yes," the reply. "I would like to do that. Then you want Oquina's history? Well, here it is. It has never yet been printed. "I lived on earth nearly 400 years ago. My sire was the progenitor of the Shenandoah tribe of Indians. My mother was a Spanish woman. My grandfathers were a Spanish sea captain, who started for America in search of gold, taking with him his only daughter, who was motherless. The ship was wrecked and they tied my mother to a spar. She was washed ashore and was found alive, by my sire. He thought the great Manitou had sent her to be his squaw, and great was his joy. When I came to the wigwam my mother went to the Spirit World. My sire was chief of the tribe and so I was a princess.

"I was born a natural seer. I could always see and converse with my mother. She had been a Roman Catholic and she taught me to sing the Ave Maria. As I grew older I became prophetic. I could foretell what would happen to my sire and our tribe. At intervals I would go away by myself and commune with nature and spirits. The birds and animals were never afraid of me, and the animals did not harm or molest me. I could mimic their language and they seemed to know me. When I went back to the wigwam after these hours of solitude, my sire would await me and receive my prophecies.

"Finally, when I had become a maiden, I told him a very sad thing. I said that a hostile tribe was on the warpath and would slay our people and scatter them like the forest leaves before a mighty wind. My sire was enraged and insisted that I had listened to an evil spirit. He called the chiefs together and they went into council. They watched the signs and said that a bird of evil omen fluttered about our wigwam. That, they said to themselves, was a signal that I was a false prophet. They decided that I must be put to death, as was the custom with our tribe. The younger chiefs demurred, but the sachems were firm. My sire retired to the forest for three days. When he returned, he agreed that I must die. I was allowed only one woman to attend me, and although I knew I was in disgrace, I was not warned of my approaching doom.

"One day they tied me to a tree by my long, streaming hair and piled fagots all about me. The braves were given orders to shoot and burn me at the same time. But I was spared after all, for my mother took my spirit away before one arrow had sped to its mark or the fire had touched my flesh.

"There was one brave who shot his arrow into the air and leaped into the flames beside my body and died. He belonged to me in spirit, and has always been with me and worked with me in the happy hunting grounds. If I were not talking for publication, I would tell you that sometimes, in fun, I call him Mr. Oquina.

was murdered. My words came all too true, and our tribe was scattered. My sire wandered around for many years, sad and lonely. Finally he came to the place in Virginia where my body was buried and laid down there and died. I received his spirit in the happy hunting grounds, and after a time, I made him understand that I bore him no malice for persecuting me unjustly, and still loved him, and then he was happy.

"Among the Shenandoahs, after my death, I was revered as a prophet. For many years it was the custom of every brave who passed the grave where the ashes of my body were buried to cast a stone upon the grassy mound. After a while it grew to look like a cone-shaped hill, and was covered with shrubbery. One time, just after the war, I was talking with Gen. Banks, of the Union army. He asked me what became of the ashes of my body, and when I told him he explained with surprise and said he had often wondered as to the meaning of that singular mound. I told him not to wonder any more, for it was my monument. After that, a gentleman in hunting over some Continental newspapers in a Baltimore attic came upon a confirmation of all I had said, in a full record of an Indian princess in the Shenandoah Valley, whose life and death coincided in every particular with the one whose story I have just told. This is as much of Oquina's history as I can compress into one morning's talk.

"Will you tell me how you came to be with Mrs. Richmond?" "Mrs. Richmond was destined for her work as a trance lecturer and author even before her birth. When she came to earth I came with her. My mission in relation to her, is to impress her brain with thoughts that will make her light of heart and spirit, so that she will not feel the fatigue of lending herself to the more profound controls."

"How did you learn to speak the English language, Oquina?" "By keeping close watch of the higher guides, when they talked through Mrs. Richmond, I learned to connect words with thoughts and feelings. My first attempts at talking were, of course, very crude, but years of practice have rendered me quite proficient. But, tell your readers that we do not need to be words in my sphere in the Spirit-world, and I do not like them. Language is too mechanical for spirit expression. Now, where I live, my companions know all my feelings through sympathy, and if I wish to convey some truth to one not sufficiently unfolded to get it in this way, I impress it upon their understanding, not in words, but as a whole. I can always express myself much better in rhyme than in prose, and it is I who usually improvise the poems that are given at the close of Mrs. Richmond's lectures. I also give the psychometric or name poems, with which so many people are astonished and chagrined. I am a seer, I belong to the poet sphere, and it is easier and more natural for me to rhyme than not."

"Would you advise one to court the 'control' of a spirit, Oquina, or is it wiser to seek to unfold, your own spirit through natural processes?" "Spirit control is in general misunderstood. It is as natural a process to be educated by disembodied as by embodied spirits. Certainly no one will be controlled by a spirit who is not richer for the experience. If one spirit controls another it is proof positive that the first is wiser than the last named. I know that many people say they are going to stand on their own feet and commune with spirits. Their self-esteem will permit of nothing less. But do they do it? Never. Such an experience is not yet possible. They must get their inspiration, if at all, from a source of intelligence next higher to their own. I will tell you how a mortal is aided by being subject, at times, to spirit control. It is like a great musician who takes up an amateur's harp, tunes it, and plays upon it. When he hands the instrument back to its owner, is not the tone better for his touch? It is so with a spirit teacher. He puts the brain of his subject in harmony with higher intelligences than he is ordinarily capable of reaching."

"What do you think of astral shells, Oquina? Did you ever see one?" "I never saw what I perceive you mean by an astral shell for the very good reason that there is no such thing. There is no word in Oriental use that corresponds either to astral shell or to semicarnation. If the theory of 'shells' were true, their great numbers would block up the universe. Whatever of a personality is not a part of the individual's dowry in the spirit world is dispersed, even as the body is dispersed. Reincarnation, properly speaking, means to become flesh. Now a spirit never becomes flesh. Re-embodiment is the proper word."

"You are credited with writing a novel, Oquina. Will you state how it was done?" "I did write 'Zuleika,' but not without help. I was aided by an ancient Hindoo, who told me about 'mystics' and Oriental life. The story of the mechanical writing of the novel is a pretty and a true one. For days and days I controlled Mrs. Richmond and kept her shut up in my own little wigwam while I wrote the book. She used to say all she

remembered doing here on earth was eating breakfast and lunch and dinner and going to bed. I never let her come back while she was in the wigwam, and I kept the door locked, so she never guessed what I was doing. But she was having a pleasant and profitable time in the Spirit-world, and so did not care. When the book was finished I sent it myself to the publisher and I give you Oquina's word that Mrs. Richmond never read one line of the story until she saw it in print."

"Where is Mrs. Richmond now, Oquina?" "She is in the Spirit-world. Just at this moment she is in the sphere of music, in company with her spirit daughter."

"And where will you go when you leave this woman's body?" "I will go to my spirit home and again take up my work there. I am in charge of a colony of little children. Some time I would like to tell you about them. I must leave you now. Please do not tell Mrs. Richmond anything I have said. I want her to be surprised to-morrow when she reads. Good-by."

Mrs. Richmond opened her eyes. She looked a little dazed, then she smiled. "Do you know," she said, "I thought for an instant that I was listening to an echo of the music which I heard while I was away."

HER GIFT OF TONGUE.

A Young Evangelist Claims Her Knowledge of Languages

WAS ACQUIRED SUPERNATURALLY—PRETENDS TO HAVE MARVELOUS POWER IN SEEING FAR DISTANT LAND—VISITS PITTSBURGH EN ROUTE TO AFRICA—REPORT BY THE PITTSBURGH DISPATCH.

A Miss Glassey, who comes from somewhere near Monmouth, Ill., is announced to appear at the Mt. Olivet Evangelical Church, Fulton street, this evening, to exhibit a remarkable gift which she thinks has been bestowed upon her direct from heaven. The supernatural endowment which she claims to possess is designated as "gift of tongues," and by her believers is supposed to be one of the last two of the nine referred to in Cor. I. xii. Miss Glassey is on her way from the West to New York, and has stopped at several places en route to Pittsburgh. She is accompanied by Rev. J. G. Stewart, of St. Louis, an evangelist who was in evidence frequently at the assembly of the United Presbyterian Church in this city in May. According to the announcement, she feels a divine call to go to Africa as a missionary. Miss Glassey's pretensions are based on the fact that she is familiar with the language spoken in Sierra Leone, an extensive trading port on the west coast of Africa. She says she "received" this tongue without ever having visited the country or meeting with any of its inhabitants.

NO SCHOOLING NEEDED.

In fact, she claims the language came to her through divine inspiration, and she was directed to go to the far-away land and deliver. Her word to the untutored African. Her case is considered a modern miracle, and in the West where she has appeared it is said she has excited much interest.

Rev. E. J. Whiteside, the evangelist, who conducts the Christian Alliance missions at 933 Penn avenue, made the arrangements for Miss Glassey to appear in Mt. Olivet Church this evening. Evangelist Whiteside said last night that he wanted it understood that Miss Glassey and Rev. Mr. Stewart were not visiting Pittsburgh on any invitation from him, but they would make the stop over here on their way to New York, where she is to complete arrangements for her foreign missionary work.

He said last night that he had no personal knowledge of the God-given gifts of Miss Glassey, but placed perfect reliance in what Rev. Mr. Stewart and others said about her. He heard of Miss Glassey a few months ago through the St. Louis papers, and has no doubt whatever that she has been favored by the Almighty as claimed.

As the supernatural feature of the young girl's power struck some people as being most remarkable, Rev. Mr. Whiteside requested that his name be omitted from any reference to the meeting to-night.

HE BELIEVES HER GENUINE.

"Usually," he said, "I do not take much stock in persons who have visions, and those side things in religious work. In this case I accepted the word of Rev. Mr. Stewart unhesitatingly, and I believe that she has received one of the nine gifts spoken of in Corinthians. She does not come here to raise funds for her missionary work. I do not know how long she will remain. I have received two letters from Rev. Mr. Stewart referring to their visit, and to Miss Glassey's gifts."

Rev. Mr. Whiteside read the letters. In his last letter he says: "We are getting more and more proof of the fact

that the Lord has given Miss Glassey the language of Sierra Leone, Africa, and the church may have the last two gifts of the nine, as well as the first. Hallelujah! She has talked with sailors and others from Sierra Leone who have been there and know something of the language, and they not only say that it is the language of that province—but described even to the man who came out in a boat to the ship, who had his two front teeth broken and saved off, the rest of his front teeth painted red and lower ones black. A sailor who had often been there said that he knew the man (a native) and had often seen him. We will no doubt get more proof when we get to New York."

RELUCTANT BELIEVERS.

The Editor of the Review of Reviews.

MR. STEAD AND HIS FRIEND JULIA—SHE APPEARS TO HIM—INTERESTING EXPERIENCES AS PUBLISHED IN THE PHILADELPHIA PRESS.

Although the gifted editor of the English edition of "The Review of Reviews" is occasionally erratic, his vagaries are often entertaining and generally unique. At one time he will be vigorously railing Chicago, Paris or London over the coals; at another he will be advocating a baby exchange, a lay confession, or some other of the quaint schemes with which his fertile brain is ever pregnant. His sensations never fail flat. On the other hand, they have, on one or two occasions, run him into a libel suit which cost him considerable money, and in at least one instance cost him his liberty for several months. But Mr. Stead is ever game. In the classic language of the street his latest exploit may be defined as a regular "corker."

Mr. Stead was recently asked his views on the immortality of the soul. This is a portion of his reply:

"My friend, Miss Julia—emigrated to the world beyond the grave scarcely four years ago. Before her departure she solemnly promised that if she could she would return and show herself to the most intimate friends of hers, with whom she had lived for years as a sister beloved. Hardly a month had elapsed from the time of the burial when she stood, radiant and loving, by the bedside of her friend. The latter was not sleeping. She saw her friend exactly as she had known her in life, only with a greater joy on her features. As she gazed, the form, which at first had seemed as solid as in life, slowly dissolved into a vapor and disappeared."

"Six months later the same apparition delighted but awed her friend, who, on this second occasion, like the first, could not speak. The form had dissolved into a vapor. I happened to be in the house at the time. My hand had then begun to write automatically. As I had known Miss Julia in her lifetime, I suggested that it was possible that she might have left her friend through the agency of my automatic hand."

"On the following Sunday morning, before breakfast, when I was sitting alone in my bed-room, leaving my pen full freedom to move as my right hand under the unseen influence directed, I received a message, signed by my deceased friend, accompanied by a comparatively trivial but very conclusive message, the form of which I cannot say, of which I was completely ignorant, and which was accompanied by a pet name unknown to any but my friend on the other side and her friend here, to whom the message was delivered. The test was simple, but it seemed to me so ridiculous that I hesitated to deliver the message. When, however, I had done so, I learned that what had seemed to me an absurdity was one of the most clinching proofs of the identity of the invisible presence from whom I had received the message."

Mr. Stead and Miss Julia continue on terms of very great intimacy. But toward the end of his letter he gets off on a slightly more reasonable tack. He goes on to say:

"It will be said, no doubt, that my evidence is not worth anything, because I am not a man of science; that I am credulous, a journalist, and possibly a madman. Therefore, let me dismiss the evidence from my own senses, the mature convictions of my own judgment, arrived at in direct opposition to my own material interests and personal convenience, and turn to the evidence of men whose reputation stands in the forefront among men of science. There is no living naturalist of higher reputation than Alfred Russel Wallace, who divides with Darwin the honors of discovering the law which bears the name of the latter. There is no living chemist of greater fame than Prof. Crookes. F. R. S., the discoverer of thallium. There is no living astronomer better known than M. Camille Flammarion, of the French Observatory. Among English physicists there are few whose standing is higher than that of Prof. Oliver Lodge, and no French specialist of psychology more authoritative than Dr. Richet. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly compelled—to admit that the facts that can be endlessly verified by experiment prove beyond gaining the survival of the individual after the change which we call death."

This is all right. In addition to manifold editorial duties, Mr. Stead publishes a magazine known as "Borderland," which is devoted entirely to the interests

and doings of spooks. He is eminent authority on spook lore. He is, indeed, the great historian of spookdom.

GENEROUS IN JUDGING.

And Thereby Exercising Charity.

SUBLIME THOUGHTS REFLECTED FROM A GREAT DAILY, THE NEW YORK HERALD.

Judge not, that ye be not judged.—Matthew, vii., 1.

The homely virtues are to be most carefully cultivated, because they have most to do with human happiness. The little things of life are of far more importance than the great things. A hair in a watch stops the hands and a fretful temper renders even genius unbearable. The man whom the world loves best is he who loves the world most. A heart of kindness toward every one will find opportunities for doing good every day at very slender cost to itself, while an unfriendly spirit wounds itself with its own sword. I don't believe a man can be thoroughly happy who tries to be happy without also trying to make some one else happy.

We are all traveling the same road, toward the same goal. It is of no consequence that one is in fine linen and another in rags. The sun shines on rags and linen alike, and the rain pours on them with equal fury. But it is a matter of very great consequence whether we speak a kindly word to some one who is overwary, a comforting word to some one who is weeping, or an encouraging word to some one who has stumbled and fallen.

"These small things reckon for a good deal, and I would rather go to heaven with an armful of them than with a warrior's fame or a poet's renown. You cannot enjoy a filial relation to God unless you show a fraternal regard for His children. What He looks upon with favor is not your greatness, but your goodness. The essence of Christianity is, first to be good and then to do good. After that you need not seek after happiness, for it will come of its own accord."

Let me illustrate. One of the cardinal vices of humanity is uncharitableness of judgment. It is a spiritual disease, infectious in character and fatal to our best welfare. For some inexplicable reason most of us rather like to think ill of our neighbors, and find it easier to attribute an evil motive than a good one. We may not be willing to admit it, but the human heart is "desperately wicked" in this respect.

If a young man commits an indiscretion, do we hasten to his side to help him repair his fault or for authority to deny the charge if it is not true? Is there a pang in the heart because the poor fellow has stumbled in the mire, and do we extend a willing hand to help him out? Rather are we prone to cry "Ah, ha!" We forget that we ourselves might do still worse under like circumstances and that our present good condition depends, not on our superior probity, but on the lack of temptation. If we had the genuine Christ spirit we should shrink from the desire to judge him harshly in the desire to fortify him against a repetition of the fault. We are not yet God's children, or at least do not bear ourselves as such. We cannot successfully deny the deplorable fact that when a man has gone wrong we let him drop into the pit and accompany his fall with a shrug of the shoulders. In such cases he may be a criminal, but what are we? We are infidel to all that is pure and true and heavenly. The Five Institutes of Calvin in our heads may proclaim our orthodoxy, but the indifference in our hearts renders us heretics of the deepest dye.

Or suppose a young woman becomes entangled through extreme pressure of circumstances, is lured, deceived by false promises, and sits by the wayside in despair! What say we and what do we do? There are real tragedies of this kind every day, and mothers and fathers in the other world look down with weeping eyes. God pities her. Christ has stepped in and the mire and dust is cast the first stone, but how do we stand? Her grief can only be "lulled in the grave's forgivingness," for human help there is little or none. She may stretch forth her hands, but who will take them? She may cry piteously for assistance, but we merely answer: "Oh, no!" and pass by on the other side, literal descendants of hypocritical Pharisees as we are.

It is a prime duty to cultivate a habit of kinder judgment both for the world's sake and for our own. It was the Master's unique peculiarity that he encouraged rather than condemned. His whole nature became contrite, and he was under kindness and sympathy the soul expands. There are clouds and tempests, and sometimes the elements run riot, but there is also sunshine and stars and green fields.

No man loves God as He should be loved until he loves God's children, and

no man has tasted the sweets of pure and undefiled religion who does not do what he can to make burdens lighter in his daily walk. The real Christian is he who has a word for the fallen and a heart that beats with divine pity for every poor creature who crosses his path bowed down by grief or disgraced by sin. GEORGE H. HEFORTH.

CHARACTER BUILDING.

Cultivating the Divine Side of Human Nature.

A DIVINE LESSON FOR SPIRITUALISTS TO CONSIDER—THE SPIRITUALIZATION OF EDUCATION IN AMERICA.

TO THE EDITOR:—You will not charge me with egotism when I remind you of my strong desire to call the attention of your readers to the importance of morality and spirituality as compared with phenomena; and also the fact that while I am as much opposed as you are to the Bible and sectarianism in the public schools, yet as they are the means of character building, I hold that school education must be so managed as to cultivate the divine side of human nature, and it is with no little pride and pleasure that I call your attention to the fact, as stated by Lillian Whiting in the Inter Ocean, that Chicago is leading in that direction, as the following extracts will show:

Chicago, the city wonderful, the city of the future, the city of the most marvelous forces of the hour, the city where, of all places, the human problem is now being evolved; Chicago, fortunate in a thousand things, is most fortunate in one—that of a group of men and women whose chief concern just now is the regeneration of the public school system. This was an interest local and limited to city boundaries, however vast these may be, one could hardly venture to discuss it in press correspondence; but it is the problem of the day, the problem of every city, every town, every rural community. There is no reader of the Inter Ocean, however or wherever he may be, but has a vital interest in this question. It is not simply the interest of parents, of school boards, and of professional educators; it is your interest, it is mine, it is that of every man and woman who is a factor in the evolution of individual and national progress.

"What is the supreme ideal to be attained in your public schools?" I asked of Miss Josephine C. Locke, of the spiritualization of education in America. She replied:

"This is a good point of departure. The terms 'spiritual' and 'spiritualization' have been dislocated from their true meaning. Spirituality of life is not phenomena; it is not specifically in ceremonies. It may exist just as truly in the market place as at the altar. Life spiritualized is simply life raised to its normal degree. Anything below that is abnormal, is defective, is not a fair illustration."

SPIRITUALIZATION OF LIFE.

Spiritualization of life is that higher achievement and control of our diviner powers that, in the noble words of Professor Louis F. Block, "gives our separate souls the immortal power of high conjunction with the God, for power."

Fortunate in much, Chicago is most fortunate in having such a group of educators in her midst as is represented by Colonel Parker, Miss Locke, Dr. Dewey, Professor Block, Professor Jackson, and others one might name. The eminent Dr. Maudsley, in his great work on "Physiology and Pathology of the Mind," says:

"The aim of a good education should be to develop the power and habit of what the events of life will not fail to rudely enforce—reminiscence and self-control—and to lead to the continual transference of thought and feelings into external actions of a beneficial kind."

To be so developed by educative processes as to lead the pupil to "the continual transference of thought and feelings into external actions of a beneficial kind," do we not find in this the keynote of that which the public school system should accomplish? Instead of this, what are the schools? "Semi-automatic human machines," Miss Locke will term them, devised for a cramming process. "Up to the present time" he has never been proposed to really educate the child, to develop him from within, but only to stuff him with dates, facts and figures in a way that made his mental possessions a mass of "unrelated fragments," as Clarence Cook wittily called the Censola statues. Heine declares that the Romans would never have found time to conquer the world if they had first been obliged to learn Latin.

It is proposed to transform a Bastille into something human, practical, elevating and responsive.

It was recently my privilege to pass a few days in Chicago, the sole purpose of the journey being to study the drawings and scissor-work of the children of the public schools as shown in the exhibition in the Art Institute. I was prepared to be interested, but I was captivated. Here was a most remarkable expression of the unfolding and development of the mind of a child. Here was evidence that the pupils were awake; that they were beings of vivid perceptions, of keen interests, of latent powers. Here was a drawing which revealed how the child had gone out into Jackson Park and looked around him; that he had discovered for himself architecture, perspective, relation, atmosphere; that objects had a meaning for him; that he was learning to know something about the world in which he lived. Or, again,

here was a street scene; a bridge, a tree, a bit of landscape, a train of cars, a drawbridge. That children ranging from 8 to 15 could have made some of these drawings was incredible. The freedom, the artistic taste, the art of selection and of combination, all were revealed. \* \* \* Evidently, some one was arousing a sentiment poetique in the children of the Chicago schools.

And who?

The supervisor of drawing, Josephine C. Locke.

A study of methods and results led to questioning Miss Locke regarding her ideals of education:

"The ultimate ideals," she replied, "are faith, hope, and love; these are the ultimate and final ideals. They are not to be intellectually acquired, nor physically developed, but spiritually attained; and their attainment is character. Training in morals may or may not include them; discipline of the will may or may not; but these ideals felt in the heart include all things. The letter killeth, but the spirit giveth life. Shall not these ideals have place in a scheme of learning? With the novel, the drama, and with religion pleading for idealism, education must, at least, suggest it."

Miss Whiting, in winding up this part of her letter, says:

"Knowledge is not an end per se, but a means. The supreme end is conduct, character."

It is enough to make one's heart leap with joy to know that our educators in this great, growing, leading city of Chicago have the end of all education—character building—before them. Let us hope that the good time is near when it cannot be said that learning only makes a thief smarter, but every educated person is good and honest. It has always been my opinion that true education on the moral basis, as it should be in all schools, is the quickest and only sure way to reform the world for then every man will be a law to himself. N.

AN OLD-TIME DETECTIVE.

How Stolen Property Was Located in Kentucky.

The Mayville Bulletin prints the following:

"Doctor Lapsey McKee, of Danville, a prominent Presbyterian minister, relates the following strange story, for the truth of which he vouches:

"His grandfather was a tanner and lived at Lancaster, and one night thieves carried off a large lot of kip and sol leather. The old gentleman cast about as to how he could apprehend the thieves and recover his property.

"He remembered that there lived in an adjoining county an old man, 'Uncle' Billie Armstrong, who was noted for being able to locate stolen goods. He went at once to the man and told him about the loss of his leather and asked him if he could assist him in recovering it."

"Uncle Billie took off his hat and taking out of it a wire rod, he turned it over in his hand and replied that he could tell him all about the theft. Said he: 'Your leather was stolen by a negro man and woman with the assistance of a well-known white man of the neighborhood, and when you get back to Lancaster you will find the negroes have been caught, part of the leather recovered, the negroes whipped for the theft and the leather in the courthouse.'

"Mr. McKee hurried back and, upon arriving in the town and driving to the courthouse, saw that it was open, although it was no regular court. Upon going in he saw his leather lying on a large table, and was told that the negroes had just been whipped. Uncle Billie had also advised him not to try to do anything with the white man, as only the evidence of the negroes could be brought against him, which, under the laws of that day, was insufficient to convict a white person, and it would cause him the loss of much money. But as he had been so successful in getting the leather from the negroes, he had the white man arrested and brought to trial, when there being no evidence but that of the negroes against the accused, Mr. McKee in the end had to pay out a great deal of money, as the white man sued him for damages.

"Doctor McKee said that the only explanation he could offer of the fact of Mr. Armstrong being possessed of such a wonderful gift was that, in those days, police and detectives were scarce, and he thought an All-wise Providence had endowed that worthy Christian man with this supernatural power. At any rate, he certainly possessed it, and it was recognized all over that country."

Addison usually prepared one of his essays in a day.

Bulwer Lytton usually composed a novel in about six months.

Dumas usually required about six months to write a story.

Motley took six years to write "The Rise of the Dutch Republic."

Robertson required six years to prepare his "History of Charles V."

Samuel Butler required two and one-half years to finish his "Hudibras."

Mrs. Browning commonly wrote one of her short poems at a single sitting.

Tasso required between five and six years to write his "Jerusalem Delivered."

Mrs. Hemans commonly devoted two or three days to a short story or poem.

Schiller is said by one of his biographers to have finished "The Robbers" in a month.







## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

## MESSIAHS.

I feel as though I ought to congratulate Hon. James B. McFadden, and thank him on behalf of your many thousands of readers, for his able article on "Messiahism," which appeared in your valuable paper of October 19. It is an eye-opener, "a feast of fat things." I hope that Mr. B. will not "be weary in well-doing, for in due time he shall reap if he faint not."

## THUNDERBOLTS OF GOD'S WRATH.

"The church must hunt the thunderbolts of God's wrath against the evils of the times, or die, as all useless things must die."—The Commonwealth, New Philadelphia, Ohio.

## A SINGLE STANDARD.

The First National Purity Congress met in Baltimore, Md., under the auspices of the American Purity Alliance, on the 14th of October. The objects are stated to be: "The repression of vice, the better protection of the young, the rescue of the fallen, and to proclaim the law of purity as equally binding upon men and women." It is to be hoped that this congress will have the effect of emphasizing the necessity for a single standard of moral purity for both sexes. If there are not too many of the sanctimonious Christian clergymen dabbling in its doings, I shall look for some good results. There is a wide field for "missionary work" in this direction. Let the good work go on.

## A HORRIBLE AFFAIR.

Jeff Ellis (colored) assaulted and ravished Miss Bettie Prater on the 5th of October, in the presence of her two little sisters. On the 10th of October, near Memphis, Tenn., and near the scene of his crime, he was seized by an excited mob and hung by the heels, after cutting off his fingers, thumbs and ears; and then severing his head from his body while he was yet alive. Cries of "burn him," were heard on all sides. The leaders of the mob told Ellis to pray. When told that he was about to die, he cried in a negro hymn: "Cut off my ears," they cried, "Give me a finger," shouted one. "I want a thumb," cried another; and amid the most execrable torture and mutilation too horrible to describe, he was strung up to a telegraph pole. A placard was posted: "Death to the man who cuts him down before 6:30 this evening!" This horrible affair occurred in Tennessee, where they are great sticklers for "keeping the Sabbath day holy" that they fine and imprison men (Second Adventists) who conscientiously observe the seventh day of the week, the same as the Jews, and work on the so-called Christian (!) Sabbath. All this in free America, where we are told by high officials to observe "the mandates of the Christian church," and are imprisoned if we violate them. What blatant hypocrisy! This poor, miserable piece of humanity deserved the severest penalty of the law, as he had been guilty of other crimes; but nothing could justify such fiendish and inhuman conduct. These lynchings had evidently been reading the Bible:

"Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."—Exodus 21:24, 25.

## AN ATTENTIVE PASTOR.

The Rev. Wm. Byrd, pastor of the Second African M. E. Church, Cleveland, Ohio, has been charged with over-coming and seducing Mrs. Mary Winfield. The case was tried in Cleveland, before a committee of elders. Later accounts say the reverend gentleman has been "whitewashed," that is found not guilty of the "sin of Adam." The trial was a sort of a star-chamber affair, held in secret. A still later account states that Mrs. Winfield has sued out a warrant and the reverend will have to respond to a paternity charge. Mrs. Winfield says: "I was not given a fair chance as the committee would not allow the witnesses to testify unless they were members of the church. I concluded the only thing to do was to resort to the courts." She was a stewardess in the church and she said "the pastor had devoted a good deal of attention to her." No doubt.

## HANG, OR BE HANGED.

On the trial of Durrant, in progress in San Francisco (October 1), for the murder of Miss Blanche Lamont in a church, one of the jurors informed the court that he was approached by J. H. McCoy, general secretary of the Y. M. C. A., who said: "If you will hang Durrant, we will hang you." The pious McCoy was cited to appear in court and show cause why he should not be punished for contempt. "Oh, justice, thou hast fed to brutish beasts, and men have lost their reason."

## TROUBLE AMONG THE CATHOLICS.

Father J. Cosgrove will enter suit against Archbishop Kain, at St. Louis, for sixteen months, for depriving the holy father of a permanent appointment in the diocese. He, the bishop, warned the priest that he had no authority to collect money. The priest responds that he is only collecting a few dollars from his friends to keep himself alive.

"This religion that can give choicest blessings while we live; This religion can supply Solid comfort when we die." After death our joy will be Lasting as eternity!

## SLANDEROUS PRAYER.

The California courts have sustained the complaint of a young woman who brought a suit for damages for slander against a clergyman, who, in a prayer before his congregation, asked the Lord to cleanse her of all sin and make her worthy of the position which she held as librarian of the Los Angeles public library. The clergyman took the position that his supplication was privileged, but the court held that a slander can be perpetrated in the form of a prayer as readily as in any other form of speech. The lesson conveyed by this clergyman's experience would seem to suggest that it is not well to be too specific in pointing out sinners.

## AN ADMITTED FAILURE.

The Washington Post and the Louisville Courier-Journal both admit that our "missionary work in China is a failure." The Chinese people do not want the Christian religion. "We have no

national religion," says the Post, "which it is undoubtedly correct. The young Chinese in and says: 'There is not the slightest danger that our government will send warships to force Christianity on an unwilling people. It is not the business of our government to propagate any special faith.'

Yes, but that is just what the United States Government has been doing, in plain violation of the Federal Constitution, ever since the adoption of that instrument 107 years ago. How does it do it? Why, by appointing religious teachers (chaplains) to the army and navy, and hiring the clergy to offer up Christian prayers in Congress, and in State Legislatures, to unwilling listening ears and paying said chaplains, Catholic and Protestant, large salaries (about \$1,800 each per annum). For what service? Why, for praying for the soldiers and sailors, and congressmen, many of whom are past praying for; and praying upon the people's treasury with unlawful drafts of money for an unlawful purpose. In what other way does the government propagate special forms of religious worship? Why, in most of the States church property goes untaxed. The amount of money that the people are defrauded of every year runs high into the millions, and the figures therefore are easily attainable. To war against this injustice is the plain duty of every taxpayer.

## ENFORCED OBEDIENCE.

The liberal students of the University of Barcelona, in Spain, have lately been riotous and disorderly. It seems, however, that they had a grievance. The bishop of that city ruled out a text-book that the students wanted. They smashed the windows with stones, and then the police were called in to quell the fierce fights which followed, in which, says the account, several heads were broken. Of course, many of these students were expectant priests and bishops, and they ought to know that subordination must be enforced and obeyed, if they wish to follow. It is the old, old story of the tyranny of the papacy. Rome's edicts are irrevocable. Submit, or be excommunicated.

## INSANE OVER RELIGION.

Sometime ago Mary Coslegas, of Fremont, Ohio, became violently insane over religion, while attending revival services. She was taken to the Toledo asylum. She was not a Spiritualist.

## SPIRITUALISM EXPLAINS THIS.

John Connors last winter walked six miles barefooted, through a foot of snow to his uncle's residence, and said that he had seen an apparition that had told him his aunt, at Orange, Conn., was seriously ill. An hour before he left home his aunt had a severe stroke of paralysis. He had a spell of sickness succeeding this exposure. Spiritualism explains these apparently strange things.

## SENT TO THE PENITENTIARY.

At Genesee, N. Y., October 9, the jury in the case of Rev. Father Charles Flaherty, charged with having undue relations with Marie Sweeney, a girl of 16, found him guilty, and he was sent to the Auburn penitentiary for seven years. His first trial and conviction was in 1893. That unfortunate "sin of Adam" keeps out to an alarming degree among the priesthood of all so-called religious creeds.

## MANY THANKS, FRIENDS.

Before I forget it, I must thank many earnest friends, some of whom are total strangers to me, for much of the data upon which these criticisms are based. I have had, for more than a year past, more material of the sort than I could use, and the supply exceeds the demand. Many thanks, friends.

## LIKE A "HEATHEN CHINEE."

In a certain M. E. church in Toledo, Ohio, the preacher, who it was alleged was unpopular with the young people, and was about to be transferred to some undesirable charge, played a game that would have done honor to a "heathen Chinese," who is noted for "ways that are dark and tricks that are vain." He prepared a petition asking for his return; he turned under the head of the sheet of paper upon which the petition was written (for convenience, of course), and got it signed by many of the members of the Epworth League, most of whom are young folks. He soon had fifty copies of their names on his paper which will seem as a denial that he is "unpopular." Whether he was retained or not, is not known to this deponent.

## A PROGRESSIVE PASTOR.

The Rev. John Rusk, pastor of the Fullerton Avenue Presbyterian Church, tendered his resignation, to take effect October 1. He says that he is hampered in progressive work by influential members of his congregation, and he desires to establish a more liberal society in the down-town district. Other pastors have been troubled by the same ailment. The Doctor formerly preached in Columbus, Ohio, and favors advanced ideas. The Presbyterian church is no place for such a man; but the salary is what holds many a progressive thinker inside the pale of the orthodox church. "Tis true, and pity 'tis 'tis true." He is said to be a learned and eloquent clergyman.

## INSTRUCTIVE FIGURES.

There are too many preachers and too many untaxed churches in the United States. It is said there are 12,521 church edifices, 111,036 regular ministers, and the value of all church property is \$679,630,139. Catholics, 6,250,000 members; Methodists, 4,600,000; Baptists, 3,725,000; Presbyterians, 1,280,332; Lutherans, 1,230,000; Episcopalians, 540,000. Increase in the value of church property since 1870 is given at \$325,146,558. These figures are instructive and worth preserving.

C. H. MATHEWS.

New Philadelphia, O.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1. paper, 75 cents.

## INDIAN CONTROLS.

Let Impartiality Be the Rule.

TO THE EDITOR:—I have not troubled your readers for many months, while wandering over the mountainous regions of California and Oregon; but to-day, while reading THE PROGRESSIVE THINKER of October 12th, I am impressed to rise and speak in behalf of the poor Indian. I want to say I endorse the suggestions of the German friend, as stated by Charles Nevins, in applied to all classes, all colors, and all religions; but to single out the Indian in making those suggestions, is simply a great injustice. I can truthfully say, that in my forty-six or seven years of experience in spiritual phenomena, I have known far more low-down influences and false leading by spirits of what we call the civilized races; and I think I will be sustained in this assertion by many of the best mediums known to the public. Hence I will ever be found defending the unlettered race when wrongfully treated (which has done so much for the cause of Spiritualism in its upfoldment, and even its development to the present time, and far less harm than the races of mankind to which the German friend, Brother Nevins and myself belong.

Criticism and suggestions are easily made, but to deal justly with unknown forces is quite another thing. To whom are we indebted for the glorious boon, the positive knowledge of continued life, with the privilege of daily converse with loved ones gone on before? Was it brought to us through the efforts of man yet housed in the flesh or the disembodied? And who, I ask, have been more potent or prominent in this development, from all indications in the past, than the aborigines of the American continent?

Friends, let us not forget that, as Eliza Cook says, the F. R. S. and L. L. D. is indebted to the A. B. C.

It is a law of the universe that like attracts like. Spirits from the realms above came unbidden to reveal the truth of immortality, as they had discovered they could through certain sensitivities; came because they loved their own, love being the potent force which has brought to light the religion of Spiritualism we all love so well. Accordingly as our moral developments, so will be our attractions for the high or the low; hence it behooves us all—mediums, ministers and laymen—to give more attention to self-culture, until the ego knows no self, with bickering and jealousies all buried from sight; then the very archangels, by law of affinity, will visit us.

One more word I must add, with a feeling of love and kindness to all mediums, which is this: There are far too many who give no heed to the culture or development of the spiritual elements within. Many can be excused, from the fact that they are compelled to devote all their time and strength to procure simply a living for themselves and families, and cannot give any considerable time to the study of the spiritual literature now so accessible to all who desire to study and unfold into the higher philosophy of life.

Thoughts continue to suggest themselves of how we are to remedy these many errors and weaknesses. We must not blame spirits or mediums hastily; we all owe to one another, all have a duty to perform.

A. A. DAVIS, M. D.

Drewsey, Oregon.

## IMPORTANT QUESTION.

Who is Responsible for Fraud in Our Ranks?

TO THE EDITOR:—In your issue of October 12th, Brother Wheelock asks that attempt, in my communication of October 12th, to exonerate fraudulent mediums. Brother Wheelock is at least honest in coming to such a conclusion. The pith and essence of my communication in your issue of October 12th is this, that there is a cause for everything. Investigate the causes that produce frauds in our ranks. Remove these causes, and the effects or frauds will disappear.

I again assert that it is the demand by Spiritualists (not Spiritualists) for the miraculous that is the cause of fraud.

If Spiritualists will study the philosophy of Spiritualism, and read the spiritual papers, attend spiritual lectures and illuminate their minds, instead of being eternally wrapped up in their ignorance and forever tied down to the phenomena, encouraging their childish fancies for that, the wonderful things will not discover there is nothing of the miraculous in Spiritualism or out of it.

Myra F. Payne voices the truth when she says: "Old Spiritualists (Spiritists), more than investigators, have become wild in their cravings for the wonderful. Not a dollar have they to spend for literature or for anything that should benefit the cause of Spiritualism."

The true Spiritualist will continue to grow in knowledge and in wisdom. Truth is infinite, hence it will take eternity to comprehend the whole truth. The highest and purest spirit can comprehend but an infinitesimal part of the eternal truth. The vast infinite ocean lies unknown, unexplored, and uncomprehended before him for his eternal life to explore it. "Onward and upward" is the motto of every true Spiritualist.

CHARLES WESLEY PETERS.

## THE PINK WILD ROSE.

An old log house in the pasture stands, Shattered, forsaken and brown, Its windows gone, its broken door, And its doorstep tumbled down; But a spirit lingers near the spot With a sweet, old-time repose, For in tangled masses round about Blossoms the pink wild rose.

I gather a bunch of the fragrant flowers, And a picture seems to rise; I stand in the past a hundred years And see beneath the sunset skies The homeward stands by her spinning wheel.

Toiling of twilight's close: An old brown jar on the window-sill Is filled with the pink wild rose.

The husband sits on the doorstep there, With the children playing near— And then time marches with silent tread Till it passes year by year, And the old log house deserted is, A prey to rains and snows, While the only voice of the days gone by Is the voice of the pink wild rose.

—Vick's Magazine.

## SPIRIT PHOTOGRAPHY.

As Witnessed by Dr. Hansmann.

The undersigned, had the pleasure to meet Mr. Luther Colby repeatedly at Onset, Mass., in 1889 and 1890. At that time he who had upheld the Banner of Light so nobly and bravely for many years, did not believe it possible that spirits could be photographed. When I told him I had obtained photographs of spirits, of whom no pictures were in existence, Mr. Colby denied it flatly, and did not hesitate to call Dr. Wm. M. Keeler, through whose mediumship I had got into possession of portraits so dear to me, a fraud. No doubt the editor of the first paper advocating Spiritualism was honest in his belief, but mistaken in his judgment. It was a hobby of his to explain in what manner spirit-photographs were produced fraudulently.

Soon after Mr. Colby had left his mortal body, he came to me in materialized form at Mrs. Mary A. Keeler's seances, December 5, 1891. I received a good likeness of him with his autographic signature and the following inscription: "THEO. HANSMANN: My friend Mummer just sketched this little picture for you."

Think of it, the first spirit photograph now on intimate terms with his former antagonist!

June 19, 1895, Mr. Luther Colby wrote "John B. Wolf and myself would like to give you our photograph."

Luther Colby and John B. Wolf (the last formerly president of the First Society of Spiritualists of Washington, D. C.) were both very positive characters, and not on the best terms in earth-life. Keeler, who he was very busy packing his trunks to go to Italy, and urged him not to leave Washington without having taken a photograph for me. Dr. Keeler refused to do so till I offered to develop the plate myself. My persistence was well rewarded; here is the result:

Luther Colby, to emphasize that spirit photography is a fact, places his under lip in front of my right shoulder, his chin back of it. His likeness is superb, and will be welcomed by his thousands of friends. At my left is John B. Wolf, who was always a good friend to Dr. Keeler, and gave formerly, together with Mrs. Hannah Wolf, written testimonials to the genuineness of Dr. Keeler's mediumship.

Below Luther Colby's picture is the face of Mrs. Fannie Conant, the first Banner medium. Lower yet my grandchild, and between me and my watch-chain is the head of Mrs. Caroline Armstrong. Although her husband, Hon. Wm. H. Armstrong, is an avowed Spiritualist, his wife constantly in earth-life opposed Spiritualism; but when a deceased spirit she urged the partner of a happy wedding, in writing, to sit for a spirit-photograph, and promised that she would be at his left shoulder. Mr. Armstrong was very much disappointed, even angered, when he found the face of an ugly man on that spot where he expected to see his dear wife. It was but of little consolation to him when later, through another medium, she explained, in her own handwriting, that she had been at his left shoulder for the photograph, but an ugly man had driven her away.

I never had Mrs. Armstrong in earth-life, but on the next evening she came to me in Mrs. M. A. Keeler's materializing seance. Here she told me that her husband was now traveling in Europe, and then she wrote: "Your watch-chain crosses my face."

On the following day I went to Mrs. Katie Rowland, an excellent clairvoyant. When I showed the photograph she first recognized John B. Wolf and then Mrs. Armstrong. I asked her if she had known this lady in earth-life. Then Mrs. Rowland reminded me that she had very often been sitting for Mr. Armstrong, and in these seances she had seen the spirit of his wife often. To corroborate what she had been asserting, she brought a small photograph of my spirit friend.

DR. THEO. HANSMANN.

Washington, D. C.

## Can Spiritualists Sing?

This is a question that occurred to us a number of times during the past summer when it was our privilege to visit a number of the camps. The weather was fine; the groves were grand and beautiful; the speaking was beyond question the finest on any platform. The friends greeted us with a hearty handshake and words of welcome, and the music was fine. We felt that we would like to join in one grand song of joy and gladness for the freedom of speech and freedom of thought that had come to us; but not a single word was uttered by four persons; the great mass had no voice. As Spiritualists, have no music that all can sing. When the Christian Endeavor Convention met in Boston, the singing was a grand feature. They had music written for the occasion. The vast concourse of people would sing on the way home or on the cars singing the old songs; also singing the new that by another year will be old.

How did our war-songs become popular? Was it by singing—"Nearer my God to Thee," and the Doxology? No, but they were sung by the camp-fires and on the march; songs of love, and songs of country, until the woods and hills resounded.

Not even a political campaign but has its songs that are soon on every tongue. Can we not, as Spiritualists, learn a lesson from this, and have a few songs that all can learn, and none be debarred from singing? We say, nothing about the quality of the music, as drolls, but we sometimes think spirits, that had an ear for music while on earth would be frightened away by the kind of music that is usually heard.

Let us hear what others think on this matter.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker, who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Book of the Holy Bible." A lecture by Robert G. Ingersoll. Readers of THE PROGRESSIVE THINKER have often enjoyed the scintillations from the brain of this irrepressible orator. His sprightly, terse and incisive way of "putting things," his keen wit and merciless sarcasm so aptly applied to the dogmas and tenets of orthodoxy are invincible mind-awakeners. We have a few copies of his new edition of the Bible, a nice pamphlet of 72 pages, which will be sent, postpaid, for 25 cents.

Men often make up in wrath what they want in reason.—Alger.

## VOLUME II.

The Encyclopedia of Death, and Life in the Spirit-World.

The Encyclopedia of Death, and Life in the Spirit-World, Vol. II., is a fit companion to Vol. I., and I think, in some respects, it is superior as an instructor in the philosophy of life and death.

To the earnest inquirer after the great truths which concern every mortal, it is invaluable.

Its division into short sections makes it convenient for desultory reading.

The intrinsic value of some narratives it contains is far more than the price of the book.

The beautiful story of Little Daisy's death (page 120) reminds me of the saying: "Out of the mouth of babes and sucklings thou hast perfected praise."

Daisy died at ten years of age. Before death she saw a spirit who told her she was going to be one of his little lambs. She thought it was Jesus. She often spoke of her brother Albion (who died a year ago, aged six), as talking her about the Spirit-World. Her mother asked her how she could talk to Albion without even moving her lips. "She smilingly replied: We talk with our mind, but I know what he says better than if I heard him speak."

Albion said he would come for her at fifteen minutes to eleven. At half past ten she asked her father to lay her against his breast, as she wished to die that way; and at the appointed moment she went. Her father said: "Thank God she left us her testimony." "I could not weep," said her mother, "I was too happy for tears. How could I weep in presence of the angels?" How, indeed, could she?

Think, O mother, how near your little ones are to God. "Of such is the kingdom of heaven."

The first part of this volume is taken up with accounts of premature interments, and how to avoid them. The latter part covers the whole ground of Spiritual work in this life and in the next, so far as known, with a short account of the horrors committed in the name of religion.

Many will see things they have read before, but will be glad to find them in book form, so that they can read and re-read them as they do their Shakespeare. In this category is an address by Mrs. Richmond, which, in my opinion, is not surpassed in any literature.

To those who long to see this volume I would say: The sooner you comply with the easy terms arranged by the estimable and obliging author and publisher, and send for it, the better for yourselves, for you will rise from its perusal thanking God and the dear departed for light and knowledge, and the impetus to a true and happy life that Spiritualism has given to the world. R. NEELY.

## Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

People's Home Spiritualist Association, Bricklayers Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Temple, 615 North Clark street. Services, 2:45. Mediums' meeting, 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3120 Forest avenue. Rev. G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets; entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartelman's Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritualist Church of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Spiritualistic Church of the Students of Nature meet Sunday evenings at 574 Armitage avenue, and the Band of Mercy Wednesday evenings at the same place. Mrs. M. Summers, pastor, medium, etc.

"RIGHT LIVING." By Susan H. Wixon. Right living! What a wide field of thought—what an important subject is comprised in those two words. How essential to human welfare, to individual progress and happiness is a proper understanding of the principles of a rightly ordered life. To be well instructed and grounded in correct ideas of right living is of priceless value.

Many volumes on ethics are abstruse, dull, rendered uninteresting by their heavy didactic style. "Right Living" avoids dullness, and makes the subject interesting, plain and easily understood, not only by the instructed reader but by the minds of the young. Mothers will find this book an invaluable aid in imparting lessons on right conduct, and impressing right moral principles on the minds of their children.

Children and young people will be charmed by its entertaining chapters; they will be delighted while receiving lasting impressions for good.

The book will make an excellent present for Christmas or for a birthday; and as such we suggest it to our readers. It will be sent, postpaid, for \$1.

"ABOUT THE HOLY BIBLE." A lecture by Robert G. Ingersoll. Readers of THE PROGRESSIVE THINKER have often enjoyed the scintillations from the brain of this irrepressible orator. His sprightly, terse and incisive way of "putting things," his keen wit and merciless sarcasm so aptly applied to the dogmas and tenets of orthodoxy are invincible mind-awakeners. We have a few copies of his new edition of the Bible, a nice pamphlet of 72 pages, which will be sent, postpaid, for 25 cents.

Men often make up in wrath what they want in reason.—Alger.

## THEY CALL IT OVERWORK.

Business requires a clear head; yet how few business men—with all their sense—realize what is the trouble with their heads. They call it overwork, worry, anything but what it really is—indigestion. This stealthiest of ailments usually comes disguised as something else. Wouldn't you be convinced if a box of Ripans Tablets cleared your head and brightened up the outlook?

Ripans Tablets: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.



The Scientific, Certain, Pleasant, Convenient, Mildest Remedy for Throat, Lung, Nervous, and Blood Diseases. For Coughs, Bronchitis, Asthma, Hay Fever, Rheumatism, Dyspepsia, and Heart Troubles. SAFE, SURE, SPECIFIC.

## Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 504 pages is amazing. The title, as above given, fails to convey an idea of the fullness and completeness with which the subject are treated. The Matriarchate, or Mother-right, is the theme of the first part of the book, and is a subject of great interest and importance. The second part of the book is a history of woman's position in the Christian era, and is a most valuable and interesting work. The book is a valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

## MAN.

—IN THE— PAST, PRESENT, AND FUTURE. A POPULAR ACCOUNT OF RESULTS OF RECENT SCIENTIFIC RESEARCH REGARDING THE ORIGIN, POSITION AND PROSPECTS OF MANKIND.

By DR. LUDWIG BUCHNER, Author of "Force and Matter," "Essays on Nature and Science," "Psychical Problems," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is subject to change, and the smallest worm as well as the most exalted of the celestial bodies, the sun and the stars, are subject to the same law. The only thing that is constant is the law of change itself. This is the only thing that is eternal, and it is the only thing that is worthy of our attention. This is the only thing that is the basis of all life, and it is the only thing that is the basis of all knowledge. This is the only thing that is the basis of all science, and it is the only thing that is the basis of all philosophy. This is the only thing that is the basis of all religion, and it is the only thing that is the basis of all morality. This is the only thing that is the basis of all art, and it is the only thing that is the basis of all literature. This is the only thing that is the basis of all history, and it is the only thing that is the basis of all geography. This is the only thing that is the basis of all politics, and it is the only thing that is the basis of all economics. This is the only thing that is the basis of all law, and it is the only thing that is the basis of all justice. This







## SOUL GENESIS,

Or Synthesis of Spirit Ego,  
the Fruit of Telluric  
Forces.

Some years ago the "control" of the "Banner of Light Circle" said: "Spirits do not originate on this earth."

At another time the "control" said: "Spirits must originate in infinite thought."

It seems to me this is short-sighted, shallow reasoning, if not downright childish assumption.

INFINITE THOUGHT REQUIRES INFINITE  
BODY AND BRAIN.

In the first place, that speaker, nor anybody else, knows nothing of the so-called "infinite thought." Knowing nothing, why postulate an equation upon it?

On the other hand, we all know that finite thought has a brain and body, as predicates to being with. So if there could be such a thing as an "infinite thought," it is not reasonable to suppose it must and would have a like corresponding infinite brain and body? But the fact is we know nothing of the above exists. Therefore, what is the above reckless assertion but a harmful fallacy?

The terrestrial cosmos has its being in surrounding forces, and all objects on this globe arise from no other source than the sun, the sunbeam, atmosphere and Mother Earth.

Physical man and spirit man can have no other source, and can be no exception. Their origin can be no other than one and the same. Electricity and magnetism, which resemble and typify life forces, are the products of mundane nature.

## MANETHO, THE EGYPTIAN.

Manetho, an Egyptian sage from Spirit-life, declares that, "Out of every living creature there grows a life that is spiritualized—that never dies. \* \* \* You all have a spirit body as the development of the material body, which, under favorable circumstances, becomes visible to mortals."

So we affirm the human body and soul-ego are evolved through the infinite play of cosmic forces with matter. Bear in mind, we have five or six material factors as plumb lines to start with; such as matter, motion, heat, attraction and law, all of which occupy space—if attraction and law are material.

## EMERSON'S OVER-SOUL AN ABSURDITY

Dr. E. D. Babbitt (PROGRESSIVE THINKER No. 240) approvingly quotes Emerson's unscientific and grotesque expression of "over-soul." Dr. Babbitt also says: "Without the material body the soul would flow back into the great ocean of spirit, and its individuality would be lost."

Prior to this strange statement he has spoken of "the great central ocean of spirit."

In discussing the subject of spirit man and his genesis, these expressions strike my mind as most extravagant, extraordinary, assumptive and absurd. They seem to be only eclipsed by the fables of theosophic terminology.

"The over-soul." What is it? Who knows anything about it? What is it made of? Where does it belong? What does it do? Has Dr. B., or anybody, tried it on, like an overcoat, to see how it fits? If there be an over-soul, why not an under-soul? or middle-soul, or even a geophyte-zoo-soul?—a family by itself, like Melchizedek, with neither beginning of days nor end of life.

## "CENTRAL OCEAN OF SPIRIT."

Why, this over-soul may be a fit companion of Dr. B.'s "great central ocean of spirit." But where is the center? High, low, or between? Mrs. Anna Benson became a Theosophist because "she wanted to find the essence of things." Maybe this over-soul is the essence of things she was seeking. Who can tell? Or, indeed, may it not be possible that this over-soul and "the great central ocean of spirit" are to be found in the middle of one of Madame Blavatsky's "seven eternities" the "Secret Doctrine" talks about?

The idea that the spirit, or soul-ego, can—through any adversity—lose its individuality, is in all reason an impossibility. On this point Michael Faraday casts a deciding vote. He says: "Why it is so I know not; but those here who have existed for ages all testify that no spirit ever has been able to secure annihilation, nor is it a possibility."

Taking nature and her ways as our guide, we must avoid everything conjectural and superstitious. We find nature, through her laws, or the persistence of force, has evolved the human form, and with it, also, the co-existent and co-ordinate spirit or soul-ego. This occult man, we are obliged to conclude, began when the corporeal man proper began. And as a rule, they keep pace one with the other. As one grew so did the other. When one suffered an eclipse, the other was hurtfully overshadowed. Therefore how can it be but that the spirit man should be the essential counterpart of the physical man?

SPIRITUAL FORCES COLLATERAL WITH  
MATERIAL FORCES.

Professor M. Faraday, from his studies of the later and higher life, says: "Spiritual construction is contemporaneous with physical formation when it is manifested during earthly life. \* \* \* There is no spirit form without organic formation, because the form, if it exists, must be the natural sequence of the life formed through that life's own processes. All thinkers should dismiss the idea that there can be any other than natural processes in all forms of being in which the elements are factors; and they should realize that spiritual forces are collateral with material forces."

This sound statement rules out the agency of "infinite thought" in the question of genesis of spirit.

## SPIRIT REFINES MATTER.

Another important fact needs to be observed, which is this, that life refines the matter it deals with. That the crude matter that enters into an organism is refined and purified by force of such vitalization. The Greek, Melito, from Spirit-life, says, "the human conscience is refined matter."

From Spirit-life, the ancient philosopher, Thucydides, makes this statement: "There are millions of spirits that are chained, yes, in prison, in their own auras, and they will never be able to contribute to the refinement and purification of matter till they are liberated." This is a statement that needs explanation. But I know not where to find it.

Some fifteen years ago a young rope-walker gave a public exhibition of his

skill in the city of Stockton, Cal. The rope broke and he fell to the ground—a distance of nearly thirty feet. He was brought to our office, but died in a few minutes. From our office window we saw every motion of the fatal tragedy.

A few months ago my brother, Dr. A. T. Hudson, had a sitting with a somewhat crude medium. The first visitor who came was the above-mentioned rope-walker, who tried to identify himself by describing the manner of his exit. Brother was slow to recognize him; when the spirit said: "Do, for God's sake, recognize me, for it will so help me along."

There was a man at the seance who saw the accident and helped carry the victim to the office. He spoke and said: "Yes, Doctor, you must remember that occasion." The case was then made plain and the poor spirit recognized and made happy and welcome. "It helped him along."

Here is the point: That is, the question of questions—What is the philosophy of that personal recognition? It is earth intercourse. Telluric contiguity. It is a spirit feast upon earth pabulum. Study another case:

Mary Bates was a common, uncultured woman. She went to Spirit-life in that state in which thousands pass over. She soon felt the lack of spirit culture, and returns with this complaint: \* \* \*

"I went away in 1869, I was 65. It was a good while ago; you'd think I ought to know more than I do, wouldn't you? I can't help it. Somehow I cannot grow. I ain't a rosebush nor a thornbush. I guess I am more of a thornbush than rosebush. But I can't grow. I was talking with some friends and they told me I'd come here perhaps I'd grow. I don't see how you are going to make me do it."

"It will help you to grow spiritually, coming here."—Banner of Light.

Here we notice a belated spirit. She is advised to visit a circle on this earth; this dirt-covered world where spirit food abounds, to feed celestial beings that are starving in the spirit realms. Thus we see earth forces generate spirit nutriment. Mary Bates is directed back to our old terrestrial ball, covered with "divine mud," to use M. Michelet's phrase. Here she finds elements for spirit growth. "They help her along."

## TESTIMONY OF SPIRITS.

We notice reports of spirits after they dwell for long years on the other side, and at length only find a way of escape from dull monotony, and release from a long superstitious standstill, by coming to earth and in contact with an earthly medium.

Asa Packer remarks from a standpoint on the other side: "I have looked at individuals after they had been controlled by the instrument, and they seemed to be so elevated and lifted up out of a condition that held them in bondage, that it made me more desirous than ever to try what I could do through another physical organization."

Benson concludes his message thus: "After 2,000 years or more in Spirit-life I find there is no redeemer, no religion, nothing. \* \* \* I thank you for this hearing. I am deeply indebted to you because, to-night, I sever all that binds me to earth."

Pope Celestine III. says: "I am tired of the monotony of Catholicism. I want something broader and more liberal, and when I return to my spirit home I will search for the heavens of philosophy and science. I feel deeply indebted to you for this opportunity to free myself."

Rev. Freeborn Garretson says: "In Spirit-life there are no creeds, no religion. To-night effects my final release from all the doctrines of Christianity. Christianity means a hell of monotony to its believers. No Jesus for me. It is a delusion and a snare. He is a myth that can never be realized."

Mohamed Akbar declares: "I came here to free myself from the infernal coils of superstition; and from to-night henceforth I shall make it my duty to sow the seeds of infidelity in the minds of all believers in religious foolishness."

Mary, Duchess of Burgundy, reports: "This night, sir, to me is a glorious one, for I have escaped from a spiritual slavery that has been awful for 322 years. She, my guide (Achshah Sprague), tells me I shall be free from the influence of this accursed symbol, the cross."

These instances portray some of the advantages of a visit to earth and in contiguity with earth's mediums, to receive cosmic subsistence which augments spirit growth.

"These principles applied to the origin of the spirit body, and the origin of the physical body, place both upon the same foundation."—Spirit Faraday.

Therefore these proofs give us warrant to say as we have said before (indeed, golden words or thoughts of value bear repetition), and we say:

## THE MATRIX OF MATTER IS THE NATIVITY OF SPIRIT.

It is possible some readers may halt and stumble over this axiomatic figure expressive of the logic of the subject in hand.

Matrix is at once a womb and mould, a primal agent to bend, conform and build a thing from elements to a maturing shape. As spirit is refined matter, the matrix is a refined die or mould. The initial growth being at this early time and place, the moulding and shaping the plastic object goes on at the same mundane precinct. Building, maturing and shaping the spirit and physical individual are concordant movements.

Thus the spirit of man, the Soul-ego and the corporeal man unfold contemporaneously, and co-ordinate with each other. Their relationship during cosmic life is an intimate association of vital and progressive companionship; and they dwell in one organism.

## MORE SPIRIT TESTIMONY.

We hope not to tire the reader with an excess of proof. But the following case reported in Faraday's "Jesus Christ a Fiction," is the most unique and singular instance of the power of mundane truth over spirit and gross error, that spiritual literature has to bestow.

Spirit Bishop Ambrose, of Spain, was compelled to come forth and confess his evil ways against his will. And he was most radically benefited thereby. He begins by roughly saying:

"Who are you that with impious hands dares to profane the sacred records of the Holy Church?"

"Yes, I had something to do with what you call tampering with the sacred records. Why did I do it? Because it was time that the power was taken from the hands of priests and placed in those of the chosen of God. What if I do not know where to find it?"

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skill in the city of Stockton, Cal. The rope broke and he fell to the ground—a distance of nearly thirty feet. He was brought to our office, but died in a few minutes. From our office window we saw every motion of the fatal tragedy.

A few months ago my brother, Dr. A. T. Hudson, had a sitting with a somewhat crude medium. The first visitor who came was the above-mentioned rope-walker, who tried to identify himself by describing the manner of his exit. Brother was slow to recognize him; when the spirit said: "Do, for God's sake, recognize me, for it will so help me along."

There was a man at the seance who saw the accident and helped carry the victim to the office. He spoke and said: "Yes, Doctor, you must remember that occasion." The case was then made plain and the poor spirit recognized and made happy and welcome. "It helped him along."

Here is the point: That is, the question of questions—What is the philosophy of that personal recognition? It is earth intercourse. Telluric contiguity. It is a spirit feast upon earth pabulum. Study another case:

Mary Bates was a common, uncultured woman. She went to Spirit-life in that state in which thousands pass over. She soon felt the lack of spirit culture, and returns with this complaint: \* \* \*

"I went away in 1869, I was 65. It was a good while ago; you'd think I ought to know more than I do, wouldn't you? I can't help it. Somehow I cannot grow. I ain't a rosebush nor a thornbush. I guess I am more of a thornbush than rosebush. But I can't grow. I was talking with some friends and they told me I'd come here perhaps I'd grow. I don't see how you are going to make me do it."

"It will help you to grow spiritually, coming here."—Banner of Light.

Here we notice a belated spirit. She is advised to visit a circle on this earth; this dirt-covered world where spirit food abounds, to feed celestial beings that are starving in the spirit realms. Thus we see earth forces generate spirit nutriment. Mary Bates is directed back to our old terrestrial ball, covered with "divine mud," to use M. Michelet's phrase. Here she finds elements for spirit growth. "They help her along."

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## A PHILOSOPHICAL ILLUSTRATION.

The philosophy of this sudden spirit-ethical growth is analogous to what chemists call catalysis, or the change of presence. It is explained or illustrated by another fact occurring between mundane energies and occult powers.

If the mental platinum, black in powder, be placed on a paper filter in a glass funnel, and alcohol be poured over it and allowed to slowly percolate through, that alcohol, in its passage through the platinum powder, turned into active acid or vinegar. The chemical action between the alcohol and surrounding atmospheric air, constitutes the said change of presence.

Atoms of oxygen from air are transferred to the alcohol, which is thereby converted into vinegar.

The singular fact is that the platinum has undergone no change; it has lost nothing and gained nothing.

## SOUL-CHEMISTRY.

So, likewise, we have soul chemistry. The seance-room is the laboratory, the medium or body takes the place of the mental platinum. Result, a changed element of soul, body and raiment of the pupil. Also the medium, like the platinum, has undergone no change; he has lost nothing and gained nothing.

But Ambrose and Mary Bates by spirit of truth catalysis are speedily clothed in bright vesture and garments of truth and wisdom.

The Spirit-world afforded them nothing but a visit to earth; earth then fed them from its abounding storehouse.

## A CASE, OR A PSYCHIC FACT.

The literature of medicine and surgery furnishes an analogous case in some features.

In a recent Maine paper is reported the accident to a young man aged 15 years, in the little village of Lubec, Me. He went to the pasture lot to catch a frisky colt. As he (Clem Wallace) was about to put the halter on, the colt quickly turned and kicked him on the head, making a severe wound. The scalp injury was cared for, and it soon healed.

Not long thereafter it became apparent that Wallace was somewhat dejected. In this state of mental defect he lived till he was fifty years old.

Recently the physicians and surgeons of the vicinity concluded there was a depressed bone on the brain of Clem Wallace. A surgical operation was performed, and the fragment of bone lifted from the brain, when his mind was restored to soundness. The first words the man uttered were, "Did the colt get away?"

## ARRESTED THOUGHT.

Here was thought arrested. The last thought Wallace had prior to the injury was broken in upon and arrested in its expression. It was stopped in its proper motion.

The accident came and the victim of it evidently carried that arrested thought with him for forty years; in like manner did the shop Amrose carry about with him his unconfessed errors, and superstitions over in Spirit-life well on to fifty centuries.

This surgical fact—of which there are many—leads us to conclude that Wallace's spirit-ego for over forty years had been with the body, but standing still—like the arrested thought—while the body had undergone many changes.

Wallace carried that arrested thought with him as he carried his intellect about with him; also the ego stayed with him—the ego was there because it could be nowhere else. That was its native habitat and its home. As the intellect, memory, soul-ego, and spirit were all in one and the same domicile, here sits one embodied ego, one individuality, one being or ego proper.

Now it seems to me Ambrose in Spirit-life, before he met the medium, was in the same situation as poor Wallace was before the surgical operation. Both stood still so far as progression is concerned, or as far as spirit progression with Ambrose, or mental progression with Wallace.

Wallace waked up and began to grow when the depressed bone was raised and the oppressed brain set free. Amrose waked up and began to grow when he confessed to the scribe through the medium, when his—Ambrose's—entire mental gear was aroused, set free to light and liberty; free from the shackles of ignorance and superstition. Wallace waked up and began to grow when he was freed from the shackles of ignorance, Ambrose by superstition and ignorance.

Then we ask whence the nutrient pab-

ulum that brightened and elevated Amrose? Clearly it was through the medium of truth, confession, and the opulent magazines of earth's abounding storehouse. "Spirit-world added next to nothing!" As we are assured by M. Faraday that "not one embryonic human life goes from the planet, that does not eventually secure from the planetary conditions the sustenance which it should have obtained by earthly development."

So we repeat: The matrix of matter, is the nativity of spirit; and that beings, soul spirit and body, did and do originate on this telluric globe. A. S. HUDSON, M. D., Stockton, Cal.

## Union of Mediums in Denver.

Nearly all the speakers, mediums and spiritual associations in Denver have agreed to suspend meetings each Sunday afternoon and meet in a Union Conference.

Such a meeting was held Sunday, October 27th, at Odd Fellows Hall. There was a large attendance and the interest was replete with harmony and zeal. The exigency was an effort of the newspapers to compel each spiritual meeting to pay for notices in the "Sunday Services" column. But it was arranged to allow all to go in who did not exact a door fee. And that is reasonable enough. We should have free Sunday meetings.

At the conference, last Sunday excellent addresses were made by Mr. B. M. Cason, Mr. G. W. Kates, Mr. Marshall, Dr. Lucy Barnicot, Mrs. E. A. Wells-Bedell, Mr. Murray, Dr. Grabendike, Mrs. Edith Nickless-Musk and others.

The following resolutions were adopted by the conference:

"Whereas, The cause of Spiritualism does not receive the popular support it deserves and that is necessary to make it useful;

"Whereas, The Spiritualists and mediums do not fraternize sufficiently to guarantee harmony and protection; therefore, be it

"Resolved, That we agree to organize a Union Conference of all mediums, speakers and Spiritualists of Denver, to meet monthly, or as frequently as necessary, to confer upon the best means to promulgate the facts and philosophy of Spiritualism, and to protect the public from imposition by unworthy workers; and worthy mediums and workers from public persecution and defamation.

"Resolved, That we affirm the proofs demonstrable of immortality and spirit communion, and that the same unfold the spiritual nature of every earnest communicant."

"Resolved, That in Spiritualism we find the philosophy of life, which, if understood and lived, would banish depravity on earth, and be the means for eternal salvation."

"Resolved, That we believe in inspiration and revelation, and that the Bible is full of the record of spirit communion."

"Resolved, That we are in sympathy with all moral reforms, and hope for such peace in the world as shall develop a human brotherhood and sisterhood, commanded by the new commandment of the Master: 'Ye shall love one another.'"

"Resolved, That we deplore impositions by any person so depraved as to fraudulently impersonate the spirits, and that we shall seek to expose any and all so basely guilty."

"Resolved, That we personally pledge assistance to defend any medium wrongfully assailed, or unjustly persecuted."

It was agreed to meet each Sunday afternoon, and that the collections be devoted to a defense and propaganda fund. The associations and mediums agreed to suspend their personal and afternoon meetings, but the conference will not interfere with those held morning and night.

The following temporary officers were selected: B. M. Cason, chairman; G. W. Kates, secretary; William Musk, treasurer.

We hope to have a good report to make each week. Fraternally,

G. W. Kates, Secretary.

## Japanese Missionaries.

The religious world will be deeply interested in the series of letters on the missionary problem in Japan that Colonel Cockerill sends us, and which are printed on another page this morning.

Colonel Cockerill, a true journalist, does not send the Herald his own opinions on the question, but through a series of important interviews gives the readers of the Herald the opportunity to judge for themselves the question at issue.

The Japanese, it is almost unnecessary to say, strongly object to foreign missionaries being sent to them. They believe that they are fully able to take and utilize what is good in Christianity, just as they have done in naval and military science, and that for good, earnest work they can do all that is necessary themselves.

They evidently do not want foreign missionary officers, and the question that must be settled is one that will have to be decided within a short time by the home societies. Colonel Cockerill gives both sides of the question.—N. Y. Herald.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sillian Hair Renewer.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's homes. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Cagge. A royal volume, of more than common intrinsic value. The subject is treated with mastery and ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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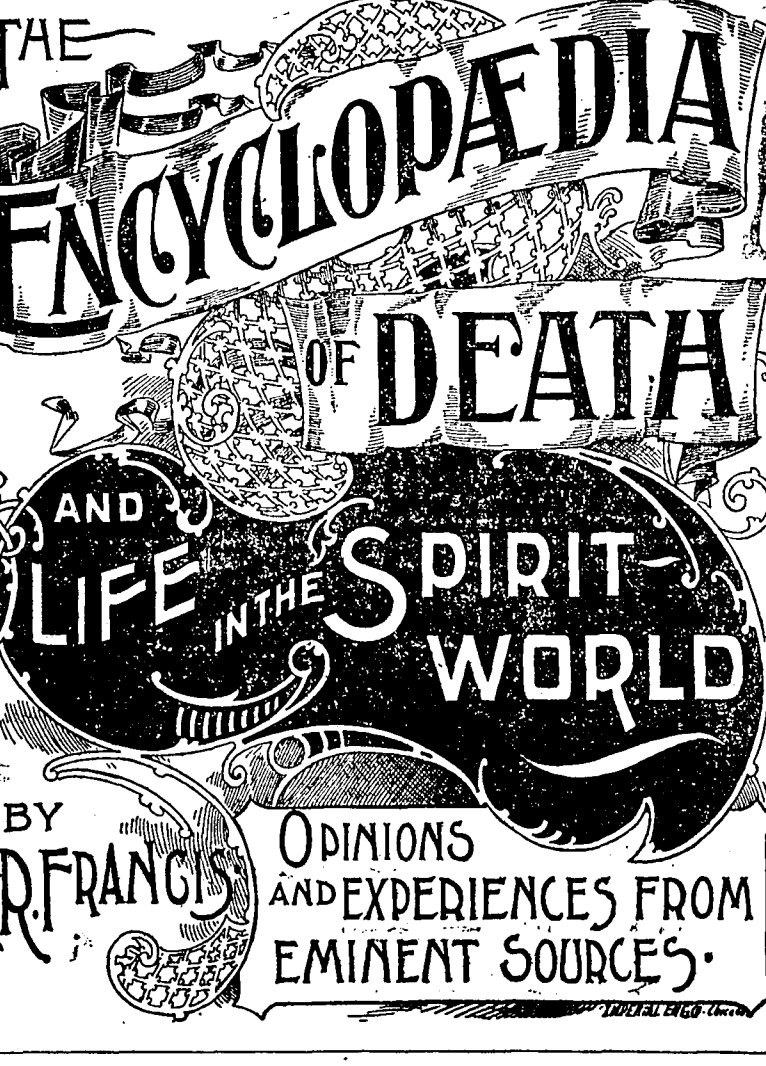
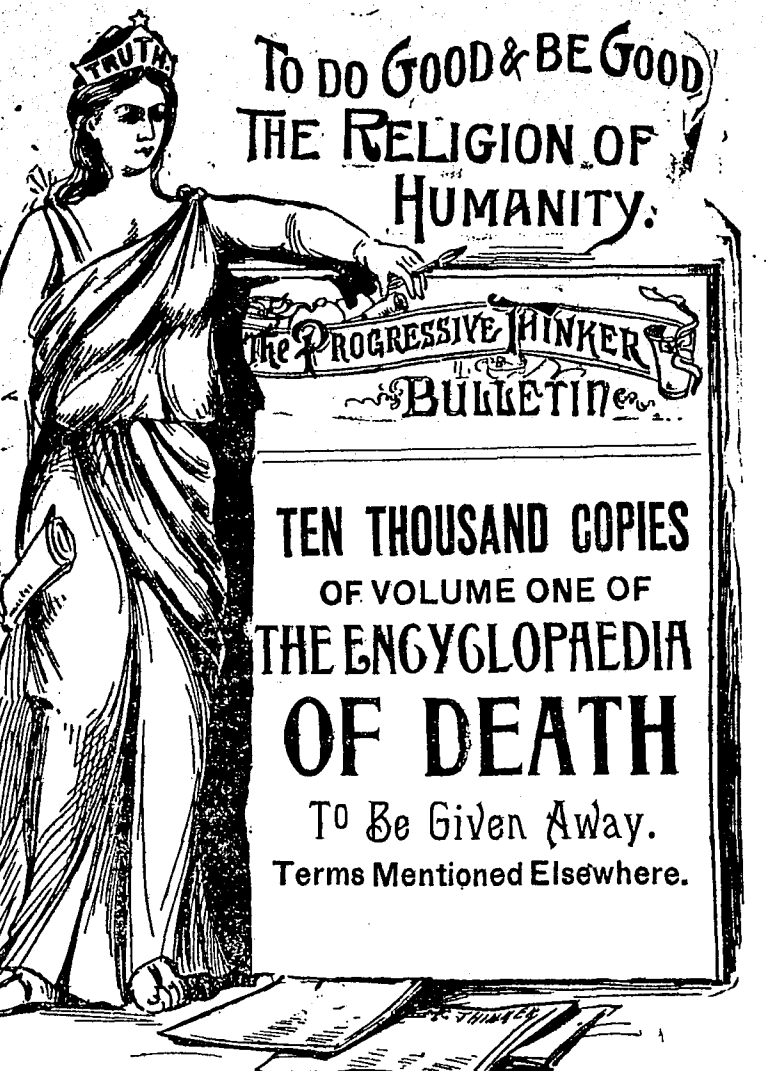
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"The Spirit World." By Florence Murray. "There is No Death," "The Race Dead," "





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mr. Theresa Allen writes from Atlanta, Ga.: "I am still in this portion of the great spiritual vineyard and expect to remain until December first. My efforts here have met with a flattering response from the general public, and I have also had the pleasure of meeting quite a number of our people from different parts of the country—having come to Atlanta to attend the great and glorious Inter-State Cotton Exposition. They also attend our lectures, etc., during their stay. While I am highly gratified with the results thus far obtained, yet, unless I can leave a strong and harmonious organization here, of individuals who will have been brought into a deeper spiritual organic unity with one another through my efforts, I shall feel that I did not accomplish for the cause all that I anticipated. A city of one hundred thousand inhabitants ought to be well represented in the national growth of spiritual thought and action. I still hope, with the proper co-operation of the local representatives of our spiritual cause, to accomplish all that was hoped for in the outset of my two months' engagement with the society here. I should be pleased to hear from societies elsewhere who desire my services as inspirational speaker and platform test medium. Address me at 472 West Hunter street, Atlanta, Ga."

Della B. Platt writes from Battle Creek, Mich.: "Dr. M. F. Hammond, a fine inspirational speaker, has created quite an interest here, and been a help to our little society. He also gave many fine tests. He is just the element to attract the young people, and helped us in all our entertainments. He went from here to South Haven, Mich. We had with us last Sunday Mrs. Emily King, of Butler, Mich., a fine inspirational lecturer, and she will speak for us next Sunday. Although not one of the oldest lecturers in the field, she gave good satisfaction."

S. N. Aspinwall writes from Minneapolis, Minn.: "I have just returned from St. James, Minn., where I was called to preach the funeral sermon of Judge S. C. Clark, of that city. The judge was an old Spiritualist and prominent citizen of that city and county, and was well known throughout the State as a good citizen and an honest, upright man, always ready to do good. He built the first house erected there, and gave liberally to the churches of all denominations. His funeral was attended by a large concourse of people. After had concluded the spiritual services, the body was turned over to the Masonic fraternity (of which he was a prominent and honored member) to be buried according to their beautiful and impressive service. The judge and his worthy companion celebrated their golden wedding three years ago, which event is remembered by many friends who participated in the festivities. A wife, one son and three daughters remain to mourn the loss of the physical body, but they know and realize that the spirit has progressed, and now occupies a position which is capable of doing much more good to humanity than when in the physical body."

S. B. J. Concord, Mass., writes: "A lady friend and I have been holding sittings for the past year, for the benefit of our nation—to protect us from foreigners who are flooding our country and plotting to take away our liberty. Our sittings are of one-half hour's duration. Our band is composed of presidents that have passed to the Spirit-world. Will our spiritualistic friends throughout the country join us to protect our country?"

Mr. and Mrs. G. F. Perkins have accepted a call at Milwaukee, Wis., for an indefinite time. All communications will be received at general delivery, Milwaukee.

An observer writes: "The Spiritualists of Detroit, Mich., have been highly interested by Mrs. Jennie Rosenberg, of Grand Ledge, Mich. Through her mediumship, grand speaking and good instruction were freely given. We feel that an earnest worker like she could accomplish much good at this place."

The secretary writes from Akron, O.: "We had with us on Sunday evening, October 27, Miss Maggie Gaule, of Baltimore. The hall was crowded, and many turned away. Her wonderful tests have done much to educate the people of Akron to a fact that Spiritualism is a reality and that our loved ones from the other side can and do come and give us words of comfort. Several members of our leading orchestra donated their services, which made the evening one of real enjoyment as well as benefit. On Thursday evening, October 31, Miss

Gaule gave a public seance in one of our largest halls which was filled. Her tests were of the best and all fully recognized. Miss Gaule also attended our social on Friday evening, before leaving on the following morning for Columbus to fill a month's engagement with the society there. We hope for her return in the near future."

Moses Hull has an engagement this month at Columbus, Ohio. Before going there he spent a few days very agreeably among his many friends in Chicago. He is a great favorite among the people.

A. E. Tisdale's open dates are as follows: The last two Sundays in February, the month of March, and last two Sundays in April. Societies wishing his services may address him at 547 Bank street, New London, Conn.

Geo. A. Chase will answer calls to demonstrate hypnotism. He can be addressed at 2843 Polk street, N. E., Minneapolis, Minn.

S. W. Narrengang, of Aberdeen, S. D., writes: "I had the pleasure of attending a test seance of our mutual friend E. Corden White, who is with us here for the month. He gave seventeen tests and fifteen were recognized. He made no mistakes, and had a fine audience. This is a big thing when you come to consider that a few years ago you could not find fifty Spiritualists in the county. The society is in good shape, financially as well as morally, and is growing. The church has commenced a series of revival meetings, and the Christian pastor has commenced a tirade from the pulpit, so things will get warmed up in goodly shape before spring. While, personally, I very much regret the hostility existing between the church and the Spiritualist Society, still I am convinced that right will prevail, and truth will surely be triumphant in the end, whatever it is. If Spiritualism is wrong, it cannot last; but if right, the powers of hell or heaven cannot kill it."

Charles Wesley Peters writes from Edgewood, Iowa: "We have had crowded houses here, and have succeeded in organizing—the society is called 'The First Spiritualist Church of Edgewood, Iowa.'"

J. O. H. Smith, of this city, writes: "I had a sitting with Dr. Hasenclever, the trumpet medium. It was worth a dozen I had with others. He gives trumpet and test circles at his home every Saturday night."

Mrs. Squires, of this city, writes: "I have opened a meeting in my house for the benefit of Christians and church members, as well as Spiritualists. Many say they won't go to the halls, for the speakers are so abusive of church people. They can come to my place, and their feeling will not be hurt. I have a test and mediums' meeting Wednesday afternoon, at 2 o'clock. All are welcome, at 3008 Indiana avenue."

Madame Parcells-Dunn is located at Jackson, Mich., No. 311 E. Main street, and will be pleased to hear from societies wishing an inspirational speaker and test medium at reasonable expense.

Robert Ward, of Denver, Colo., gives an account of the Mediums' Love Feast, at Odd Fellows' Hall, 1543 Champa street, which has just been organized with B. M. Cason, president; G. W. Kates, secretary; E. Musk, treasurer. The organization is meeting with great success so far. Quite a large audience has assembled each Sunday afternoon, with a goodly number of mediums on the platform to entertain and instruct the audience with their individual gifts, both the philosophy and the phenomena.

Mrs. E. R. Nickless-Musk made an invocation which was very pathetic and impressive. G. W. Kates followed with a ten minutes' speech. He was followed by Mrs. Marshall, J. W. Murray, Judge Sopris, Mr. Grabendick, Mrs. G. W. Kates, Mr. and Mrs. Kates hold their own meetings in this hall every Sunday evening at 8 p. m., giving lectures and tests. On Sunday evening, November 3, in Plummer's Hall, Charles Block, corner Fifteenth and Curtis streets, Mrs. E. R. Nickless-Musk, who has just returned from California to Denver, gave a fine lecture on subjects taken from the audience. The subjects were handled in a scientific and logical manner. Mrs. Musk is a fine psychometrist and occultist in Denver for the winter by request of a great number of her personal friends, and give lectures and tests every Sunday evening at Plummer's Hall. She has become a great favorite with the people of Denver. We are glad to have her back again for we appreciate good lectures. Mrs. Musk holds parlor test meetings every Wednesday at 8 p. m., and Fridays at 2:30 p. m., (admission 25 cents), at her residence, 1429 Champa street. She will be glad to entertain and instruct her friends at any time. Mrs. Musk is a very affable and pleasant lady to talk to.

Frank T. Ripley, lecturer and platform test medium, is engaged for Allegheny, Pa., for November he will be at Baltimore, Md., for December, for the Spiritual Temple Society. He can be engaged for January and February, and where to lecture and give tests. Address, 23 Race street, Allegheny, Pa.

Louisa B. Reed, of Hutchinson, Kan., writes: "I went to Sterling last week to hear Mrs. Maybe's reply to the Presbyterian minister of that place, who, in a lecture two weeks previous, took the position that the Spiritual philosophy is a humbug and all mediums frauds. The Odd Fellows' Hall was crowded, and, as the gifted speaker remarked, the intelligence of Sterling was represented. Mainly under influence of her controls, Mrs. Maybe spoke for an hour and a half, and her speech was not only satisfactory, but a grand success. I wish all honest seekers for truth in America might have heard it. The advancement of the citizens of Sterling proves the town to have been appropriately named, as their sterling worth is away above par, taking any place I know of in the State as a standard. Ordinarily it is those classed by society as the mediocrities who dare divest themselves of the fetters placed on them by their forefathers and openly renounce orthodoxy. In Sterling it is the elite, the professional, the very best citizens of the town, who call themselves Spiritualists or investigators. Private circles and seance meetings are held regularly all over town, which is all that need be told of the progress of Spiritualism in this place."

Mrs. S. C. Scovell has returned to her old address, No. 282 West Madison street, this city, where she can be consulted with from 9 in the morning until 9 at night. Anyone desiring an hour before 9 o'clock in the morning must make an engagement with her.

Dr. J. O. Phillips, the psychometrist and magnetic healer, is now located permanently in his pleasant cottage at

the Clinton camp-ground, Clinton, Iowa. Will C. Hodge, after a successful engagement at Ashland, Wis., has gone to Milwaukee, Wis. He can be addressed there for engagements, at 710 Prairie street.

Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., will deliver a series of four lectures at Jacob's Hall, Arlington Hotel Block, Findlay, Ohio, November 6th, 8th, 10th and 12th, at 8 o'clock p. m. Subjects will be taken from the audience, confined, however, to that which pertains to the philosophy and phenomena of Spiritualism.

Mrs. Isa Wilson-Kayner has an engagement at Indianapolis, Ind., during December. Weekday evenings she will lecture where desired within one hundred miles of that city. During this month address her at 8736 Wood street, Chicago, Ill. During December address her in care of B. F. Schmid, Central Chair Company, Indianapolis, Ind.

Corresponding secretary writes from South Haven, Mich.: "Sunday, November 3d, was an enjoyable day for the Spiritualists of South Haven. The morning meeting consisted of singing, a poem by A. S. Dyckman, an interesting written lecture by Mrs. Levi Wood, on Bible Spiritualism, followed by remarks from W. H. Day, an Episcopal minister who recently joined the society, and Mrs. E. C. Woodruff. Then came a picnic dinner and a social time. At 2 p. m. we once more had the privilege of listening to Mr. M. F. Hammond. Subjects were taken from the audience, and answered in a satisfactory manner. At 7:30 Mr. Hammond also lectured, and was given the subject: 'Spiritualism, Its Plan and Purpose,' which was handled in a masterly and entertaining manner. Then followed descriptions by Mr. H. Levi Wood, Mr. Hammond goes from here to Kalamazoo. The next day being the annual election, the following officers were elected: President, Mrs. S. H. Briggs; vice-president, E. C. Lund; recording secretary, Mrs. N. M. Spaulding; corresponding secretary, Miss Alpha Vance; treasurer, Miss Ada Vance; trustees, S. G. Sheffer, W. H. Davis and Levi Wood. The society is in a flourishing condition, several new members having recently been added and an auxiliary formed, called the Helping Hand Society."

Dr. Mary A. Gebauer, from Cincinnati, Ohio, lecturer, platform test medium and psychometrist, is open for engagements. Terms reasonable. Address her at 276 Washington boulevard, first fl., Chicago, Ill.

Mrs. Leo F. Prior, lecturer and platform test medium, will answer calls for the months of December (1895) and January and February (1896), in Colorado, Nebraska and Kansas. Address her at 104 East Second South street, Salt Lake City, Utah.

C. S. Richardson, of Toledo, O., writes: "At a well-attended meeting of the First Society of Spiritualists of the city of Toledo, Ohio, held at Lotus Hall on the evening of November 2d, Mrs. Dr. Weyant was unanimously chosen as pastor of the society for the year 1895-6. Mrs. Weyant has, for more than two years past, been untiring in her efforts to build up the society in this city, and it is with great pleasure that the members of the society are able to place her in charge of the flock at this time. The best wishes of all go with the Doctor in this branch of the work."

J. M. Temple, who has been doing successful work in Springfield, Ill., will fill an engagement at Minneapolis, Minn., at an early day.

Hon. L. V. Moulton, after some most excellent work in the east, has returned to his home at Grand Rapids, Mich., and will answer calls to lecture within the vicinity of that place. In consequence of his extensive legal practice, Mr. Moulton does not deem it advisable to attempt any engagements at a distance, except, perhaps, in going and coming to and from the board meetings at Washington, which occurs on the first Tuesdays of January, April, and July. In October, 1895, he is engaged at Washington, D. C. again.

Mrs. H. L. Bigelow writes from San Jose, Cal.: "We are most pleased with the lectures of C. Fannie Allyn, Boston. She was engaged by the First Spiritualist Union, of this place, for the months of October and November. She speaks from subjects handed in from the audience, also gives improvised poems. She is a host in herself, and is a most excellent exponent of the philosophy. She is a life worker, as is manifested by her presence in the children's lyceum, suggesting, instructing and helping in various ways. The children bring flowers as love-tokens. I hope many other societies in California will be favored with her presence, as she is bound to bring many into a clearer understanding of the life here and hereafter."

E. W. Sprague, trance speaker, and platform test medium, is serving the Spiritualists of Ft. Wayne, Ind., for the month of November. He will serve the First Christian Society of Spiritualists, Cincinnati, Ohio, the month of December, and can be engaged for week evenings, during the month, to hold services in near by towns. He is open for engagements for January, and the following months. Address for November, Ft. Wayne, Ind.; for December, Cincinnati, O.; for general address, Permanent address, 965 Grove street, Merdville, Pa., care of Maria Sprague.

Dr. A. B. Spinnery writes from Reed City, Mich.: "Last Saturday and Sunday it was my privilege to speak for the society of Spiritualists at Mecosta, Mich., which I did four times. They have just completed a nice hall or church 30x70, with a platform which is 12x22. The building is as good if not better than any church in the town. Saturday evening, Sunday morning, afternoon and evening, I had the hall well filled, and the interest was good. Never did I see people more anxious to hear the truth of the new gospel. We are glad to learn that the Doctor is now open for engagements to lecture anywhere within reasonable distance of his sanitarium. He is most excellent, a man of sterling qualities, and will do great good. Address him as above."

One who writes from Kalamazoo, Mich., says: "J. T. Greenwood, the medium, has been having seven weeks of severe sickness, but now is much better, and expects to give seances in the near future. His out-of-door seances this summer have been a success. He is very anxious to meet all 'fraud-hunters,' and prove to them there are true, as well as powerful materializing mediums, and if the frauds are driven out, they will come to the front."

## THE N. S. A.

## The Secretary Has Something Important to Say.

## Which He Expresses in Emphatic Language.

TO THE EDITOR:—October, 1895, will be long remembered by the liberty-loving and progressive people resident in Washington, D. C. A person who has never visited this city can have no idea of the influence put forth to make it appear to the world that this city, the capital of the nation, was the first, last and always, and that liberal religions can have no show nor gain a foothold here.

Those who have expressed an opinion that the N. S. A. headquarters should be located somewhere else would soon change their opinion if they were privileged to live here a short time. The spirit friends understood what they were about when they requested that the headquarters be located in sight of the capital buildings. The magnificent work already accomplished here (and I do not write this article to boast of our achievements) should speak every true Spiritualist in no uncertain way. The angelical people are working and will continue to work to control and awe the people and keep them in line if possible. To offset the influence of our convention and the convention of the Unitarians, held immediately after our convention adjourned, several prominent evangelists, (the modern kind, who live at three-dollar-a-day hotels and wear patent leathers, instead of sandals), were employed to present to the people a revised edition of those ancient chestnuts: The horrors of the death-bed of an unconverted heathen (?) and the tortures of the damned, magnified.

Not is this all. So fast were people awaking to the fact that they were allowing persons to do thinking for them, that they ought to do for themselves, that something more had to be done to keep the people within the fold, and call sinners to repentance via the strictly orthodox route. Therefore Brother Tal-

mage was invited over to this evangelical stronghold to defend the fortress of the creedsists and conduct a holy show, a la Talimage style with all the "fixins." He has arrived, the show is working well, and every Sunday night it requires several golly gollymen to handle the crowds and prevent them from crushing someone to death. While Talimage rubs his hands with glee (and so do we), it is a great thing to be called by God, where there are so many people who never think for themselves, who are willing to contribute a fat salary to me, to turn my barrel of sermons preached at Brooklyn, N. Y., over and let me behold the thinking I did for Brooklyn will do for Washington. Selah.

The Spiritualist expect him soon to reproduce some of his former attacks on Spiritualism and they are ready to face the attack.

Brother L. V. Moulton has created an immense amount of enthusiasm during the past month. His intense audiences have attended his lectures. Vigorous, scholarly and practical have been these discourses, and they have interested some of the most intelligent residents of this city. Newspaper editors and publishers especially have devoted much attention to these lectures, and since the convention the press all over the country have been very attentive to what was being done in Washington and Philadelphia. The news that Spiritualists were contributing liberally to defend honest mediums, and that they had already begun a active campaign for that purpose spread like wild fire, and consequently persons who never attended Spiritualist meetings came out to see what all this excitement meant.

Mrs. J. J. Whitney and Edgar W. Emerson supplemented Mr. Moulton's lectures with such positive spirit communications that the most skeptical had to acknowledge that they were astonished and dumbfounded.

Edgar W. Emerson was engaged for October and November, and at his request Mrs. Whitney was invited to assist. It is indeed pleasant to record that these two gifted mediums worked harmoniously together and the result was a spiritual feast which will not visit Washington in many years.

The average attendance at the evening meetings the past five Sundays has been over five hundred. Not careless curiosity seekers, but men and women of intelligence, among them Dr. Kent, the progressive pastor of the People's Church, who says: "It is evident to me that the Spiritualists of America have a message to give to the people which is for their best interests." The Washington Post, which during the entire year has spoken in no uncertain way through its editorial columns in regard to the constitutional rights of the people, has been studied and investigated by psychological scientists. It has been seriously and learnedly treated in magazines, reviews and newspapers. It is claimed that there are millions of persons who believe that communication between the living and the dead is a practical reality. Distinguished clergymen of various religious bodies have asserted this belief, and it is not in conflict with any tenet of the creed of any church. The statement is frequently made and generally believed that there are more believers in this theory in the churches than in the organizations which take the name of Spiritualists.

Public attention is drawn to this subject just now by the institution of a libel suit in Indiana which will bring Spiritualism into court. One W. R. Covert, of that State, is the defendant. The bill of particulars filed by the plaintiff charges that he "has for years, through eight nations and five languages, made the sweeping assertion that all persons claiming to be Spiritualistic mediums are either liars, knaves, fools, frauds, or ignorant men." The defendant has, for eight years, posted an offer of \$500 for a challenger to go into court and prove his allegations before a jury. Probably Mr. Covert might have continued his costly advertising scheme to the end of his days, or the last of his dollars, without colliding with a writ. It was a general

assault, and did not seem to call for individual action. But it is charged that he was so indolent on one occasion as to neglect to appear, and Mrs. D. Hilligoss, also a citizen of Indiana, was the person to whom he applied the charge of "liar, knave, fool, fraud or ignorant."

This lady distinctly disliked each and all of those designations, and immediately began an action for damages, setting her claim at \$10,000. A contemporary, editorially discussing this suit, expresses the opinion that if the possibility of establishing communication between the living and the dead can be demonstrated, then the defendant in the suit pending is clearly guilty of libel, and the plaintiff entitled to monetary damages; but if, on the other hand, such tests as may be submitted to convince judge and jury, then the case must fall to the ground.

Supposing this to be a correct statement of the issue, the case is not complicated, nor is the result doubtful. The jury will be obliged to decide by the weight of evidence. The plaintiff can produce any number of honest men and women who will swear that they have held communication with the spirits of persons who have passed from this life. This testimony will be positive and direct, and it cannot be refuted. Even if the jurors are disbelievers in spiritual manifestations, it will be their duty to credit the testimony of reputable witnesses as to what their own eyes have seen, their own ears heard. The defendant can call "a great cloud of witnesses" who will testify that they do not believe in spiritual manifestations, but their testimony cannot establish the impossibility of communication between the Spirit-world and living human beings. It is one thing to disbelieve a theory and quite another thing to disprove it. It is altogether likely that Mrs. Hilligoss will find scores of witnesses who will cheerfully testify that they know her to be a genuine medium. How can the defendant prove that they do not know what they swear to? Mr. Covert has permitted his zeal to get the better of his discretion.

The N. S. A. has much work to accomplish. The Philadelphia mediums must and shall be protected. The N. S. A. proposes to stand by them in the fight, and its officers believe that the people will stand by the N. S. A. Remember, the minute all the Spiritualists unite in a battle for constitutional rights the enemy will take to the woods.

The Congress of Freethinkers of the United States of America, recently held in New York City, passed resolutions demanding for our people rights everywhere; also Mrs. Caldwell. We aroused them to a high pitch of enthusiasm, and they are with us for the right. We also recently visited the well-known society presided over by Henry J. Newton, that staunch Spiritualist in New York, and after the usual appeal we secured \$38 by passing the hat for Philadelphia mediums. Judge Dalley's society, in Brooklyn, N. Y., has recently chartered with us, and the veteran association of that city, the Spiritual Conference, is making arrangements to come into the fold.

John Eggleston and Sister Ruggles and others are pushing the organization, and good results will follow. Dr. George Fuller secured \$15 in the little Cape Cod town of Duxbury on Sunday, and Massachusetts is thoroughly awake, as her people have always been when injustice of any kind threatened the people. The Helping Hand Society, auxiliary to Boston Spiritual Temple, has just forwarded me \$21 for Philadelphia mediums, the result of an entertainment recently held; this in addition to what that society subscribed at the convention as a society and by its individual members. So the good work goes on. Victory is already assured. Remember the N. S. A. was organized to protect honest mediums and protect American citizens, and to demand that creedsists shall mind their own business or take the consequences. All we ask is justice. We are not organized to form a new creed. The creeds of the past have read, "I believe," Spiritualists "know." Rally, then, to defend the right. Will you help us? Remember that through a medium you received the glad message which revealed to you immortality.

FRANCIS B. WOODBURY, Sec'y.

## Mrs. Cora L. V. Richmond and Her Work.

TO THE EDITOR:—As we are now fairly in the season's work it is perhaps due to our many friends, both distant and at home, that I report progress. Our new and beautiful home, Schiller Theatre, is proving all that could be desired. The audiences are increasing in numbers, whilst the quality is in itself a tribute to the talent to which they listen. The discourses of the guides of our pastor, Mrs. Cora L. V. Richmond have been of an exceptionally high order. The one of last Sunday was upon the Ancient and Modern Sphinx, reviewing the most ancient Egyptian worship of the Sphinx as symbolical of strength, wisdom and immortality. They come down to the spirit of modern worship, solving in the practical application the problem of life. It was a masterpiece of eloquence and logic, whilst its depth of thought taxed to the uttermost the thinking faculties of ordinary mortals. But not alone would we speak of the morning discourse; if these are grand words fall when I would tell of the Sunday evening Bible interpretations. These are increasing in interest and sublimity, throwing an electric light upon the esoteric meaning of the sacred page. The people who enjoy these are beyond the ordinary intellect and are growing in numbers all the time.

Society we are still on feet. Last Thursday evening we had a delightful entertainment and social. Unfortunately the evening being wet the numbers were not so large as the choice entertainment ought to have had. The musical programme was entirely under the management of Mrs. Myers, of Ravenswood. The performers, one and all, were artists of no mean order. Miss Olive Whiting, Mrs. Myers, Mr. and Mrs. Thos. Cone, Mrs. Spencer, Miss Abby Hayward and Mr. Bishop will not readily be forgotten by those who listened. After the programme and a poem by Ouida, refreshments were served and this most enjoyable evening came to a close.

CAROLINE CATLIN, Sec'y First Spiritualist Church.

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GOLDEN RULE TAUGHT, AND ITS STRICT AND DEVOUT OBSERVANCE IN NOBLE LIVES ANTECEDATES THE CHRISTIAN ERA, MANY CENTURIES SINCE BY NOBLE SOULS OF NO CHURCH—CHRISTIANITY; SOMETHING OF ITS ORIGIN—THE GOSPEL JESUS AFFIRMED TO BE A COMPOSITE IDEAL AND MYTHICAL CHARACTER.

BY J. T. COX, DAYTON, OHIO.

With Tennyson, we seek To hunt the tiger of oppression out From office; and to spread the divine faith.

Like calming oil on all the stormy creeds, And fill the hollows between wave and wave;

To nurse my children on the milk of truth, And alchemize old hates into the gold of love,

And make it current; and beat back the menacing poison of intolerant priests.

For modes of faith let graceless zealots fight; His can't be wrong whose life is in the right;

In faith and hope the world will disagree, But all mankind's concern is charity; All must be false that thwarts this one great end,

And all of God, that bless mankind or mend.

Our little systems have their day, They have their day and cease to be, They are but the broken lights of Thee, And Thou, O Infinite Being, art more than they.

—Tennyson.

A glorious morn is dawning, the night has passed away;

The world is in commotion, and truth asserts her sway.

The creeds of men are passing, like leaves before the storm;

While nature is rejoicing—all hail the rising morn.

A glorious day to those of earth, who see the crumbling forms

Of creeds and customs formed by men, In ages past and gone;

No pope's decree, or bishop's threat, can longer hold as slaves

The minds of men whose freedom reigns; or the stately banner waves!—Poe.

If there ever was a time when truth was endangered by free investigation and wide and deep research, that time has passed forever.

The doors and windows are all open, the barriers removed.

The past comes down to us, the present is close around us, and the whole world is standing in our light.

Truth and error must grapple now openly and fairly; we cannot shut out a knowledge of the impending conflict if we would.—Rev. Washington Gladden.

All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—II. Timothy 3:16, 17.

Every system of theology that shrinks from investigation "openly declares its own error."

The truth shall make you free. Seek and ye shall find it.—Jesus.

There are twenty-seven divine revelations that are all "inspired" of our Scriptures.

The man who places religion on a false basis is the greatest enemy of religion.

They do the greatest injury to religion who endeavor to establish it upon a false basis.—Sidney Smith.

To do good is my religion.—Paine.

He shall give you another comforter, that he may abide with you forever.

Even the spirit of truth, whom the world cannot receive.—Jesus.

In that he saith, a new covenant, he hath made the first old. Now, that which decayeth and waxeth old, is ready to vanish away.—Another Epistle to Hebrews.

So also does science say of the Gospel of Christ. While yet an infant it has risen in gorgeous splendor under the guillotine and battle-axe of oppression and superstition. It knows no creed but truth, it owns no son but nature.

There is but one religion, the religion of truth.—Paul Carus.

"There is no authority higher than truth," and "no religion is higher than truth."—Buddhist Maxims.

Though the term Christianity, like that of religion, has been differently construed by scholars and critics, we nevertheless hold that its cardinal doctrines in the abstract were preached and practiced in Oriental countries centuries before the time of Christ; and in reality were taught by reformers as soon as man progressed in intellectual capacity so far as to discriminate between virtue and vice. Hence it is our present purpose to show that the ethical and devotional precepts enjoined in the Jewish ritual and Christian Bible, as taught from Moses to John, is merely a sectarian revision of the moral and religious discipline of contemporary and antecedent Gentile nations, in which Jewish fanaticism predominates over Oriental liberalism.

By comparing the moral and devotional instruction of such philanthropists and benefactors of the race as Manu in India, Confucius in China, Gautama in Burma, Zoroaster in Persia, Thoth in Egypt, Numa in Rome, Cadmus, Socrates, Zeno and other sages in Greece, with the teaching of Jesus—who succeeded them in the field of reform—we

are furnished with incontrovertible testimony that the fundamental principles of Christianity are more of Gentile emanation than Jewish origin.

The sainted Father of the Church Augustin, when treating on Christianity and the origin of its name, says: "The thing itself, which is now called the Christian religion, really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh; from whence the true religion, which had previously existed, began to be called Christian; and this in our day is the Christian religion, not as having been wanting in former times, but having in latter times received its name."

ORIGIN OF CHRISTIANITY AND ITS IDENTITY WITH PAGANISM.

The manner in which past history shows Christianity to have been confounded with ancient Paganism, renders it clear to the unprejudiced investigator that the Palestinian type of the system has no claim to superiority over that of the circumambient nations; and differs only therefrom by being hampered with sectarian dogmatism, inspired by the old assumed Jewish prerogative, that none were acceptable to God but such as acquiesced in their special tenets of belief. The virtuous and benevolent teachings advocated by the religious reformers of India, Persia, Egypt and Greece, with some additional superficial articles of faith, were successfully palmed off on the world as a product of Judaism, accomplished solely through the labors of Jesus and his apostles. There is scarcely a moral precept or devotional idea taught in the New Testament that was not preached and practiced among Gentiles, ages before the book was written. To honest ecclesiastical historians disputing the fact that Amelius, Simplicius, Plotinus, Porphyry and numerous other exemplary pagans, during the early ages of Christianity, who have been stigmatized by modern writers as infidels, were devout and pious men, of religious sentiment too magnanimous to be cramped by Christian prejudices.

Origin, in his controversy with Celsus, does not deny the charge of the latter, that the Christian system, as taught by the followers of Jesus, contained nothing more of any moral or practical utility than what its professors held in common with the Gentiles; and defends his position more on sectarian ground, than on rational principles of argument. Neither could he successfully refute the testimony of Celsus, that the ignorant and credulous populace were as much imposed upon by the priests of Jesus as they were by those of Mithras, Cybele, Ecate, and other incarnated deities.

There have been sixteen "crucified saviors" or Gods.

According to Prof. Max Mueller, "He that knows but one religion, knows none. It may be added, 'and he that knows many, knows but one, in that he discovers in each like growth.'"

For nature's laws extend even to the realm of religious thought, and feeling, and tribes or nations in different parts of the earth may develop a form of religion quite similar, without a knowledge of the fact by either. A given cause will produce the same effect, wherever like conditions exist.

The Romans, at least in later times, placed the images of their emperors in their temples and worshipped them. The religious heroes of old were probably real leaders of the people, whose career formed the nucleus of a mass of stories having various origins. Thus the three or four Jesuses, the Judases (for there is evidence that stories of at least one Judas, a celebrated Jewish bandit or highwayman, have been incorporated into that of the Christian Jesus), and the demagogue Christus, in the reign of Claudius, having been fused together among a people notoriously uncritical, there has gathered around them a complete system of Rabbinical and Essenian morality, of astrological myths, of phallic symbolism, and of Platonic philosophy. And this crust has become so thick that, now it completely hides, except to unorthodox critical seekers, the original myth lying beneath.

This is what, as pointed out already, we should expect. The various stories coalesce into one myth, the various heroes become one God, while minor ones are converted into saints.—Agnosco, in Agnostic Journal, London.

"No man should be reverent at the expense of his reason."

Rev. Minot J. Savage says: "There are moral men in all religions and in no religion."

Rev. N. A. Staples says: "The great mass of the Christian precepts and principles had already been embodied in other writings."

The Christian church has assumed to regard morality as that which has not existed and cannot exist outside of Christendom. It ignores the fact that long before the Christian era the principle of morality was held in as high esteem as it ever has been during the past nineteen centuries. It is needless to mention the illustrious names of philanthropists, philosophers, poets, and others of ancient times, whose standard of morality was as high as that of any later day.

Call Homer, Lycurgus, Pythagoras, Socrates, Plato, Aristotle, Cicero, Seneca, immoral? What an insult to intelligence!

(In the Christian church) impudently prates of "Christian morality"—as though the adherents of other religions (or of no religion) were utterly devoid of moral ideas and unused to moral practices.

The same code of morals exists among the people of every religion, and of those who repudiate what goes by the name of religion, as that which exists among Christians; and as to practice, the Christian church can justly claim no advantage if, indeed, it cannot be shown that Christianity lags behind those who differ from it in that regard.

With reference to the code of morals of other religions, in substantiation of what I have asserted, I quote from orthodox Christian authority. Rev. E. F. Barry, D. D., of Lyme, Ct., in his "Unfettered Belief," makes the following statements in connection with the moral elements of common morality in the Indian

religion... The Avesta of the Persians has like testimonies to the common principles of humanity... The early Egyptian ethics strongly resembled the higher requirements of the Christian religion... Confucius taught the "golden rule," which is really the whole substance of Christian morals in short-hand.

There is nothing in the Bible which is not also forbidden or commanded in the Tripitaka... We find substantially the same moral ideas prevailing among the Greeks and Romans... In the Koran we find ourselves able to piece out a very large code of correct morals, one that follows very closely in the steps of Christianity itself.

A writer in the Arena, October, 1890, says: "If the Bible was a translation of a sacred book of India, China or Egypt, the whole Christian world would cry out against the publication of some of its passages."

THE ORIGIN OF CHRISTIANITY.—There was a time when Christianity did not exist. How did it come into existence. This question may never be answered correctly, but if it ever is so answered, the commonly received opinions respecting its origin will have to be abandoned. To pretend to say that there is any historical sequence to the events upon which this religion depends is to defy all of the results of the most careful investigations. It is now pretty generally conceded that there is no historical Christ, and it is doubted whether there was ever a historical Jesus, out of which such a Christ could be manufactured.

And yet we are confronted by a powerful ecclesiastical system, built upon certain records which, for centuries, have been taught and accepted as genuine and trustworthy.

How can we explain the fact of Christianity if we deny the genuineness of the events recorded in the New Testament? This is the question. Christianity grew from something. Was it from fact or fable? To say that it must have grown from facts does not necessarily follow. Facts do not grow in the world as it has not grown from facts. Every religion has not grown from facts. Most of them have grown from fables. Christians are ready to admit that every religion, except their own, had such an origin. We are prepared to say that Christianity had a common origin with all other world-religions and that it drew from a common mythological stock for its chief incidents and distinguishing characteristics.

There is nothing original in the gospel ideas of a man-god; of a miraculous birth; of a person having power to work wonders; of one's superiority over death. These ideas are all older than Christianity, and as Christianity rests entirely upon these ideas, it is not unfair to say that it borrowed them or stole them.

Furthermore, these ideas to-day are all regarded as the properties of mythology. We may then say that Christianity had its origin in the fables of the world, and not in any historical incidents.

Certain writers about two thousand years ago gave a new moral significance to the ancient religious ideas of Assyria and Greece; rehabilitated the old myths and re-wrote the old fables, and from the works of these men Christianity sprang.—L. K. Washburn.

Buckle says, in his "History of Civilization," Vol. I, page 129:

"That the system of morals propounded in the New Testament contains, no maxim not previously enunciated, and that some of the most beautiful passages in the 'apostolic writings' are quotations from so-called Pagan authors, are well-known to every scholar; indicating the intimate relation between the doctrines of Jesus and the moral sympathies of mankind in different ages."

To assert that Christianity communicated to man moral and spiritual truths previously unknown, argues on the part of the asserter, either gross ignorance or else willful fraud.

A man had better not know so much than to know so many things that ain't so.—Josh Billings.

The profound scholar, Moncreux D. Conway, M. A., in "Modern Thought," says: "The world has been for a long time engaged in writing lives of Jesus. But when we come to examine them, one startling fact confronts us: all of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one. By accepted tradition he was born in the reign of Augustus, the great history of the nation of which he was a subject. In the Augustan age he is said to have flourished; poets, orators, artists, and travelers abounded. Yet not one mentions even the name of Jesus Christ much less any incident of his life. Of Jesus we have not one notice, not the faintest, slightest sentence of word on which history can fix as certain evidence that he ever lived at all."

Until "higher criticisms" had demonstrated the late origin of the New Testament books, no authentic history of early Christianity was possible. To understand the factors in the movement which culminated in what was afterwards called Christianity, we shall have to quote the different schools of philosophy thought prominent in the Roman empire and the Orient before the first century of the Christian era.

Confucius (551 B. C.), when asked if the rule of human conduct could be expressed in a single word, said: "Is not reciprocity such a word? What you do not like when done to you, do not do to others." Five hundred years before Jesus, Buddha had preached the "Sermon on the Mount." Universal charity was the web and woof of his discourses. "Judge not that ye be not judged." "If thine enemy smite thee on one cheek turn to him the other." were his precepts. His peaceful philosophy, more suited to the Asiatic mind than to the more vigorous European, was widely spread by Buddhist missionaries. In Palestine the great Rabbi Hillel (50 B. C.) lectured on the "Golden Rule," and taught all the nobler sayings afterward attributed to Jesus.

The existence of Jesus of the Gospels, the events of his life, the dates of his death, are historically unknown. The history of an extraordinary man, Apollonius of Tyana (born 2 B. C.), whom the Emperor Vespasian condescended to use as a prophet and oracle, probably helped to form and suggest the legend of Jesus. It was said of Apollonius that he was descended from Delphi; that he raised the dead, cured the blind and lame, cast out devils, and finally ascended to heaven.—Henry McDougal.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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## SPIRITUALISM.

Its Mission Comprehensively Illustrated.

Extracts From a Lecture by Himpapora, a Hindoo Guide.

CARRIE FULLER WEATHERFORD, MEDICUM.

We often hear of the river of death which flows between this world and the souls home, and since the first faint light of the dawn of civilization, religion—the inward voice which teaches man to believe in a future existence, and science—the knowledge gained by observation of material things, have occupied the position of belligerents; and each one has been busily employed endeavoring to build a bridge across the stream of death.

The devotees of science declared that it must be built of the rocks of geology with the sands of time, made strong by the bones of extinct animals, and ornamented by the engraved laws of the universe, while religion shouts back that science knows nothing about matters pertaining to the welfare of the soul; cannot even describe its properties—and that the bridge must be built of the cemented truths of revelations, with pictures of the shining city, and bas-reliefs of angels, which shall entice all the weary travelers of earth to traverse this special route.

They do not realize that science has built the bridge upon the material side, and that religion, with the strength of faith has been building from the spiritual side, and that through the centuries they have been drawing the tops of their structures nearer and nearer, unconsciously working out the plans of the Master Workman, and each so blinded by the veil of ignorance that they cannot see that it only requires the key of the arch to be inserted to complete the structure.

Spiritualism is that key, and its mission not to overthrow the good in established religions, but to illumine the firm foundations of each with the light of knowledge and to tear down the rough scaffolding of orthodoxy and materialism which has remained so long around the superstructure of truth, that the bridge might be completed.

History shows that the progress of mankind is like the making of a steep ascent when the earth is covered with depths of sleet, when a rush to get forward is followed by a slipping backward, then another increase of intellectual vigor and again a slipping and sliding down the steep; but by every fresh attempt gaining inch by inch the summit. Mayhap one poor human who has been holding up the mirror of truth for the following of mankind may lose it or let it get covered over with the dust of worldliness; and this has occurred in the history of all religions, and the mass of humanity see its rays reflected but dimly, and back they go; but another steps forward, seizes it, and brightens and burnishes it, and again the light glows and glances through the turmoil of sin, until some of its rays enter every heart.

And the history of each individual is the epitome of the human race; innocent of the knowledge of either right or wrong at first, as in infancy in the individual, and barbarism in the race, the light of reason slowly dawns, intelligence is developed, and childhood begins for the man and semi-civilization for the race, with a childish grasping-out for truth and enlightenment.

Then follows the period of youth and that strong, lusty civilization seen to-day in civilized races, and with additional knowledge comes the lapsing and righting again of the moral equilibrium; longings for purity, longings for the flesh-pots of Egypt; high aspirations, wallowing in filth; glimpses of something better than they have known, and creeping to the haunts of vice. But the love of truth and holiness is beyond doubt too deeply ingrained in the hearts of the civilized man of to-day to be eradicated; he has seen in the holy lives of mother, sister and friends that there is something better than worldliness; that materialism—the belief that nature, and naught but the earth—does not explain the gravities of his own soul for righteousness, and that the narrow teachings of orthodoxy do not harmonize with the broad, outreaching laws of the universe, as revealed to him by his own normal faculties. So Spiritualism steps in with hands filled with the natural fruits of reason, garments decked with the snow-white flowers of moral purity, and with her brow scintillating with the gems of intellect, and points out the way to spirit-land—not the narrow path of orthodoxy with its temptations of natural longings, its beautiful branching by-ways, where the church teaches it is death to linger, where there are pitfalls for unwary feet, and Satan's syrens to turn you back; but a broad, beautiful road, carpeted by nature with cushions of soft, arching avenues of lovely trees, and with the songs of birds to cheer; and if you find yourself in darkness on this road, it will be because you have turned your back to nature's light, and cannot see outside of your own shadow.

To all who have weighed materialism and orthodoxy in the balance and found them wanting, I would ask: "Why not investigate?" There are some facts concerning humanity which it is well to remain in ignorance of, but neither force nor orthodoxy can point their finger to one of nature's laws, the knowledge of which has not benefited mankind to become cognizant of.

Why, it is half laziness which makes

people look to Christ's blood for redemption! It is so much easier to believe and be saved, than to work out our souls' salvation. So much easier to jump into heaven by one leap, than to creep towards it inch by inch along the broad road of progression.

Too much philosophy is not good for all of us. Some are so constituted that the meat of science is always acceptable, but we humbler mortals find that love, friendship, our homes and society fill the greater part of our lives, and that we think and feel more about them than of all the theories of science. So I say to you, friends, that what the world needs to-day is some motor power which shall be applicable to the home, and not offend the reason; some great force of love and progression which shall broaden our daily lives, and not dwarf the intellect.

Spiritualism is not yet at its best; the war-cry and the trumpets' din are in our ears; we are excited over the fray, recounting the spoils of battle, the vanquishment of the foe, or the sudden giving way of some trusted flank whose front was bold, but whose heart was faint; but, hark! the turmoil of battle grows fainter, and stealing through the air comes the sound of spirit voices, and what are those faint, sweet notes? The same song which was sung of old, over the babe in Bethlehem:

"Peace on earth, good will to men; Love the good—refrain from sin!"

Spiritualism explains a great many facts in metaphysics which have puzzled the brains of humanity. Did you ever stop to think that it is not one-half as hard for the average person to conquer the evil in his own nature as to keep out the impure moral atmosphere of those with whom he comes in contact? Inherent physical weakness does not as often destroy life as the deadly microbe from without, and we all need the prophylactic of truth and understanding, far more than the medicine of repentance.

It also explains that every human being has his own special moral atmosphere—just as this world and all the suns and planets of the universe are surrounded by miles and miles of gases, the effluvia, without doubt, of their own special composition; so it is with us, our good deeds and our evil, our pure thoughts and our impure, our aspiration to do right, and our determination to do wrong; they all radiate around us, a real undoubted atmosphere, tangible because we feel it, real because we sense it from others.

With a positive person these forces are radiated strongly, and we will absorb it and reflect it out again with the added force of such thoughts and feelings of our own as are in harmony with it, and I warn you now, if you are sensitive, to watch those influences more closely than for the advent of thieves and murderers, for it is of interest to your soul's welfare.

If you have pure thoughts and high aspirations in the society of your friend or lover, if this influence calls out all that is best in you, seek it often and fill your soul with it; but if discontent, wicked thoughts or vile deeds are the outcome of your associations, flee from him as from peril to your life.

The study of psychic law also explains the difference between love—the affinity and blending of two souls, and passion—the subduing of one personality by another; and the day will come when Spiritualism has performed its mission, when women will be able to hear the hiss of the serpent in the tempter's voice, and I warn you that it is the sensitive, to watch those influences more closely than for the advent of thieves and murderers, for it is of interest to your soul's welfare.

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analyzing their own moral atmosphere, that nothing mischievous, nothing which is not staid, practical, and progressive, shall form the spirit guard which is not only to aid but to protect sensitive, daintily-balanced organizations from the tipping and quivering of the scales by the weight of other and perhaps harmful influences.

I have seen the time when I absolutely disliked Spiritualism; of what use, thought I, was spirit return, when we could not absolutely trust the results of mediumship? And sitting in my chair one day with these thoughts in my mind, the answer came: "Like attracts like. If you would have truth, be true yourself! For know ye that pure waters cannot flow through unclean channels! Be wise as serpents and harmless as doves! Exert your will! Throw out the evil, and by the strength of the high aspirations of purity, bring in the good!" A mental and moral attitude of negativism to everything frivolous, and a constant longing for the highest and the best, is necessary to a medium who would place himself on the highest plane possible. Envy and malice, and all uncharitableness will bring about your spirits who have not yet outgrown similar traits of earth-life; discontent and a rebellious mind will draw towards you, without chance of failure, the spirits of ignorance and darkness.

A determined will is also just as necessary when developing as a medium, as is the resolution to gain any other desired object; and when a new influence—whether in the guise of an earthly friend or in the invisible spirit—comes, if it does not bring with it that feeling of peace, of faith and content that all is well, shut the doors of communication against it and drive it away.

Perhaps this may fail at first, for long harboring of motives which are not unselfish, often makes the bringing of advanced intelligences the work of months, but if consistent in this course, there will come such a living wall of truth that souls will expand, and minds glow with the reflection of the moral light

shall navigate the air as we now do the water, peep at our neighbors on the planets, control the germ of life, and receive messages from the dear ones on the other side as accustomedly as from friends on this.

Said a fellow church-member to me, not long ago: "What do you want more? You know we believe in the communion of saints, and realize most distinctly that the Bible is not to be taken literally; that there is no such thing as eternal damnation."

My friend, we do not alone have communion with saints, but communion and communication with both saints and sinners, and do you not see where that last admission leads you? Where are you going to draw the line? Which is literal truth, and which mere figures of speech?

So strong is the tendency toward progress, and so blind the church to the end, that it requires the quick ear of a Talmage to detect the discord in the tune of orthodoxy, except when pitched to the key-note of literal truth.

If the Bible is translated correctly and to be rendered literally, it says hell, and means hell, but if it is not translated correctly, then is it the word of God? Would God allow the beautiful minarets and spires of his monumental guide, which has been placed on the topmost pinnacle of the mountain of truth, to be blown down by the hurricanes of evil, the lovely statues in its niches to be torn out by ignorant hands, and rude ones of wood substituted? Its grand carvings and bas-reliefs to be mutilated and destroyed by the wantonness of ignorance? Were it what mortals claim for it, the directly revealed word of God, would it not be impervious to the attacks of time and humanity?

Is it not the height of folly to suppose for one brief instant, that a perfect being would allow his directions for the guidance of the race, and upon whose strict following depended the eternal welfare of millions of souls, to be so poorly translated from the original tongue, that for centuries humanity

and nature, it is not good to oppose at the same time all they believe because it is their belief; and it is not wise to say that all churches and their ministers and members are frauds and humbugs, when we can look at the lives of so many earnest Christians and find no blot or blemish.

It is not sensible to say that the peace which comes to the seeker in prayer is religious exaltation, but rather explain as Spiritualism does explain, that the man now called Christ was the pure, undefiled man they believe, the son of God without doubt, as we all are, but a favored son because he had retained his spirituality and was aided by angel bands to give humanity—which was not then capable of loving right for right's sake—an ideal of meekness, of truth, of lowliness and of love, which it could follow with all the zest of hero-worship which is so strong in undeveloped races; that churches and their ministers should be sowers of the seed of righteousness, but are not, as they believe, the recipients of the whole and the last of the revelations of the truth to man; and that prayer and the communion table were the means suggested by Christ whereby the windows of souls might be opened by the power of faith to the spirits of light!

Glance at the idea: A congregation of people assembled (unfortunately, only one in ten are in earnest, but they will wake up when Spiritualism lets light in on these matters); a mass of people gathered together to cry out to some power which their spiritual natures tell them really exists, for peace, for comfort in adversity and for help in tribulation; and do you tell me, Spiritualists—you who know so much concerning aspirations and will power—that ministering spirits will not hear that appeal; that they will not leave their spheres and come to earth to pour into every soul which faith has opened, the balm of peace, giving them glimpses of the happiness which comes to the heart which harbors faith, hope and charity, and a realizing sense of the littleness and

## BIBLE IN THE SCHOOLS.

The Pious Ones Would So Have It.

It Is Proposed to Have Prepared Scriptural Selections Read.

A book too foul to read entire. Should not in part our youth inspire.

A petition has been prepared and circulated by the Woman's Educational Union of Chicago, for the restoration of the Bible to the public schools, with the success of catching sixty thousand signatures. The petition meets with opposition in the board of education.

Our public schools should be strictly non-sectarian, by all means, and should be burdened with nothing that will occupy one moment of the pupil's or teacher's time or attention from those important studies of business life. It is well to have some moral, as well as educational standard in the selection of our teachers, but that standard of morals does not necessarily depend upon the standing in Sunday-school or church; neither should the child of an agnostic, or freethinker, or Spiritualist be compelled to pause from his studies to listen to passages from the text-books of old orthodoxy. Such questions are outside the province of the schools, and belong rather to the family and the church.

Here are views, pro and con, as culled from the dailies, which tend to show that with all their petitions the matter will receive vigorous and reasonable opposition in the board, besides the counter-petition that in all probability will be on hand:

SCHOOL BOARD OPPOSED.

D.R. Cameron, president of the board, says that there had been former agitations of a similar character, and he hardly knew what the present combination might effect. It would depend very much on how the matter was brought before the board, but he thought that the present time was very inopportune. There was an entire absence of sectarian friction on the board and religion cut no figure in the conduct of the business. "In his opinion children should receive their religious influences from their homes and churches and Sunday-schools, and he thought it would be very difficult to make the suggested changes."

Thomas Brennan, a member of the board for the last eighteen years, expressed himself as strongly opposed to the plan. "The place for the Bible is in the homes and churches," he said, "not in the public schools. The schools were built by the taxpayers of all denominations, some believing in one bible, some in another, and others in no bible at all."

Regarding the proposed selection of passages, while he had the highest respect for the gentlemen composing the committee, he would take his theology from none of them, but only from what he considered authoritative sources. The children were now being taught to be honest, good and virtuous, and this was the real teaching of the Bible. Speaking in the interest of the schools he said: "Why bring up a question which will make so much trouble? The schools are getting along quite well at present."

Another member of the board, Benjamin J. Rosenthal, was thoroughly and equally opposed to the introduction of the Bible. "The public schools," he said, "are for instruction alone, and even now there is not sufficient time for study. The churches should look after moral education. Children who do not attend church or Sunday-schools will be likely to derive but little benefit from any religious teaching in the schools."

Thomas J. Morgan objected to the reopening of a question which had been settled once for all. The schools, he contended, should be secular, their purpose being to teach the child how to think, while the church might teach him what to think. The mind should be kept free from all religious teaching, so that the child could meet this question intelligently, and not be forced to accept the opinions of older persons seeming to speak with more authority.

"Of all the school fads," he said, "the theological fad is the most dangerous."

M. M. MANGASARIAN,

of the Society of Ethical Culture, says: "I believe in religion and ethical instruction in the public schools. We cannot expect children to develop into strong and honest men in business, home and public offices if we exclude from their training the elements of spiritual culture. Let all the unethical and questionable parts of the Bible be left out, but let the pure and beautiful precepts and examples in the Old and New Testaments be given as daily food to our children."

REV. JENKIN LLOYD JONES

says that in whatever way the Bible was used in the public schools it would become a theological text-book. He would welcome the adoption of any compilation which would include selected ethical passages from the scriptures of all religions; that would prove the hospitality of the authors of the inclusion. Ethics would gain from such inclusion, but sectarianism would lose. He would suggest that the teachers avail themselves of ethical helps from any source, but that they should not be permitted to use any book exclusively; otherwise they will trench upon some conscience. The scriptures of a Mohammedan or an agnostic were as sacred under the laws

of the United States as a Christian's, and should be held so.

LABOR CONGRESS PROTESTS.

Bible reading in the public schools was the subject of a short but animated controversy at the meeting of the Chicago Labor Congress recently. Delegate F. G. Hopps, secretary of the congress, introduced a resolution protesting against the recently suggested innovation on the ground the schools should be devoted to the teaching of economic principles and things of practical life, leaving the matters of religion to the choice of the individual. He urged instead of "select passages from the Bible" the school-board should cause "choice selections from writers on trade unionism" to be read to the pupils.

Delegate Berlyn at once moved the resolution be tabled, as he thought it out of place before the congress. Berlyn's motion was defeated and the resolution discussed. Berlyn led off by saying, though he had sympathy with the purpose of the resolution, it was not the business of the congress to pass it. If it had anything to say to the board of education it should be by way of protest against any false economy by which the little now taught in the schools should be in any degree curtailed.

Delegate J. W. Weston upheld the Bible as the best book ever written from the workingman's point of view. He cited several passages in proof of his contention, and said he had come around to that opinion after having been for twenty years a freethinker. Another delegate said it was in the Bible he had read the laborer is worthy of his hire, and there could be no objection to such passages being read in the schools.

Secretary F. G. Hopps replied it was not passages such as laboring men might select that would be chosen by the school board committee. "I am not denouncing the Bible," he said, "nor objecting to its being read in proper time and place. But our religious friends have fifty-two days in the year for that purpose, and they have no right to take any more time out of the little that is given to the necessary lay instruction of the children." The resolution was adopted with little opposition.

FROM ONE OF THE PROJECTORS.

Mrs. C. F. Kimball, one of the prime movers in the petition, at a meeting of the Union, read a paper on the subject of reading the Bible in the public schools, giving a history of the work done by the union since its organization in 1890. Mrs. Kimball quoted letters of endorsement from Cardinal Sallati, Archbishop Janssen, of New Orleans, Bishop Heslin, of Natchez, Miss., the Rt. Rev. J. J. Keane, rector of the Catholic university at Washington; Bishop John J. H. Hennessy, of Wichita, Kas., and Dr. Paul Coene and Dr. Kohler for the Jewish congregations of New York.

MAYOR SWIFT INDORSES.

Mayor Swift has promised his hearty personal support, but that will doubtless have little effect on the good judgment of the honorable board of education. DR. T. WILKINS.

F. Corden White at Aberdeen, S. D.

Aberdeen, S. D., is a town of about 3,000 inhabitants, and has fourteen churches of different orthodox denominations; but a very strong opposing element against Spiritualism, aggressive in the extreme; but with all that element to work against, the cause is gaining. A certain minister of the Christian church has felt called upon to preach to his followers, warning them of the immorality and ignorance of Spiritualists, telling them to avoid them and never attend the meetings now in progress; but like a boomerang, his effort has only injured himself, for it aroused a curiosity among his members to know more of the cause he said only emanated from the devil and evil influences, and many of them are attending our meetings and coming to me for private sitting. Judging from what they say, his Satanic Majesty brings to them many surprises and much that is not evil.

I hold test meetings three times a week, which are quite well attended, and much interest manifested. W. H. Bach gives a lecture every Sunday evening, and his able and interesting discourses are listened to by many and set them thinking for themselves.

I am the first phenomenal medium who has ever worked here under engagement. My tests are creating much discussion in all the public places and I hope it will bring forth good results.

The press speak very kindly of our meetings and their criticisms are very fair. Much of the success of our cause here is due to the untiring efforts of our good brother, E. Bach, and a few more noble workers who have joined him and stood by him so nobly through many discouraging times.

The society gives a social every two weeks which is very enjoyable and is well patronized. A chorus of six voices and an organ furnish good music for the meetings and I feel that the cause is gaining ground rapidly in this place and many souls will rejoice in the knowledge that our beautiful religion is a truth which cannot be crushed to earth to remain, but will arise in all her brightness to bring joyful tidings of the continued existence of our loved ones who have only gone before.

My engagement closes here on Wednesday, November 27th, and I leave here Thursday evening for Milwaukee, Wis., where I open Sunday, December 1st, for the month. F. CORDEN WHITE.

What king so strong can tie the gall up in a slanderous tongue?—Shakespeare.

## TEN THOUSAND COPIES OF VOLUME I. OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD TO BE GIVEN AWAY ON CONDITIONS MENTIONED ELSEWHERE.

and intelligence surrounding.

As I have intended to intimate, the mission of Spiritualism is to explain these apparent inconsistencies of the human soul, and also to point out that progress by this road must be onward and upward, with the light of reason to guide and the wings of righteousness to aid!

Every part of knowledge has been extended excepting psychics, and this is almost an unknown ground because the absolute knowledge of physical matters brings with it a condition of utter antagonism to all that orthodoxy is willing to believe of the properties of the soul; and yet psychics is as exact a science, as wonderful in its manifestations and as easily demonstrated and understood, as anything in so-called physical nature.

Cold has been proven by science to be but the absence of heat, darkness the absence of light, and Spiritualism affirms that vice and ignorance are naught but the absence of intelligence; the force is there, but waiting in silence and inaction for the vibration of the rays of truth to make it an active power!

Some have their lamp of purity brightly burning, and seemingly deliberately extinguish them from love of darkness; while others whose lights shine brilliantly are smothered, and expire with the charred wicks of illiteracy and from carelessness in feeding the reservoir of knowledge—for the soul must have the crust of worldliness removed, have openings for the ascent of the higher spiritual nature, and constantly have material for the nourishment of the mind.

"But," says one, "God deals in mysteries; he never intended we should understand these things." My friends, you are mistaken; gradually, slowly, leaf by leaf, the flower of truth has been unfolding in the centuries past, each perfect petal showing unfolded, by beauty, and now we accurately describe its shape, almost count the remaining leaves which are yet to open, and we guess at and long for a glimpse of that wonderful, glorious calyx, with its dew-drops of love and stamens of righteousness, which, in its proper time for development, shall deliver humanity with its beauty and fragrance.

Glance back five hundred years! The most humble thing in nature was a mystery; while now with his A B C's the child plays with steam toys and learns its principles, and of the laws of gravitation, and long before leaving the high school amuses himself with electrical experiments which certainly would have brought death at the stake not many years ago; for wither that! Now, try and look ahead five hundred years! Can your mind reach out into the unknown, and survey the route which our race shall take, and locate the milestones in the journey?

Before many of these are passed we

should live in the shadow of fear, rather than in the sunshine of his love?

"Spiritualism looks silly," says one; "of what good are table-tippings and raps, or of having the past, which you know, told to you, be it never so correctly?" To arouse mankind's curiosity to excite his intelligence to discover the cause which produces the effects, and to demonstrate the possibilities and the coming strength of the human mind.

Psychometry occupies the same relation in regard to the events of this life as does the signal service in regard to the weather! Certain lines of thought and habits of life throw human beings into a rut which can be calculated way ahead on the road; some slight obstacle, even a handful of straw, may throw the wheel out for a time, just as encountering a stream of air of different temperature often turns the storm from its accustomed track.

Science cannot boast! It also has made its progress by slow degrees, with many misconceptions of the truth and many misunderstandings of nature's meanings. It cannot truthfully say to orthodoxy, "I know all, and thou nothing." My knowledge is absolute, while yours is magnificently relative.

Many branches of science are founded upon revelation! Medicine is not yet a science! Its foundation was revealed to savage tribes and it was practiced by the most ignorant followers, who compounded all sorts of nauseating and abominable doses, and insisted upon the most absurd treatment of the sick, instead of watching and following nature's methods. But at last its knowledge has extended and is becoming more nearly absolute! So with religion—it was founded upon revelation, and man in the absurd pride of his intellect has administered more unnatural doses in the name of orthodox doctrines and God's will than can easily be comprehended at the present time! But the doors are now open and religion is to be no less the absolute, undeniable science of the soul, than geology the science of the earth's formation. And it will as far transcend it in importance, as does the importance of the spiritual over the material formations—both ever changing in form, but retaining through all processes their original constituents. The one means thought, feeling, love, all there is of us worth existing for; the other, the unessential elements: the one the way, the other the means; the one the workman, the other the material; the one the evanescent thought, the other its base setting of ink and paper.

And now a plea: Radical Spiritualism is all right and proper, but it is not well for us to overlook the fact, as did the sections in the last war, that our opponents have much which is good, much which is pure; that many in the ranks are earnest soldiers for the truth as they see it, that in opposing this hoary-headed secession from the laws of reason

translency of their own griefs; or that these spirit visitants do not moderate and mitigate beyond doubt the winds of adversity, and especially so (Bless the knowledge which Spiritualism gives us!) when we understand this, ask for it—aid them by our sympathy and reward them by our gratitude.

Then let us not drive from our homes, circles and meetings this most potent harmonizer and power for bringing us spiritual succor, but rather cry out from our hearts: "Angel visitants, draw near into our hearts: Nature's God, help us; angel friends, aid us to understand the laws of the universe; Parent Soul, forget not thy blind children, groping in darkness, but send spirits of light to guide us out of the quicksands of ignorance to the firm foundation of actual knowledge and truth."

All brave men love; for he only is brave who has affections to fight for, whether in the daily battle of life or in physical contests.—Hawthorne.

The earliest and oldest and longest has still the mastery of us.—George Eliot.

Avarice is a weed that will grow only in a barren soil.—Hughes.

In our judgment of human transactions the law of optics is reversed: we see the most indistinctly the objects which are close around us.—Whately.

Sorrow has not been given to us for sorrow's sake, but as a lesson which we are to learn somewhat, which once learned it ceases to be sorrow.—Carlyle.

To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.—Anon.

Believe nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it.—Penn.

Friends should not be chosen to flatter. The quality we prize is that rectitude which will shrink from no truth. Intimacies which increase vanities destroy friendship.—Channing.

Unless we are accustomed to them from early youth, splendid chambers and elegant furniture had best be left to people who neither have, nor can have any thoughts.—Goethe.

Poetry has been to me its own exceeding great reward; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

The proverbial wisdom of the populace at gates, on roads and in markets instructs him who studies man more fully than a thousand rules ostentatiously arranged.—Lavater.



## WHAT IS SPIRIT?

The Question Analyzed by  
Henry Scharffetter.

ANALYSIS OF THE HUMAN ORGANISM—  
THE LAW OF EVOLUTION—CONCEPT—  
THE REAL INDIVIDUAL.

To arrive at a satisfactory answer to this seemingly intricate question, we must necessarily begin our investigations with an analysis of the human organism. Material science does not answer our query, because it confines its research to the physical body of man, and fails to realize the fact that man is dual in his nature.

It would prove a futile attempt to trace man's dual argument in an article of this kind, because the field we would have to traverse is vast, and covers the entire range of accumulated knowledge of ancient and modern times.

May it suffice to state here that it has been demonstrated that man has risen to his present state of physical development in obedience to the law of evolution (and not by an act of special creation), and that the human spirit or soul has likewise evolved from the crude conditions of elementary forces to its present pinnacle through the evolutionary processes of countless ages.

This hypothesis may seem to be in conflict with the opinions of many thinking minds on both sides of life, but it is the only rational and demonstrable theory that establishes the immortality of man upon a solid basis of scientific facts, and gives us a natural and logical explanation of the spirit organism, which originates simultaneously with the physical organism.

Man becomes individualized at the time of conception, when the elementary forces of the parents come into a state of equipoise, and produce, by a vitellic process, the living germ that partakes of the mental and physical characteristics of the parents, and thus becomes dual in nature.

Once individualized, the embryo receives its sustenance from its mother, its mental organism, though, as it is termed, as it is in the womb, it is at the time of conception, molds itself more or less during gestation, according to the mental attitude of its maternal parent, harmony producing beneficial results, while disturbance of any kind invariably reacts upon the unborn child, thus exemplifying the great and inexorable law of heredity.

The human spirit or soul (synonymous to our understanding) is the real individual, while the physical organism is simply its outward expression, becoming consolidated in obedience to the magnetic forces of the planet, as manifest in the law of crystallization.

The spirit organism is imperceptible to ordinary vision, on account of its higher, vibratory action; it permeates the physical body with its vital forces, making a spirit, simply, and the material body as an instrument in his relationship with the material world. Hence the so-called material senses are merely the outward expressions or channels of the spirit, who thus receives all the sensations and experiences pertaining to the material world.

Humanity in its present state of development does not realize its true nature, except in rare instances. Its spirit senses or faculties are not sufficiently refined and cultured, in this material age, to respond to the higher, vibratory rate of spiritual realities; hence the world at large does not and cannot realize anything beyond the so-called material senses.

At the time of so-called death or transition, the two organisms separate, the material body passing through the chemical processes of dissolution, enters into other combinations of matter, while the spirit, the real man, keeps its individuality as an organized entity of elementary forces, and follows the law of attraction in its new environments. Its condition in spirit life is determined by the degree of its refinement; the coarse and material elements (earth-bound spirits) will be attracted to the dense atmosphere close to the earth, while the finer and sublimated elements (progressive spirits) ascend to a purer and more ethereal atmosphere of the invisible Spirit-world that surrounds the planet and wheels harmoniously with it in space.

The arising spirit does not take on a new body or receive new senses, but simply severs its connection with the material organism. The same senses which once partook of sensations and experiences in the material world through material channels, now convey corresponding sensations and experiences to the spirit in its new environments.

According to the refinement and development of the spirit in either state of life, will the senses receive and register whatever appeals to their recognition.

It has recently been argued that advanced spirits, those who have accumulated matchless treasures of knowledge during untold ages in Spirit-life, cannot bend down to humanity by means of mediumship, because they have (as it is claimed) different senses, and use a different language; hence, they find it impossible to impart to humanity the precious knowledge they have acquired. The originator of this theory dwells evidently upon a plane of thought that is given to speculations, and not to analytical research.

Lofty and advanced souls in Spirit-life are only too anxious to reveal to man the accumulated knowledge of the higher spheres; but humanity in general, and mediums in particular, are yet so little developed spiritually that the advanced minds of the wisdom spheres find it utterly impossible to portray the realities and beauties of the upper spheres to the dull and unapprehensive senses of the press becomes less sensual, and then more selfish; when his spiritual nature will have the ascendancy, then, and only then, will the soul of man be come attuned to the realities of the spheres of love and wisdom. Man cannot conceive of, much less apprehend, the knowledge that has been accumulated in the higher spheres of the Spirit-world, until his spiritual nature becomes sufficiently developed to vibrate in unison with those true and noble souls in Spirit-life who are ever laboring to lift humanity from the dark shadows of a material life to the bright and sunny side of spiritual progression.

The language of the soul is universal, and one who is attuned to the higher spheres of the spirit, can see the same in this present age, catch the basis of the spheres, and become illuminated with the beautiful light of love

and wisdom, that shines with eternal brightness upon immortal shores.  
HENRY SCHARFFETTER,  
Baltimore, Md.

LINCOLN AND SPIRITUALISM.  
Mr. S. M. Baldwin Recalls Some Incidents at the White House.

BEN WADE WAS A SPIRITUALIST—SO WERE MANY OTHER PROMINENT MEN IN WASHINGTON.

As it has been proved that Judge Holt and others prominent in war times believed in apostolic or divine religion, that must universally prevail before the world can welcome the long-prayed-for millennial era, and as this rather new situation is questioned by many, a few more particulars seem to be demanded. If you will pardon the personalities required for some further testimony, we will therefore state that soon after the war we were for many years engaged in the book business in this city. We have sold Hon. Ben Wade, Chairman of the Committee on the Conduct of the War, a number of spiritual books. He always came regularly for the weekly spiritual papers. He related to me the details of many spiritual demonstrations occurring in his family similar to those that were known in the parsonage of Rev. Samuel Wesley at Epworth, as quoted in volume 28 of the "Columbian Encyclopedia," recorded by Dr. Adam Clarke, F. R. S., in his "Memoirs of the Wesley Family."

Mr. Wade did not attend the spiritual meetings, as did Henry Wilson; Chairman of the Senate Military Committee, as well as other members of both Houses of Congress. We were well acquainted with "Belle Lowrie," from whom, Mr. Lincoln says, in a recent communication between two states when bound together, he "had in the White House many times during the stormy rebellion to seek advice how to proceed, from the higher-realized men; emancipation was born in heaven," etc. We also knew Mrs. Lowrie, a most excellent medium, whom Mrs. Lincoln often visited. We saw her a very intimate acquaintance with Mr. Cranston Lowrie, the father of Belle, who held a very responsible position in the Post Office Department for forty years. He related many items of interest about Mr. Lincoln when investigating the science and philosophy of the last great religion the world has been so long needing. We both being Presbyterian ministers' sons and children of many prayers, and hearing often from our fathers in Spirit-life, we often spoke of the misery in families, States and nations caused by the departure of the church from the old apostolic standard of "we believe in the communion of saints," in its spiritus as well as letter.

Mr. Lowrie often invited members of both Houses of Congress to witness the wonderful phenomena of his daughter's seances, and also many of the distinguished people residing at Washington. Miss Belle's mediumship was certainly the most remarkable of any we have ever witnessed. Mr. Lincoln was careful not to hinder the progress of the war by revealing to young people the modern method of obtaining wisdom from those out of the body, which was not as popular then as now. He knew that generally we are not devoted until after forty to accept the aid of those who have passed onward to the Spirit-world, and are anxious that we should make the most of life by the help of our dearly-bought experience, so that it would result finally in making one brotherhood for all humanity.

The secretary of Mr. Lincoln would probably not have said some years ago that there were no spiritual seances in the White House so much incontrovertible evidence to the contrary since that time. Had the people generally known of this, Mr. Lincoln's enemies would have probably made a point against him by quoting the Bible, where it says in Exodus, xxii, 18: "Thou shalt not suffer a witch to live,"—which might have changed the results of the war.

We know of only two persons living who were often with Mr. Lincoln at the seances—Mrs. Amanda M. Best, of this city (Washington), residing at No. 11 K Street northwest, and an old resident of Philadelphia, Col. S. P. Kase, 1601 North Fifteenth street.

We were one of the few that followed the body of the President to the White House after his death, at 7:20 a. m., in the house opposite the theater, a few of us having been admitted inside the mansion. We observed that Senator Foot, of Vermont, was the first caller, and Mrs. Cranston Lowrie was the second one that came to condole with Mrs. Lincoln in her sore bereavement.

S. M. BALDWIN,  
Washington, D. C.

A CURIOUS DREAM.  
In Which the Location of Money Was Pointed Out.

TO THE EDITOR:—I will relate a dream to you which happened in the summer of 1826, in a German city. I was then sixteen years old, and an apprentice working in a cabinet shop. One night in a dream I saw under a bridge near by a large cobblestone, and under it some copper money. When I awoke I felt sure that the money was there. I put on my clothes, ran to the bridge and there saw the very stone. I turned it up and there was the money. I took it and ran back to the shop. The men had just begun to work. I told them my dream, and showed them the money. All the men made fun of my dream, except one; he believed my story. All seemed to think I got the money in some dishonorable way. At 7 o'clock my father came in the shop, saying:

"My son, I hear you had a dream and found money."

"Yes, Pa, I did."

"Now, my son, come and show me the place where you found it."

My father and I, and several others went there. I showed them the stone and place where I found the money, but as good luck would have it, I found eight pieces more, which in my hurry I had left at the place, which was good testimony in my favor. My father kissed me. Tears ran down his cheeks. He said: "My son, I now believe that you are honest," and all present agreed with him.

Officers examined me, but none could explain. No one ever claimed the money. It was the belief that a beggar or thief had the money there, but how came the knowledge of a dream to me? CONRAD KRAFF,  
Ann Arbor, Mich. (Near 86 years old.)

## HE SEES THE LIGHT.

And Is Glad to Accept It.

REV. J. A. BRADLEY REJOICES IN HIS EMANCIPATION FROM RELIGIOUS INTOLERANCE—HIS SCATHING LETTER TO THE CONGREGATIONAL CHURCH ASSOCIATION.

TO THE EDITOR:—Six months ago I knew but little concerning Spiritualism; I regarded it as superstition. I was a firm believer in orthodoxy, and to save my many souls from the wrath of God and eternal hell-fire, I "preached the word" whenever and wherever opportunity offered. A friend gave me a copy of THE PROGRESSIVE THINKER. Becoming interested, I subscribed for the same and I have received but about half the numbers of a trial subscription. I have witnessed no spiritual manifestations, but I am a firm believer in Spiritualism. My orthodox friends give me the "cold shoulder," and some one has reported that I have lost my reason, and no doubt is expecting to hear most any day of my departure for the insane asylum; but I hope to enjoy my liberty during the period of my earth-life, and I have promise to improve every means and opportunity within my reach to spread the truths of Spiritualism. I inclose herewith a copy of my address to the Church Association:

TO THE CONGREGATIONAL CHURCH ASSOCIATION, CARDONIA, INDIANA.

BRETHREN:—I see by your programme that you expect me to deliver an address before your association upon the subject, "The Church and the Workingman." By this I presume you expect me to set forth, in said address, "The Church's" claims upon "The Workingman" and "The Workingman's" obligations to "The Church."

Not wishing to make statements unwarranted by facts, I have been looking up history, and I am compelled to say in all candor and truth, I fail to find anything recorded in history that "The Church" has done for "The Workingman" that would in any way entitle her to his confidence or respect. During labor's long struggle for justice and liberty "The Church" has made no effort in its behalf.

During the long reign of oppression and tyranny in France, which culminated in a bloody revolution, I fail to hear the voice of "The Church" raised in defense of "The Workingman."

When four millions of workmen were held in cruel slavery in the United States, "The Church" not only failed to do anything for their freedom, but gave sanction to the damnable custom. Even ministers of "The Church" owned their slaves and often treated them with inhuman cruelty, and when such men as John Brown championed their cause, they met with nothing but denunciations and bitter opposition from "The Church," and when brave old John Brown was crucified, "The Church" wagged her head in assent and "held the clothes of them who threw the stones." But while "John Brown's" body lies mouldering in the grave, his brave and noble spirit "goes marching on," and will ever live to condemn "The Church" for her cowardice.

Coming closer home: During all the labor troubles of late, "The Church" has ever joined issues with organized tyrants and helped to oppress her beloved workmen.

She is the ally of tyrants.

She sanctions and participates in oppression.

She countenances and practices usury. She honors and praises organized thieves who steal their millions from honest toilers and accepts a share of this same blood money. While "The Church" worships in costly mansions, her workingmen are perishing in his hovel. While her Rev.'s and D.'s are dabbling in gambling stocks, pulling political wires, drawing fat salaries and feigning sympathy every day, the hellish chains of slavery are being more tightly drawn and welded around the neck of "The Workingman," from whom "The Church" expects her financial and moral support.

No, "The Church" has no rightful claim upon "The Workingman." Her day of grace has passed. But, there is one thing for which I am thankful, that though organized thieves and "The Church" refuse "The Workingman" a fair and equal share of the Father's bounties of earth, they cannot disinher him. He will ever live in the great beyond to enjoy "the riches that fade not away," and the fellowship of just men made perfect, notwithstanding the orthodox devil and hell to the contrary. Caseyville, Ind. J. A. BRADLEY.

Nothing is such an obstacle to production of excellence as the power of producing what is good with ease and rapidity.—Aikin.

If a man has any brains at all, let him hold on to his calling, and, in the grand sweep of things, his turn will come at last.—W. McCune.

The good things which belong to prosperity may be wished; but the good things which belong to adversity are to be admired.—Seneca.

Hawthorne spent from six months to a year in the composition of each of his romances.

Hallam consumed thirteen years in collecting the materials for his "Literature of Europe."

Lord Brougham commonly spent three or four weeks in study before writing a great speech.

Southey is said to have written "Thalaba, the Destroyer," in six months.

The world is God's epistle to mankind—his thoughts are flashing upon us from every direction.—Plato.

It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general, that what is called taste consists; and which is in reality no other than a refined judgment. The cause of a wrong taste is a defect of judgment.—Burke.

**FITS CURED**  
(From T. A. Journal of Medicine.)  
Prof. W. L. Feeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, FREE, W. L. FEEKE, P. O., Cedar St., New York.

## CAN'T DECEIVE HIM.

Wonderful Powers of a Country Youth in New York.

HIS SENSE OF FEELING, HEARING, SMELLING, TASTING, AND SEEING MARVELOUSLY DEVELOPED—SOUR APPLES INTOXICATE HIM—TELLS COLORS BY THE TOUCH—PAINTS FROM THE SORATCH OF A PIN—HE SORTS AND SEPARATES PEAS OF DIFFERENT VARIETIES.

A remarkable case of human sensitiveness is that of Clarence Barton, 15 years old, son of sturdy country parents, who lives some five miles northeast of Rodman Village and twelve miles east of Watertown, N. Y. His senses of feeling, hearing, smelling, tasting and seeing are marvelously developed.

A pin scratch will cause him to faint away from pain; a half dozen sour grapes or a sour apple, or an orange that is not positively fresh, if eaten by the boy will render him perceptibly intoxicated; his sight is so remarkably keen that he can at once distinguish separate characters, and even peculiarities in similar objects which an ordinary observer would utterly fail to discover; his sense of smell is so acute that if vessels of water from a dozen different springs in the neighborhood are submitted to him, he can immediately tell by smelling each in turn what spring it was brought from, tell which is the most strongly impregnated with iron, which with magnesia, which with alum, etc., although to the common individual there is no perceptible difference even in the taste of these waters; his sense of hearing is most acute, and while not particularly nervous, as one might suppose so delicately organized a child would be, there are some seemingly trivial things which are almost unbearable to his sensitive ears. The tick of a watch, the buzzing of a bee, the patter of raindrops, and the squeaking of a door upon rusty hinges are among these annoyances. Loud or sudden noises, as of guns, blasting, etc., he does not mind. His sense of taste is no less acute than his other senses. Food has to be especially seasoned for him, and is prepared in vessels which must be scrupulously free of the faintest trace of anything but the substance or article which it is intended each vessel is to be particularly used for. Thus, each article of food has to be separately prepared in a vessel in which nothing else has been previously cooked or prepared.

HIS WONDERFUL PERCEPTION.

The slightest quantity of salt, pepper, spice, sugar, or of vinegar, etc., is sufficient for his needs. A single drop of alcoholic spirits in a gallon of water would at once be detected by the boy. Adams is the railroad station nearest to Rodman Village. A mile or so west of Adams is the large seed farm and barns of T. V. Maxon. Last fall Mr. Maxon harvested less than a peck each of three different new varieties of wrinkled peas, grown from samples sent to him from England, a year ago last spring. These peas, to the common observer, are exactly alike in appearance—that is to say, a handful of one kind is so like the other two kinds that one would not know they are all from the same kind of vine.

However, when growing in the fields, there is a wide difference in these varieties, which the veriest blockhead would have no difficulty in discerning. Mr. Maxon is an expert seed-grower, and very slight differences in similar seeds are quickly noted by him; but when through the carelessness of a blundering farm hand, who thought them all the same kind, these new varieties of peas were hopelessly mixed in a bag, Maxon could no more distinguish, pick out, or assort one kind from another than if he had never seen a pea.

He was in a quandary. The seeds were almost valueless unless assorted. Maxon knew the Barton boy's father, and, meeting him at Adams one day, told him how his new peas were hopelessly mixed. Barton said he thought his boy could sort them out. Maxon became interested at once, and said that if the boy could do it, which could not be verified until the plants were growing in the field, he would give him \$50.

NOT A SINGLE ERROR.

On returning home Barton told his son what Maxon had said, and a few days later Clarence and his father rode over to Adams and to Maxon's seed barns. The sack of mixed peas was dumped into a pickling tub, and after a handful of each of the three varieties (which, luckily, Mr. Maxon had saved out to send away, just before they were mixed) were shown to the boy for comparison, he went to work. Maxon doubted the boy's ability to accurately separate the peas, and said so, but Clarence kept right along diligently at work until the seeds were sorted, only remarking when he drove away with his father:

"I'll come after that \$50 next fall, Mr. Maxon."

It was with a good deal of doubt and misgiving that Mr. Maxon put those peas in the ground last spring, but about the middle of last month he sent a check, payable to the order of Master Clarence Barton—not for \$50, but for \$100. So far as could be discovered not a single mistake had been made in the sorting. The boy's sense of touch is also marvelously acute. He can name all the prime colors by simply touching his fingers to whatever possesses the color—clothes, draperies, painted or colored woods, flowers, etc.

Another remarkable test, and one which has caused no end of wonder here is what young Barton calls the typewriter test. In this test the typewriter carriage is turned back, and the lad places the tip of his forefinger directly over where the types are brought against the ribbon, and as the keys are manipulated by a skillful operator he reads the words as fast as they are written against his finger. This is considered here as being the most remarkable case of the kind on record.

A favorite amusement with young Barton is said to be the drawing of pictures of animals, which he is able to discern with the naked eye in a glass of common spring water, but which to others would require a strong microscope to discover.

Otherwise, the lad is much as all boys of his age—full of life and fun. He is quick to learn, and he has already absorbed all that the teachers in his

school district have to offer in the way of book knowledge.

The above illustrates in a marked degree the wonderful possibilities of the senses that belong to each individual.

Watertown, N. Y. W.

THE FAKE IN THEOSOPHY.

Henry J. Newton Now Pricks the Bubble.

THE GREATEST FRAUD OF THE NINETEENTH CENTURY—COMBUSTION OF AROMATIC GUMS, AND SO-CALLED MATERIALIZATION.

Instead of having existed in India for many centuries, stretching away back into the misty past, the theosophic organization turns out to have originated in New York a few years ago. The first agreement to found a theosophical society bears date October 30, 1875. The names of H. P. Blavatsky and H. S. Olcott stand first and second on the list of signers, and the third name is that of Henry J. Newton, now of New York City, who has the document in his possession and now comes forward to expose the gigantic fraud which was sought to be perpetrated upon humanity for all coming time by the adventurists who were widely-believed to be a spy in the employ of the Russian Government, a belief which is confirmed by the statement of Mr. Newton.

According to this authority, the whole thing was based upon a remark made by a lecturer, who stated that the "wise men" of Egypt and India produce the phenomena of so-called materialization by a combustion of aromatic gums and herbs, instead of a seance of persons to draw the necessary power from; and that he had produced these phenomena, and could do it again. After about two months of discussion of the subject the theosophical society was formed in New York, without any reference to its being an American branch of any Oriental society, or to any matter, mission, or propaganda behind it. "All the India business was an after-thought. It came about after the society was virtually dead in New York. It is a fiction and a humbug. Col. Olcott took it there," says Mr. Newton, one of the three originators of the society.

Mr. Newton also states that William Q. Judge, president of the American society, is aware of the fact that he possesses this document, and had tried hard to get hold of it by coaxing, offers to purchase, and by threats.

So it would appear that the present "high priest" of the organization is knowingly a party to the shameful fraud, a circumstance which hardly will surprise those who remember the recent exposure of his attempts to retain control by means of a so-called "Mahatmic" indorsement. It is an open question how many of the other persons now posing as leaders in the theosophic movement are aware of the hoax that has been played upon many thousands of well-meaning persons in this and some other countries, one that has no modern parallel except that perpetrated by Joe Smith, the founder of the sect of Mormons.

It was reported some months ago that a well-known European had returned from a journey through Tibet, India, the Pamir Mountains, and that his best endeavors to find a Mahatma resulted in the discovery that not only were no such beings supposed to exist now, but that wherever no traditions of the existence of any such in former times. Possibly that statement prepared the way for the revelation now made by the gentleman in whose house the theosophical movement was born. It necessarily follows from both that each and all of the persons, from "H. P. B." downwards, who have claimed to be the possessors of Mahatmic power or the recipients of Mahatmic letters, were at the time conscious of attempting a mental and moral fraud, and thus constituted themselves unworthy of credit for any other statements they might make on their unsupported testimony. So all the books and other writings of the Madame must be relegated to the domain of fiction, as products of her "prodigious fancy," but not innocent of intent to deceive.

Of course, this view of the case does not necessarily involve utter disbelief of all and several of the peculiar ideas entertained by the theosophists, but it does deprive them of all the weight of respectable authority; and the great number of persons who have been led to join the society under false pretenses owe it to themselves to sedulously expurgate the Blavatsky nonsense from their tenets if they do not abandon "theosophy" altogether.

Among Spiritualists pure and simple, it has for years been a common expression that all that is true in theosophy is the Spiritualism there is in it. According to the accounts in the daily press, as above verified by the Chicago Tribune, the false claims of Indian derivation, Mahatmic influences, and other things peculiar to theosophy, taken together, constitute it the monumental fraud of the century.

Whatever there may be of genuine truth and good in it, it is the property and possession of Spiritualism.

Mr. Henry J. Newton is well known as a prominent Spiritualist of New York City, and it is hoped that he will shed all the light he can on this subject. U.

Missionary Work.

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopedia of Death, and Life in the Spirit-World. You can prove yourself a blessing to others, by aiding us. Vol. I., in paper cover, containing 400 pages, is to be sent free, on conditions mentioned in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

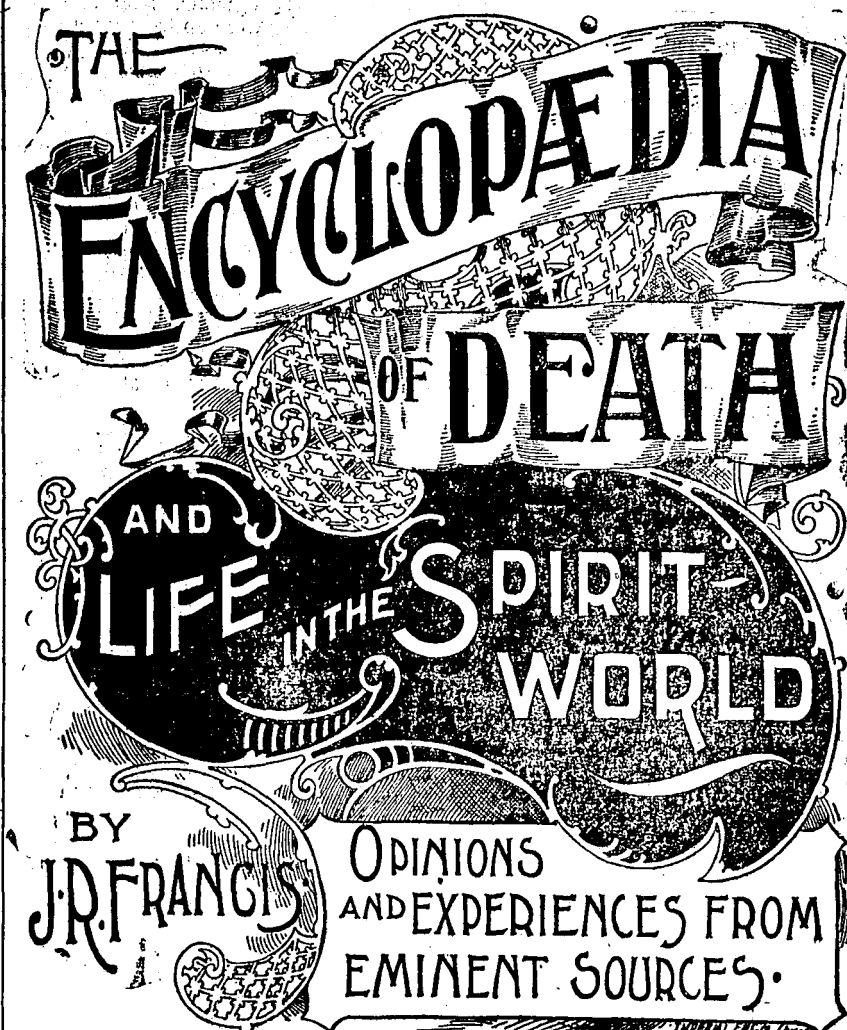
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## THE ELIMINATOR

—OR—

Skeleton Keys to Sacerdotal Secrets.



## A VIVID DREAM.

As Had by the President of the Quierist Club.

## What Is the Interpretation?

SHE SEEMS TO PASS INTO THE SOUL REALM, AND LEARNS MANY IMPORTANT LESSONS.

TO THE EDITOR:—I have had the MSS. of a dream in my hands for some time, to submit to your interpretation: The writer is wife of the editor of the "Dial," published here. She is a very bright woman, and in her capacity as President of the Quierist Club have propounded many knotty questions. Among them is: "Why does everything come to me in dreams?" and how am I to understand them when I dream?

She asked me in regard to the enclosed dream, and I sent it to you for publication, with your interpretation, or anyone else's who can give her some light on the subject.

What I wonder at in the dream is the fact that it was the little sins she committed which ruined her—"wings," and not the large holes made by the big sins; but, if possible for you to give space or time, I wish you would.

Elgin, Ill. SALLIE C. SCOVELL.

## THE DREAM.

At one time I was in the habit of rising at 6 o'clock promptly. It has always been against my principles to jump out of bed immediately upon awaking, and to insure myself a few waking moments in which to dread getting up, I was in the habit of setting my alarm clock at 5:55. In this way I had ten minutes of blissfulness in thinking that the time had not yet come when I must brave a new day.

One morning I heard the alarm as usual. It was a bitterly cold morning in early December, and with a sigh I thought of the few moments that I had for enjoyment.

Then I, without taking the trouble to go downstairs and unlock the door, left the house and city far behind, and was going through the fields, early in a May morning. I knew it was May, for what other month could have that peculiar odor of spring—the world newly awakened?

I knew it was very early, for the rosy fingers of dawn had not yet touched the sky. There was a tremulous soft light over all the landscape, and the shadows lay thick under the trees and beside the fences.

The world was newly carpeted with tender green, and the air was redolent with the scent of flowers wet with dew. I never before experienced such a sharp delight as it was merely to live in such a beautiful world. I felt a delicious sensation of cleanness, as if I had been bathed in rose leaves, inside and out. I felt new, and my mind and heart was all beauty and light.

I had no sense of fatigue, and as I floated on and on, darting aside to view some new flower, the day grew older, and there were signs of life.

A man and his young son were trudging along, with a tin dinner-pail in the father's hand.

I drew near and the little boy said: "Oh! father, what a pretty thing! let me have it!"

I turned to see what the lad meant, and the man's hairy hand reached out and nearly grasped me!

I gave a bound, in alarm, and sailed over their heads.

Here, then, was a new discovery—I could fly!

In delight, I tried my new-found powers, and fixing my eyes upon a distant hill, I sped on until I reached the highest summit.

I turned back. The valley from which I had come was full of light and flowers, and the songs of birds. The sun was now up, and turned every drop of dew into a sparkling diamond. The man and boy were now far off, walking slowly along, with eyes blind to the beauties around them.

Before me was a gentle slope, leading down into a forest, so deep, so dark, that a child seemed to pass over me as I looked at it.

But I seemed drawn down by some irresistible force, and entered the wood.

All my lightness of heart and limb had deserted me, and I walked wearily on and on until the darkness was so dense I could hardly see my way.

Steadily I marched on, not looking to the right nor left, until I came to a tiny clearing, with a camp-fire in the center of it. Sitting by a tree was an enormous Indian, smoking a pipe. He gazed at me curiously for a moment, then took his pipe out of his mouth, and said:

"Get my breakfast."

I stared at him in amazement. Then the knowledge slowly crept into my brain that my father was in some way entangled in the Indian. I was horrified.

"I always knew that my father was selfish," thought I, "but who ever thought he would turn into an Indian?"

Then I thought the matter over. Should I stay here and help him out of his deplorable situation, or should I go back to the bright valley? Surely I could get my father out of that big Indian!

So I decided to stay, and I did. For many years I cooked, brought water, hunted and fished, to support my father, and all the time he grew more and more selfish. All my efforts were in vain, and realizing my weakness to help one I loved, I stood by the fire and wept.

Instantly there stood by me one with Shining Eyes, who said: "Don't you see, foolish one, that you are injuring your father by taking care of him? He is selfishness personified, and must cleanse himself of this sin. No one can help him. His heart must be made pure from the inside. All your care makes him worse."

Then the One with Shining Eyes went away, and I went back to the edge of the dark forest, leaving my father where I had found him, sitting beside a tree, smoking.

Years had passed away and I stood once more on the top of the high hill. I was old and worn. I had sinned many times and in many ways, and my soul was heavy and weary.

I had stopped from fatigue, and was thinking of the wasted past.

The One with Shining Eyes stood beside me once more, and laid his hand on my shoulder. I gave a sharp cry of pain and looked around, and saw that my wings, with which I had started out, were broken in many places and bleeding. That was what dragged me down

and weighted me with more than I could bear.

"Oh!" cried I, reproachfully, "you have broken my wings!"

"No! not I," said the silvery voice, "You have broken them yourself."

Then I knew that my wings were capabilities, and that neglected capabilities dragged one to greater depths of sin and misery than not to have had them. Broken wings were a thousand times worse than no wings. And I saw that little sins had broken my wings; they had been pierced through and through by the sins I had forgotten.

I had sinned in large ways, and had repented in large ways, and the large sins had healed. They had been large enough to let in the blessed light and health; but the little sins had made festering sores on the inside, and shut out the light! They had ruined my beautiful wings!

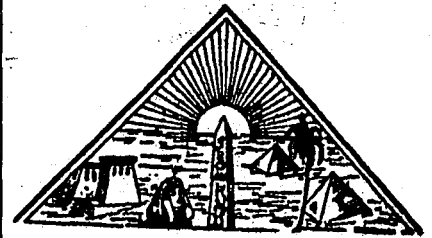
All this I felt under the search-light of the Shining Eyes, and I fell to my knees at his feet.

"Oh! tell me," cried I, "is there no way for me to outlive my sins? Is there no way for me to have back my wings, my beautiful wings?"

"Yes," said the One of the Shining Eyes. "When you ask that in all earnestness, you are ready to begin. Turn your face to the light. Open your heart and life to the truth. Let the light shine in and it will heal you."

An inexpressible joy filled my soul, and a deep peace possessed me. I heard in the far distance bells joyfully ringing. The One of the Shining Eyes grew indistinct, and the hill on which I stood faded, and yet more loud. Whistles shrieked. The clock in my room tolled. I opened my eyes after an effort. It was 6 o'clock.

Elgin, Ill. MRS. NELLIE ROBERTS.



## GRAND TEMPLE OF THE MAGI.

No. 1910 Washington Blvd., Chicago.

## REPORT FOR NOVEMBER.

Since my last report announcing the opening of the Grand Temple in Chicago for November 3d, the work has been going on with full conviction. The fact that the platform chairs are all filled at each meeting, together with quite a number of the extra seats, shows that this city contains mystics who are real mystics and that they are full of enthusiasm.

Letters from all parts of the Union, making enquiries regarding the work, show an awakening on every hand. Persons from a distance, who desire degrees and are unable to remain in the city long enough to take them in regular course, will be accommodated to the best of our ability with special.

We have had several visits of members from other temples during the past two weeks. We wish to caution visiting members to bring their certificates of membership with them when intending to come into the Grand Temple, as it saves much trouble examining the voluminous records.

A large number of persons have written to inquire regarding the probability of the time of issue from the press of the new Mystic Text Book, its price, and whether subscriptions are received now.

To save answering such a number of letters I will say that no man can tell how long the printers will be setting up the new part. The engravings are nearly all made and we hope to have the book out by January.

Subscriptions are received now, but I do not want money sent in this time until the book is out. We simply record the addresses of subscribers and will notify them when it is out. The price will be the same as before, \$5 per copy, but we have not determined what the price of the supplement will be, by itself, yet. The prospectus is not out yet, but we will file away addresses sent on postal cards, and mail it as soon as it is out. Orders for prospectus should not be put in letters as they may be overlooked by us or forgotten.

We shall try to get the Chicago work in shape so as to pay two or three short visits to other temples this winter to assist in the raising of their members. The Michigan jurisdiction may be one of these, and perhaps the Cleveland, Ohio, temple, may be visited. It is too premature to announce the time and place in this report.

We ask the indulgence of those persons whose letters have not been answered promptly, as we cannot spare the time for so much personal correspondence.

OLNEY H. RICHMOND,  
Grand Magea of Temple.

## A TOUCHING APPEAL.

## To Help the Persecuted Mediums.

TO THE EDITOR:—THE PROGRESSIVE THINKER has come, and on opening it the first article to attract my attention was the soul-stirring letter from faithful, earnest Mrs. M. E. Cadwallader, on the heartless persecution of the mediums in Philadelphia.

You ask the Spiritualists to ponder that letter well, and you lead to sending \$5. Please permit me to urge every medium that reads this to carefully read the letter referred to, and without delay, the coming week, forward to Mrs. Cadwallader whatever sum they can spare—if only a dime, send it. Don't let false pride prevent. I will lead the mediums by sending \$1. No medium is in a harder place pecuniarily than I am, but I am not in the meshes of the law, as our persecuted friends are, and will make a little sacrifice to try and help them. I shall make my dollar out of tea and coffee, shall commence in the morning to drink hot water with my meals. Dear medium friends, one and all, to the rescue! Remember, every little helps. Send your contributions to M. E. Cadwallader, P. O. box 446, Philadelphia, Pa. Hoping every medium will be able to respond, and justice obtained for the persecuted ones, I am for truth and right, a medium and the medium's friend.

ANNE LORD CHAMBERLAIN,  
Mattapan, Mass.

## LIFE, DEATH AND WHAT AFTER?

To-day the voice of truth is clearly ringing.

And in joyous anthems is sweetly singing.

"Rejoice, ye peoples, for a light is shining."

To dispel doubt's darkness and prevent repining."

That light from wisdom's sun now comes to brighten

Human intellect with thoughts that heighten

Towards the higher spheres of life, and give

A grander meaning to the words—"I live."

Then what is life, and for what purpose live?

A something without object? Which can give

No chart for future voyage? Out in the night

Of death to drop, without one ray of light?

Nay! But from parental forces when combined

With germ impart from spirit, pure, refined,

A unit then evolves—a self is blended, And starts life's journey—never to be ended.

"Tis here conditions through which we embark,

And ushered into after, make their mark

Upon our life, Nor can we stay the power

Which these exert in rock, or leaf, or flower.

Life springs from combined forces vivified

By germ from spirit ocean—multiplied into all forms and living things, that fill

The space infinite—all are spirit still.

Then for what purpose live, but to more grandly grow

In knowledge, goodness, power—and bestow

The treasures gleaned along the path we tread

To help aid others to be "One with God."

And death, what is it, but the matin song

When one disrobes, and from the weary throng

Lies down to rest, 't' await the new-born day,

T' arise refreshed and journey on his way.

Does death change all? Or does the route deploy

And drop the being out? Can God destroy

One single molecule of the Infinite Whole?

If not, then lives forever on the human soul!

Launched on the "sea of time," no waves so high

That they can drown it. Wrecked it may be by

Unfavorable surroundings; but will Journey on—and ever on—a being still.

What'er its life has been, such it will be, Till from its earth-bound shackles it gets free.

Each act of life is pictured on the soul, And will remain, till good works take control.

Mistakes of past life will no longer blind To error, when, enriched with truth, the mind

Rises to know its worth, and nobly tries To lift up mind, which under darkness lies.

True progress here begins, and onward rolls Forever? For 'tis the destiny of souls In wisdom, knowledge, power to onward move

With endless growth in goodness, truth and love.

Compare this with the heaven Christians hold—

With Jasper walls, pearly gates, streets paved with gold;

Where harps of gold are played, hosannas sung,

And hallelujahs to God forever rung,

And see what teach the ancient spirit seers, Whose love has increased with the ripening years,

O'er whom the light of wisdom holds control, And makes them one with the Infinite Soul.

Their praises sung, are works to help improve

Minds less developed: and with boundless love

To soothe all sorrow and assuage all grief, And bring to imprisoned souls a glad relief.

The golden harps they play are noble deeds

So wrought as to relieve the direst needs, Their hallelujahs, that forever ring, Are streams of wisdom that inflill the soul.

The golden pavements over which they tread

Which flow through all the walks of human life,

To elevate mankind above all strife. This is the heaven wherein enthroned sits

The world's Redeemer; and where also its God majestic rules; and worlds and men obey

Progression's law, which opens up the way

By swinging wide the pearly gates of truth,

Inviting all to share eternal youth. Here glad hosannas ring in accents clear,

"Look up, ye mortals!—Love casts out all fear." D. P. KAYNER, M. D.

Prescott, Arizona.

## THOMAS PAINE.

"The world is my country and to do good my religion."

Pure patriot, who the war began For solidarity of man, Proclaiming: World-wide socialism Is the ideal patriotism!

Malignant religionist, who saw: "To do good" is God's only law; And, seeing, understood that this The soul of all religions is!

MILES MENANDER DAWSON.

"Take my word for it, the saddest thing under the sky is, a soul incapable of sadness.—Countess de Gasparin."

## NOT DEAD.

## A Message From Mattie E. Hull.

SHE WAS NEVER MORE ALIVE THAN AT THE PRESENT TIME, IN ORCHARD, MAINE—SOME INTERESTING ITEMS.

TO THE EDITOR:—As many of your readers will remember, less than two years since, Moses was reported "dead," and in one instance, when a minister had so reported, a friend wired me to know if the report was true, and Moses replied: "Not dead nor dying;" so I desire to announce myself in that manner through the columns of your journal, for I am led to believe that somehow the report has gone out that I am "laid up for repairs," that is, unable to work in the field, and some of my correspondents are under the impression that I am very ill—under the doctor's care, and one friend seems to be quite alarmed, and suggests remedies to build up the strength, etc.

I wish to say that I am not in any sense in a dying condition. In fact, any one who allows himself to work incessantly as I worked for more than two years, ought to be called to a halt. True, for the past year, I have had an affliction, which has at times threatened to be something serious, but had I been wise enough to have canceled my engagements, or to have worked with more moderation, I would not have been the sufferer I have at times, and I am sure I could have rendered much better service. I remember that there were, in the early days of Spiritualism, adherents to our faith who thought they were very wise in setting forth the best conditions for mediums and discing them "a weak physical," in other words, "a spiritual condition" (?) as considered absolutely essential; mediums, it was thought, ought to have spare appetites, and be generally delicate.

It would not be surprising in those days, for mediums with little knowledge of the laws underlying spirit control, to share in that belief, but every intelligent Spiritualist long since learned that the more healthful and harmonious the physical body, the more perfectly can the soul be expressed, and the more complete can be the co-operation between the risen spirit and the spirit mundane. I am glad we are getting sensible in regard to these things, and are learning that everything depends upon the condition of the medium, and that mediums and discings are not the requisites for good mediumship. But I did not intend to write an essay on mediumship when I commenced.

I determined long before my camp work was concluded, to take a rest, at least of a few weeks, and if, at the end of that time, I realized no improvement in my physical condition, I thought I would have reason to think I had long been a transgressor of Nature's laws, or so heedless of her requirements, I might be compelled to suffer, but Nature has been kind to me, and I am recuperating my weakened energies rapidly.

After leaving Waterville, N. Y., I came directly to New England. After a brief visit with relatives in Massachusetts, I came to Old Orchard, Maine, where I am at present writing. I hope my readers will not imagine I am buried in snow banks, or suffering from "those terrible East winds," that some of my Western friends warned me against before I took leave of the "Windy City." With the exception of a few rainy days, the weather has been charming; the pine woods are beautiful, and redolent as in spring; the sea is grand in its storm or calm; the quiet one finds here at this season of the year is more than restful to soul and body after an active season of itinerant work. I have access to all the Spiritualistic literature I have time to read, so, though resting on my oars for a little while, I am in touch with this busy, thinking world.

I shall be ready to enter the field for service early in December and would like the societies desiring my services to communicate with me as early as possible. While I am on Set, last summer, I was approached by several parties who desired to make arrangements with me to lecture for them as soon as practicable. I am ready now to make such arrangements, and hope the friends will not delay.

I never read THE PROGRESSIVE THINKER with so much interest as since we gave up our home, temporarily, in Chicago. I see it wherever I go. The Spiritualists in the East think those in the West are wide-awake. Of course, I do all I can to strengthen that belief, because I know it is true.

Although persecutions and bitter opposition are noticeable along the lines, there is much reason for encouragement, but of this I may write later.

All mail sent to our permanent address, 29 Chicago Terrace, Chicago, Ill., will be forwarded promptly. Present address, Old Orchard, Me.

MATTIE E. HULL.

"RIGHT LIVING." By Susan H. Wixon. Right living! What a wide field of thought—what an important subject is comprised in those two words. How essential to human welfare, to individual progress and happiness is a proper understanding of the principles of a rightly ordered life. To be well instructed and grounded in correct ideas of right living is of priceless value.

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## THE RIVER OF TIME.

## Useful Reflections Thereon.

"How fast the river runs between its green banks and the rushes, Floy! But it's very near the sea. I hear the waves. They always said so."

Paul Donbey's pathetic words are brought to my mind as I take a retrospective view of the season just passed. How short it seems, and yet, how full of incident. Event follows event in rapid succession; we find the season-ended and we pause with bated breath to exclaim: "How fast the river runs!" Time flies rapidly. The seasons come and go, seeming shorter and shorter, and to some of us the sea is very near.

From the close of camp-meeting, 1894, to the opening of '96, twenty-eight souls interested in the camp have passed over the river. We know not how many or who may pass from our mortal sight for ever before the camp of '96 opens, and yet, how fast the river runs, to all of us. Can we then afford to cherish hatred, malice, envy, jealousy or inharmonious of any kind towards each other? Ah, no! Life is too short. Time is too exacting, and we need all of this little life for progress; for the cultivation of those graces that are to make us better fitted to live on through eternity, for eternity is unending, and life here in the body is so short. We come; we tarry a while—and are gone. The places that knew us so well, know us no more, forever. How fast the river runs, indeed.

And yet, how few realize it, or the importance of improving the time as it flies, in that all-important effort of strengthening the spiritual side of our natures or cultivating and training the mental tendencies.

When Mrs. A. meets Mrs. B. and tells her all the detrimental things that have been said of her by Mrs. C., Mrs. B. goes to Mrs. C. for an explanation and words are exchanged which in calmer moments are thought of with regret. Perhaps Mrs. B. is living true to her convictions—why not let her work out her own problem as seemeth to her best? If Ephraim is joined to his idols, let him alone. We cannot live for another. Each must work out his own salvation as seemeth to him or her best. While Mrs. A. is listening to Mrs. C. and reporting the same to Mrs. B., does she realize that what is interesting herself in others' faults or shortcomings, she is not only wasting precious time, but is taking a backward step herself? The river is running very fast and lost opportunities are many. Would that each one might realize it. There is too much of the tearing-down process going on among us. We are each our own builders, to be sure, but most of us are building on the unconscious plane, and if one is blessed with a quicker perception than another, why not thank God that "the lines have fallen unto us in pleasant places" and appreciate the blessing, looking with charity towards those who are not so well-conditioned or so fortunately born.

We act according to the grade of our thoughts. If our thought is on a high, an ennobling plane, we will not stoop to interest ourselves in our neighbor's faults, except our neighbor be on a higher plane than ourselves. We will seek edifying companionship, instructive conversation and helpful thoughts; we will have no interest, no part or parcel in the petty faults, foibles or mistakes of another.

Our powers extend just so far as we can grasp the good, the true, the beautiful in life. We demonstrate just so much of truth as we understand; and how important that we cultivate as much as possible the faculties lying latent within, to which there is no limit, and what folly in the short time allotted to us, to waste it in holding up to view the follies of our neighbor, who has only his sorrows, born of his mistakes, to guide him.

Verily, we show ourselves to be even more willing in good sense than he whom we scandalize. Alas! the river runs too fast for such vain trifling.

All development comes from right thinking expressed in effort, and power comes in proportion to the development. How important, then, O, my sister, that you turn your thoughts within and bring to the surface as quickly as possible the latent possibilities lying dormant there, that you may be a shining light and not a stumbling-block to those in darkness who need your aid, and a tower of strength and instruction to those who are asking, "What shall I do to make life more endurable?" We hear the groans, as it were, of the oppressed all around us, and there is great need of evading the little that you can do—for, be it said, the fast the river runs, the sea is very near and the opportunity will soon be lost to us here. How sad to return in spirit saying, "I regret that I did not do different while in the earth-life."

This, to you, Mr. Editor, may seem a very commonplace subject to write upon, but methinks it is well to come down occasionally from the lofty heights of science, protoplasm, and all the rest of it, and look over the practical, everyday doings, and see how we stand disposed one toward another.

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## IN MASSACHUSETTS.

## Meeting of State Association of Spiritualists.

THREE SESSIONS HELD—EARNEST ADDRESSES LISTENED TO BY LARGE AUDIENCES—MISS ABBY A. JUDSON TALKS AGAINST VIVISECTION—LEGISLATURE TO BE ASKED TO RECOGNIZE SPIRITUALISTS.

The regular quarterly meeting of the State Association of Spiritualists was held Wednesday in G. A. R. Hall, Worcester, there being morning, afternoon and evening sessions. The attendance at the meetings was unexpectedly large. Dr. George A. Fuller, president of the association, gave the report of the work of the association during the year just closed, and mapped out a line of work in the missionary field for the coming year. He asked for the protection of mediums, and wanted the law repealed against medical practicing, and protested against the Sunday law on the ground that it might be so construed as to prevent an admission to seances held on Sunday. He urged that the delegates from the New England associations might work in greater harmony, thereby accomplishing much more for the cause of Spiritualism than is now possible.

Addresses were delivered by C. W. Hilden of Newburyport, C. S. Eagerly and others. A number of interesting tests were given by Mrs. Carrie F. Loring. Several musical selections were included in the program of the afternoon.

The first business of the evening was the adoption of a set of lengthy resolutions drawn up by President Fuller, setting forth a plan of missionary work for the Massachusetts association similar to the one now so successfully used in Connecticut. Another article in the resolution was to the effect that the association ask the coming legislature to pass an amendment to the present bill in force against Spiritualists, so that it cannot be construed as against the holding of seances, circles or other religious meetings upon Sunday. The resolutions also instructed the board of directors to act as they may deem expedient looking to the ordination of spiritualistic mediums and speakers. A vote of thanks was also extended to the speakers.

A very able and interesting address was delivered by Miss Abby A. Judson, who spoke upon "Vivisection and its evils." Her remarks were in part as follows:

"Nature is an effect of which God is the cause. God is life, and this life always works from lower to higher. The lowest organic forms share in this divine life. From crystal to moner or amoeba, from simple to complex, the sensations ever becoming more acute, until the various grades of mammals appeared on our planet, reaching their acme in man. In complexity of constitution, and in acuteness of sensation, the advance from the moner to the lowest mammal is far greater than from the lowest mammal to the highest one—man himself. The life in a man or woman is no more truly a part of infinite life, or God, than is the life of the lowest creature of earth. With the advancement in the forms of life has gradually evolved the supremacy of mind over mere physical force. The ingenuity of man has enabled him to construct instruments of power and of adroitness, in order to effect certain purposes. These purposes are either useful or baneful. When man makes better shelters, better foods, better clothes, better schools, better men, he is carrying out the plans of infinite intelligence, and in this way does he act in line with the old saying, 'God is Love.' When he makes engines for slaughtering men or lower creatures, or for torturing men or lower creatures, he is working in opposition to the plans of infinite love, and is crucifying on the Nazarene, whose aim was to reveal God's love by removing the suffering of men and of animals.

"To be 'one with God,' is to occupy with docility one's own place in the scale of being, and to conform one's self to the natural laws of the universe. In this view, a horse, a dog, and other mammals lower than man, behave much better than man himself. A wild animal lives in accordance with natural law. If he is wounded, he seeks some natural appliance, and knows which one to select. Man does not live in accordance with natural law. He gluttonously stuffs un-masticated and unnatural food into his stomach, and creates a cancer there; or the engorged intestines writhe, and the stones and his catch in his appendix vermiformis. He is brought on, appendicitis by his unnatural doings, having seen men die, as did Don Carlos, of Spain, by devouring six pounds of grapes at one gorge, he thinks he will be scientific, and improve upon nature, by cutting off the appendix vermiformis; instead of understanding that it was put in the body, to warn by pain the gluttonous and the ignorant against eating unnatural food unchewed, he says it was created by mistake. So he exercises his ingenuity by nailing dogs by their feet to a board, or cunningly strapping them to a vivisection table, and cutting out their appendices. After practicing on dogs awhile he graduates, and then does it to men, and thinks he has done wonders, if eighty-two per cent survive the operation. He had better begin to teach men and boys to chew their food fine, as the great Gladstone was taught by his father.

"If my own natural acts, or those of my ancestors, have brought me to the condition that requires surgeons to torture animals to death in order to save my life by operating on me, I prefer to lie down and die, and then be cremated, so that my microbes will not be a source of ill to those who survive me. We may kill ferocious animals, whether tigers or bed-bugs, to prevent them from devouring us. Being still under the ban of a cannibal ancestry, who ate the flesh of harmless animals, we may be excused for doing the same till Americans have progressed out of the carnivorous condition that awakens the contempt of a Hindoo or a Japanese. It is right to kill an animal or a human being if the desire to who is dying by slow inches by the torture of a cancer or fire. But to vivisection or kill animals for experimental science is wicked. He who vivisection an animal or an unwilling man with anesthetics violates the natural laws which prove the existence and the nature of God. He who vivisection, without anesthetics, does the work of a fiend. If God created man perfect, and then let him fall, he would be the arch-experimentalist of all. But God did not do so, and he does not create nor evolve his creation in that way.

"I am opposed to vivisection, because its practice endorses the brutal principle that 'might makes right.' The plea that it is right to inflict cruel tortures, because it teaches doctors how to cure diseases, is too Jesuitical for me, for it is doing evil that good may come, and accords with the false saying, 'The end justifies the means.' I am opposed to vivisection, because witnessing it hardens and brutalizes the nature of those who see their elders and teachers doing it. Boys who see their professors torturing cats and rabbits, will do the same to their neighbors' cat in the back yard. We learn that Durant, the San Francisco doctor who cruelly murdered the two beautiful girls, his fellow church members, was an eager practitioner of vivisection of animals. And the terrible 'Jack the Ripper,' who disemboweled his victims so scientifically, is found to have been a fashionable surgeon of the West End of London. It was torturing and murdering animals that gave him his hapless skill. The groans and writhings of his agonized victims are now being expiated by him, as he helplessly shrieks within the padded walls of a secure cell in a mad-house.

It is unnatural to vivisection, for it violates the natural law of the universe. It hardens the nature. It produces suffering beyond our power to express or conceive. It degrades and debases all those who practice it. It should be forbidden by the laws of every State in the Union.

"I am opposed to vivisection, and I hereby petition for its total abolition." The other speakers of the evening were William A. Halle, of Boston; J. O. Perkins, of Lowell; Mrs. Juliette Yeow, of Leominster; and Mrs. H. G. Holcomb, of Springfield; Mrs. May S. Pepper, of Providence, gave a number of tests during the evening. The last speaker was Mrs. Carrie F. Loring, of New Braintree, who said that she had had a remarkable experience during the evening. While in her seat the face of Mrs. R. S. Lillie came distinctly before her eyes, and she felt certain that Mrs. Lillie was thinking about the convention at the time. She said it was her third time in her life that she had had such an experience. The session closed with the benediction and the singing of a hymn.

## STRINGENT TESTS.

## A. A. Tinney a Test Medium.

TO THE EDITOR:—As there is a great demand being made for test conditions throughout the country, I would like to tell your readers of a test seance which I had the pleasure of attending in A. O. U. W. Hall, this city, Thursday evening, November 14. Mr. A. A. Tinney, of 26 East William street, Ft. Wayne, Ind., was the medium. His hands were tied behind him. Then he was placed in a sack made of cotton flannel, which was made for the purpose. The drawing was drawn tightly about his neck and tied at the back. He was seated in a chair inside the circle, and two holes were made in the back of the sack, a string put through them and tied around his hands, and the ends of the string brought out and tied to the back of the chair.

Then the sitters were tied: the right wrist of one sifter to the left wrist of the one next, until the whole circle was tied together, thereby putting each one under test conditions as well as the medium. When all were securely tied, and the medium, "sacked" and tied, and the guitar, trumpet, and a bell, placed on the table in the center of the circle; a gentleman (Mr. Stouder), who was selected for the purpose, extinguished the light; then struck a match, and by its light stepped over the hands of two of the sitters, opened the door into the hall, passed through—and closed it behind him. There was no one left in the room that was not tied. After singing, the trumpet was moved, and the usual trumpet-speaking was heard.

At one time the guitar was played, the bell rung, and a voice singing through the trumpet, while they were all floating around the room. At another time there was a voice speaking to me through the trumpet which purported to be E. V. Wilson, and thanking me for the interest I had taken in his good wife, and for my assistance in helping her to get out the new edition of his book, etc., and at the same time there were three other voices, independent of the trumpet, speaking in the room, each giving a message to their dear friends.

After this Mr. Stouder lighted a match and opened the door, came into the room and sat down outside of the circle while the manifestations continued. When the light was turned on every member of the circle was tied and in (or very) place, as was Mr. Tinney. There were twenty-five persons present, all of whom seemed much pleased with the results. Many were skeptics, but received some light.

E. W. SPRAGUE.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart—as dew along the flower.—Byron.

The footprint of the savage in the sand is sufficient to prove the presence of man to the atheist who will not recognize God, though his hand is impressed on the entire universe.—Hugh Miller.

The press was not granted by monarchs; it was not granted for us by aristocracies; but it sprang from the people, and, with an immortal instinct, it has always worked for the people.—Disraeli.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bulwer.

The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.—Burton.

So quickly, sometimes has the wheel of life turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—Steele.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Beecher.

Truth is the handmaid of justice; freedom is its child; peace its companion; safety walks in its steps; victory follows in its train.—Sydney Smith.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—Rochefoucauld.



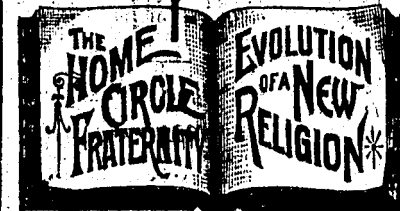
## Brother Jonathan Quotes From That Great Man, Victor Hugo.

The following was written by Victor Hugo in relation to an effort of the priests to get control of education in France:

"Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Miasma, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Pinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for having said that the number of worlds was infinite and for having caught a glimpse at the secret of creation. This is what persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. That it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Mollere in the name of both morality and religion. For a long time the human conscience has revolted against you and now demands of you, 'What is it that you wish of me? For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher, that you accept. All that has been written, found, dreamed, deduced, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above; a book which is for the whole world what the Koran is for Islamism; what the Vedas are for India—a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people call The Book—the Bible! Well, your censure has reached even that unheard-of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of Rome placed upon the book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim.

IT IS THE LIBERTY OF NOT TEACHING. "You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man without ink can any longer pronounce without its expressive filiations—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read! Yes, Italy, is of all the States of Europe, that where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization; from the Arabs her second civilization; from Providence, and in spite of you, a world, America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God, and in exchange for all you have made it lose it has received from you—

THE INQUISITION! "The Inquisition, which certain men of the party try to-day to re-establish; which has burned on the funeral pile millions of men; the Inquisition, which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the Papal library the manuscripts of Galileo, sealed under the thumb of this fire which we call Italy; you have extinguished. This colossal that we call Spain you have undermined—the one in ashes the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you; you have had fine success there. You came from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine; but take care, it is dangerous. France is a lion, and is still alive!"



## THE BATTLE OF LIFE.

## A Scene on Earth, and a Scene in Spirit-Life.

## I.

How true it is that there is a dark, pestilential, desolate side to life, as well as one of sunshine and gladness. The young couple who sit cooing on the sofa, and whose features are all aglow with the divine fires of affection, and who are thinking of the future—love in a cottage, and happiness that is brimful of all the pleasures of life—know but little of the dark, dismal side of existence. They peer into each other's eyes, that mirror forth the impulses within; and they seem supremely happy. Life to them, for the time being, is serene; each pathway is flower-trimmed; each nook and corner of the future has to them green arbors and sparkling fountains. Little do they couple think of the Battle of Life, of its strifes, contentions, and heartrending scenes. Indeed, they have no conception of the grand truth underlying these lines by Tennyson:

Heaven weeps above the earth all night till morn,  
In darkness weeps as all ashamed to weep,  
Because the earth hath made her state forlorn.  
With self-wrought evil of unnumbered years,  
And doth the fruit of her dishonor reap.  
And all the day heaven gathers back her tears.  
Into her own blue eyes so clear and deep,  
And showering down the glory of light—some day,  
Smiles on the earth's worn brow to win her if she may.

It is well that they have formed no adequate conception of life's terrific, desperate battles. It is well that they derive real sweetness, light, cheerfulness, contentment and love from each other in the ever-living present. It is well that they are blind to life's tears, moans, sighs and disappointments. It is well that they weave fairy fabrics of gossamer texture, and radiant hue. It is well that they build castles in the air; it is well, I say, that their existence for a life is a radiant one of supreme bliss, and that they have not thought of the terrible cyclones that occasionally wreck a human being. They will learn soon enough that each pathway in life has its thorns, its broken glass, its debris, its foul odors, its dark pestilential scenes and terrific battles, which interfere with their happiness.

## II.

Some are compelled to surrender, to abjectly yield to unpropitious circumstances, and only half live, as it were, during their allotted time on earth. The poor old man with no legs, and who sells papers each day to enable him to eke out a miserable existence, is fighting the Battle of Life; he is fighting nobly and grandly. True, he eats the poorest of food, sleeps in an apology for a bed, and dresses in the cast-off garments of others; but his heroic struggle to gain an honest living is worthy of greater commendation than the brilliant sermon of an orthodox minister, founded on the superstitions of past ages. To some the Battle of Life is a severe one. They struggle with adverse circumstances, continually resulting, perhaps, in the wreck of a once happy home and family. Penitentiaries and jails are crowded with those who have fought the Battle of Life in an ignoble manner. Large wholesale and retail establishments contain hundreds who were wrecked in their Battle of Life—lost all, and are now at work for a mere pittance.

## III.

Life's battle is too hard for some. One time in our county court there were thirty-seven dependent children brought with their mothers from the poor-house. Some shed bitter tears when it was announced that they must be separated from their children; never, perhaps, again to see them! Such scenes of separation are never far from paths, and at times the anguish of the unfortunate mother is pitiable. As reported, the first case called was that of a bright and handsome boy of seven, who stepped forward cheerily when he heard his name called, followed by his mother, a careworn woman of about thirty-five, behind whom toddled a little girl of three. When the family of three reached a position opposite the Court, the County Attorney explained to the mother that the object of the proceeding was to have the lad surrendered to the Home of the Friendless, where he would be well cared for, but liable at any time to be adopted into a respectable family. The mother was greatly taken aback

at this explanation of the Court's intention, and urged that in a very few weeks she would be in a fit condition to care for both her children and herself. The Court failed to see how a woman, while acknowledging her present inability to take care of her family, could so confidently speak of the future, but the keen eye of one of the committee ladies pierced the mystery, and she at once approached the woman and gently whispered to her, "Can you take care of three children when you get well?"

"Indeed I can," the woman responded, smiling through her tears. "Indeed I can, and I will, if you will only take care of me until—" and then the unfortunate creature broke down altogether.

Thus you will realize that there are thousands who cannot fight successfully the Battle of Life. The beggar, the pauper, the half-clad poor, the starving sewing-women, the legions of indigent children working at starvation prices in factories and stores—they cannot successfully fight the Battle of Life. They live on half-rations; they are poorly clad; they suffer from the constant strain of anxiety, and go down to the grave with a curse on their lips that they were ever born.

In this Battle of Life all are engaged. None can escape it. They must, as a consequence of their existence, take part in it. "I don't see," remarked Col. Ingersoll, "how it is possible for a man to die worth \$5,000,000 or \$10,000,000 in a city full of want, when he meets almost every day the withered hands of beggary and the white lips of famine. I should not think he could do it, any more than he could keep a pile of lumber when hundreds of thousands were drowning in the sea."

Human selfishness and greed is the cause of it, Colonel.

At the present stage of development on the earth-plane there must, as a natural consequence, be those who cannot be successful in the Battle of Life. They may be stronger in arm, in heart, and purpose, than you; they may have more honest impulses than you, and be in all respects better than you are, still they cannot rise. You, perhaps, inherited your property. You may be standing in a dead man's shoes, and reaping what he sowed, while others, your peers and superiors, perhaps, are living in abject poverty. Besides, the prosperous and wealthy are rarely just in their judgments of those less fortunate.

## IV.

Speaking of the wealthy nabobs of England, M. D. Conway says: "I do not intend to throw a stone at Mlle. Bernhardt. She and George Eliot, and other eminent persons who defy the customs of society, are competent to judge of right and wrong, and are free to act. I do not judge them. But what I wish to point out is the social phenomena presented when the leaders of a society which crushes thousands of poor girls in the mire for illegitimate relations, should at that time lavish admiration upon women of the same character who happen to have talent. Sarah Bernhardt has not been married; she has four children; she brought to London with her, and took in every fine house where she was entertained, a bright boy who called her 'Made-moiselle, my mamma.'"

It is all right and proper, in the estimation of the aristocracy of England, for the gifted woman to give birth to four lovely illegitimate children, and they admit her to their palaces at the front door, honor her, pet her, and place her on an equality with their own wives, while they kick out of the back door, into the filth of the alley, the poor servant-girl who dares to do what Sarah Bernhardt has done.

## V.

A mother and her illegitimate child, both dead, were placed side by side. The room wherein the inanimate bodies calmly reposed was a neat one, in the back yard of a palatial residence. The lady who resided there was wealthy, and was blessed with a noble heart and generous impulses. The dead mother seemed as if sweetly sleeping. One hand rested on her breast, while an arm held in an affectionate embrace a part of her own precious self—her own illegitimate baby! The Battle of Life had been fought, and there was the end, a sad scene truly! The inmates of the palatial residence viewed the scene and shed tears of sorrow, that one so young should come to so untimely an end. It is, indeed, a sad picture to see one fall by the wayside, and no one to aid and encourage only when too late. But there are too sides to this melancholy scene; that mother and her babe are still alive on the spirit side of life, and the scenes that surround them are grand indeed. Angels are there; ministering spirits are there; those in white garments have come to cheer a heart-broken child of

earth, and welcome her to the land of bliss. On earth are the worthless bodies of mother and child; but in the Spirit-world, in realms of transcendent beauty, their immortal spirits are sweetly sleeping. No one has come to chide the unfortunate mother; the lips of those kind guardians utter no words of reproach. They are there on missions of mercy, preparing a surprise for one who was rejected and scorned on earth. They had been singing sweet songs, and the mother dreamed of celestial music and divine harmony. They infused into her soul their own divine magnetism, and her cheeks beamed with additional lustre and vitality. They impressed upon her the glorious fact that her own darling child was with her, and she whispered words of thanksgiving and praise. Finally she was awakened by her own mother, who was kneeling by her side; and then what a joyful meeting and recognition.

"Mother," said the ascended spirit, "do you still love me, after the unpardonable sin I have committed?"

"Darling child," responded the mother, "no sins are unpardonable."

"But can I go in respectable society here? My child is an illegitimate one. I was ruined by an artful villain; for that I was ruthlessly driven out of a house and exposed to a terrific storm. I caught a severe cold, and after childbirth I lost consciousness until now. You will not desert me, and you will be kind to me, won't you?" and then she burst into tears.

But the fond mother kissed her, caressed her, and assured her that her misfortunes, if possible, had increased her love; and then the kind guardian spirits present sang a song of welcome, and then each one greeted her. One said:

"Dear child, fear not; I love you with all my heart, and welcome you to this spirit-home."

"Yes, indeed," said another, "you have a warm, generous nature; you have given birth to an immortal soul, and you are far superior to those wealthy women who murder their children before they are ready to be ushered into the world. I greet you with a thousand greetings."

"Be content," said the third; "we have no fingers of scorn here; no fangs of hate; no words of reproach; no stigmas to hurt against a newborn spirit. Receive our benediction and love."

Each one had encouraging words—words of kindness and good cheer, and they caused her to forget the unfortunate affair of earth. And then a bevy of little children came into the room to see the little baby that had just come from earth. "How beautiful," said one. "How lovely," said another. "What a beautiful, rosy face," said the third—each one giving utterance to a thought that made that mother feel happy. All conspired to make her forget her sad earth-picture, and her one great misfortune, and to feel at ease; to rejoice that the end had come and the chasm was bridged, and to realize the fact that a life of progression had opened up before her.

## VI.

The two scenes are before our readers; one of earth, the other of the Spirit-world. Harsh, rough, boisterous words of condemnation on the side of earth; kind, loving, encouraging words spoken by sweet lips of angels on the spiritual side of existence. Oh! how few would fall by the wayside, and have their flesh torn with thorns, or feet cut with broken glass, if those who are stronger would aid them fighting life's battles.

It is not what you do for self that measures your greatness; it is what you do for others. The unselfish spirit, whose words are a benediction and blessing, whose influence has moral strength, virtue and goodness, that sustains those with whom it comes in contact, is truly great.

We conclude our "Battle of Life" with a suggestive poem on "Aspiration," by Mattie E. Hull:

I wish I could breathe a prayer to-night  
That would meet the want of some weary heart,  
Or lead some soul to a higher light  
Than e'er has fallen upon its path.

I wish I might utter a tender word  
That would thrill like some immortal voice,  
A life that seldom to life is stirred,  
And make that one henceforth rejoice.

I wish I might stay with a magic hand  
The drops that are falling from weeping eyes,  
And help the mourner to understand  
That in every tear some jewel lies.

I wish I could plead with persuasive word  
For the good and true, till with heart and brain,  
Mankind to justice at last was stirred,  
And in deed responded a loud "Amen."

John R. Francis

Colds  
Coughs and  
Bronchitis

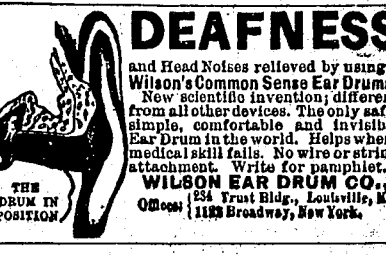
Cured by Taking

**AYER'S**  
Cherry Pectoral

Awarded

Medal and Diploma  
At World's Fair.

Use Ayer's Hair Vigor for Color.



SIR GEORGE TRYON.

CONTINUED FROM PAGE 8.

and on, and on, until my eyes were dim with tears, with which I would have gladly washed out the blurs and stains of that accusing record. But there they were, and when I came to a page that was bright with the narrative of words and deeds of charity and consideration for others, the flowers lifted up their heads and their fragrance streamed forth, as an assurance of approbation and reward for conduct that was untainted by selfishness. And when I had read the last page the book was closed, and since then I have come to understand that every blot must be effaced, and every mispent hour redeemed by spiritual progress and submission to the will of God.

"I have also been taught how to return, and I am permitted to speak to you, as man to man, and soul to soul, having a full remembrance of you, and feeling that I am conversing with a brother.

"I am learning the lessons of spiritual life, and hope ere long to be allowed to come again and to tell you that I am serving my God, my queen and my country, as truly, as faithfully and as honorably as ever I did in your world."

Such are the communications received from a spirit purporting to have been Vice-Admiral Sir George Tryon, who went down in the Victoria, on the 23d of June, 1893. Nothing has been added to or omitted from the accurate record of what was said on each occasion; and the writer is as absolutely certain as he can be of anything, that neither his own mind nor that of the medium originated anything that is above written. Of their authenticity, the members of his own family will be the best judges.

## Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

Spiritualist conference meeting 433 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayers' Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Temple, 615 North Clark street. Services, 2:45. Mediums' meeting, 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3120 Forest avenue. Rev. G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets; entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartelman's Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Union Meeting, Masonic Temple, 146 Twenty-second street, at 2:30 p. m. Mrs. Celia Hughes, pastor.

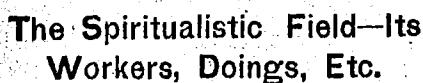
The Spiritualistic Church of the Students of Nature meets Sunday evenings at Flynn's Hall, 641 West North avenue, near Milwaukee avenue and Koby street. Mrs. M. Summers, pastor.

People's Home Spiritualists Association, Bricklayers' Hall, 93 South Peoria street. Services at 7:45 p. m., by Dr. D. S. White.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores the natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

Nothing multiplies so much as kindness.—Wray.





L. D. Lucile and wife write from Little Rock, Ark.: "We have been reading in your most valuable paper this morning of the shameful attacks on mediums of Philadelphia, and the call for financial aid to defend them, and also account in a St. Louis daily of the rapid growth of Spiritualism in Elwood."

California: "In April, 1894, a few of the 'old boys' met on the freethought line and the topic of Spiritualism was discussed. We banded together and secured a lecturer. We then had the use of the assembly hall. The hall was crowded to its utmost capacity. The lecturer had a test medium to follow the lecture, and the meetings continued for some weeks."

to leave us for more active work in N. Y. State. She has been the guest of Mrs. Braska and self for several weeks, and has generally assisted at our meetings. She has proven to be a capable worker and an excellent medium. We gave her a reception in our parlors Thursday evening, November 14, and a goodly company listened to her controls give some excellent

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man

Girls we love for what they are  
young men for what they promise to be  
—Goethe.

That virtue which requires to be ever  
guarded is scarce worth the central

The morning of life is like the dawn

**Who Was the Hebrew Jehovah?**  
An argument on the origin and character of the Jewish God. By MOSES HULL. Price, 5 cents. For sale at this office.

**Fifty Years in the Church of Rome**

By Rev. Chas. Chiniquy, ex-priest. A remarkable book. Pages, 632. Price \$2.25.



# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium:

## Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A. J. S. Plattsmouth, Q. It is now eighteen months since I began to learn of Spiritualism, its truths and falsity. My wife and I, and two friends, formed a circle last spring, and after getting fairly good results by way of table-tipping, spelling names, etc., a niece, some 14 years of age, came to live with us. She seemed a very strong medium, the table moving as soon as she placed her hands upon it. But she does not believe, and makes sport. Strange to say, since she has been with us, when we sit without her, we can get nothing satisfactory, seeming to have lost all power in that direction.

A. This is not an uncommon experience, and similar effects are common in circles, when, although the communication may not be wholly broken, it is impaired, or made unreliable, by the presence of some member, and this may occur when that member is a zealous believer, as well as when the most skeptical. The result resembles that known in physical chemistry as catalysis, when the mere presence of one body causes great changes to take place in a body in contact, without being in the least affected itself.

In the case under discussion, the presence of a better medium reacted on the members of the circle, and they consequently lost what was gained through the new channel.

The remedy is for the members of the circle to continue the seances, starting anew, and being patient until they again reach the state of harmony which enables them to receive messages.

A. L. Freeman, Stockton, Cal.: Q. We have a slate-writer here. Why does he follow strictly this mode of procedure? First, he furnishes all slates, envelopes and cards; the sitters take one of his envelopes and cards, address a message on the card to some one in Spirit-life; name in full, and sign his name in full; place the card in the envelope, seals it up, then go to his private room, when he will ask you to clean two or more slates—sometimes five or six of them, and pile them up on the table. Now he will ask for your card. He will take it, fold it up and burn it on a plate. Then he will tell you what was written on it. Then you take two of the slates, and writing is produced. Why is it necessary to burn the cards, or have so many slates?

A. For the true medium none of these methods are required. They are the ways of the fakir, and stamp as such those demanding them.

The card on which the name is written is not burned, but one substituted for it, to take the attention of the sitters, who, being thrown off by his guard, allows the "medium" to read the card at leisure.

A pile of slates is used to distract attention, and allow the substitution of the prepared slates.

In all such cases, and in all investigations, the sitters have a right to demand conditions which prevent imposition. No condition essential, or psychic law, is infringed by the sitters furnishing the slates or tying them together. All the writing on cards, or slips, rolled into pellets, is also a useless device, which plays into the trickster's hands; a spirit reads the mind, not the card, and the only excuse that can be given is, that by writing the name the attention is concentrated, and this can better be accomplished by intense thinking.

This correspondent most judiciously observes that these fakes, who for their own gain play with the most sacred emotions, are worse than highway robbers. Nothing can be more despicable, and it would seem that depravity could find no lower depths.

Yet these tricksters are not quite all to blame. They are demanded and sought by a class of people whose abnormal love of the marvelous is not satisfied with ordinary mediumship. The manifestations through the genuine medium are tame and commonplace to the wonder-believers, and they are ready to throw their money into the pockets of the rapacious fakirs, while the real mediums, through whom they might gain real value, may starve. This wonderful loving, which stops not at even a camel, complaining has called for and obtained a series of impossible manifestations, that is, impossible as spiritual. To illustrate my meaning: It is impossible for the spirit to weigh a single pound, much less 150. Impossible for a spirit's breath to smell of whisky or onions! Impossible for a spirit to materialize lace or cloth that remains after the spirit has disappeared.

But as long as Spiritualists, spiritual scientists, and managers of camp-meetings, give preference to the fakir element because it is bizarre, and "a drawing card," over the truly spiritual and psychic, the cause will be disgraced by exposures, and the faith of investigators shaken, and those who are identified with it forced to apologize for that which is absolutely foreign to their belief.

J. E. Peaslee, Dover, N. H.: Q. (1) What is the best and most reliable kind of mediumship.

(1) Are the sitters of any aid to the medium?

A. That phase of mediumship is most reliable which is the most perfect. Whatever kind it allows free and perfect expression to the communicating spirit it is reliable. The most satisfactory for the reception of the thoughts of spirits is automatic writing, and inspiration, and fortunately these are the most easily attained. What is most satisfactory to one may not be to another, but happily there are phases for every demand. I have seen a dog's attention called to the movements of a table without visible contact; and the mysteries of the purely psychic manifestations, the solution of the profound problems of life, here and in the beyond, demand the profoundest thought of the scientist and philosopher.

L. E. G., Chicago, Ill.: Q. (1) When

what is commonly termed the "double" of a person appears, what force propels it, the original, or mortal self, not being aware of the psychic visit?

(2) Will you explain why the mortal mind holds such tyranny over the soul, that it can "drag" the individuality into such depths of evil?

A. "The Double," means the appearance of a person at a distance from his mortal body. A great number of cases have been recorded, and the evidence is conclusive that such appearances are real, and not hallucinations or illusions. Under stress of great excitement, or by the assistance of spirit friends—the spirit leaves the body, or more correctly is projected from it to the place, and before those it desires to see. The spirit form thus projected, carries with it enough materiality to make it visible. During the period of time this state lasts, the mind is in a condition analogous to that in which the higher class of dreams are received. Usually the memory is active and retains the impressions received. Sometimes it does not.

(2) Between the lines of this question may be read the theory in the mind of the questioner, that the mortal mind is evil and corrupt, while the soul is essentially pure, and would do no evil unless dragged down to evil. Because of holding this theory, he is confused, and the matter becomes a mystery to him. The matter belonging to the spirit (a soul) there can be no wholly broken, it is impaired, or made unreliable, by the presence of some member, and this may occur when that member is a zealous believer, as well as when the most skeptical. The result resembles that known in physical chemistry as catalysis, when the mere presence of one body causes great changes to take place in a body in contact, without being in the least affected itself.

We must regard the spirit as a whole, having all mental endowments, and responsible for its acts, and not refer a single failure to the physical body, which is the instrument in its hands.

"Why do the animal faculties so tyrannize over the spiritual?" In answer to this it may be said: Because man has arisen spiritward so little above the animal. A few have made great advancement, but the vast majority are yet on the animal plane, and delight in animal gratification. With these the passions do not drag the spirit down, but the spirit is unable to free itself from their bondage.

Mrs. Orvis off to the Pacific Coast. The following tribute of esteem was passed by a rising vote at the Band of Harmony, November 21, 1895:

Whereas, Our dearly beloved sister and co-worker in the cause we hold so sacred, Mrs. Anna Orvis, having recently passed through a severe and trying ordeal of illness, from which many of her friends feared she might not recover in this life, leaving this night for the Pacific coast, in the hope and firm faith of further recovering her health, therefore

Resolved, That we extend to her and her family our most hearty and sincere congratulations on her convalescence, and we offer to her journey our most fervent prayer that her journey to and sojourn in "the land of the sunset gold" may fully restore her to her wonted health, and to her great usefulness in the work of "spreading the glad tidings" of Spiritualism over the world; for we cannot spare such a worker from the vineyard of truth.

Resolved, That while she and her lovely daughter will be greatly missed (the latter especially for her efficient work in our Sunday-school, from which she has lately been absent owing to her mother's bedside), we still feel that there is no separation in the soul and that they will be as much a part of our congregation and work there as here; and that the elevating and inspiring controls of Mrs. Orvis, with Ouna and the guides of our power, will keep her in the rapport between us and them.

Resolved, That we most fraternally commend our sister to the friends of our cause on the Pacific coast, and know that when once she appears among them no word of ours will be needed to introduce her to those who love the Spiritual Gospel.

Resolved, That this represents the voice of The First Spiritualist Church, of which Mrs. Orvis is a beloved and honored member and assistant pastor, including the two auxiliary societies—The Band of Harmony and the Sunday-school.

(Signed:) CORA L. V. RICHMOND, Pastor.

JAS. E. DEWOLF, M. D., President First Spiritualist Church of Chicago.

CAROLINE CATLIN, President Band of Harmony.

S. JANETTE ASHTON, Superintendent Sunday-school.

## Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-world, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennut of Watske, Ill, and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

# IMPORTANT NOTICE

In Reference to Half-fare Permits on Western Railroads.

WESTERN LINES PASSENGER ASSOCIATION.

TO THE EDITOR:—The Western railways, as heretofore described, have arranged to use a joint clergy half-fare permit, good over all such lines for the year 1896, the same to be issued by a clergy bureau in charge of this office.

The rules and regulations which will govern the issuance of these permits are shown on the back of the enclosed joint application blank; this form of application to be used exclusively by those residing in the prescribed territory who desire permits over our lines. The lines party to this agreement and over which the permit will be good are shown on this blank and which can be obtained from agents of lines party to the agreement.

We give you this information, thinking that you may consider it desirable to make known to the clergymen of your denomination through your publication the great convenience and largely increased facilities which will be afforded the clergy residing in western territory in the adoption by so large a number of important lines of a joint permit. Previously, clergymen who found it necessary to use more than one road have been obliged to obtain separate permits from each line, which has necessarily involved time and labor, also of expense of postage, etc., and which will be largely obviated under the new arrangement.

Quite a number of clergymen of the various denominations have already signified their hearty appreciation and approval of this new departure in the interest of the clergy, and which is illustrated by the following voluntary action taken at a recent preachers' meeting of the Methodist church of Chicago:

Whereas, Clergy half-fare permits, good for all western railroad lines, would be a very great convenience to preachers, and believing that the issuing of such a permit by the Western Passenger Agents' Association is practicable, therefore,

Resolved, That we request the above-named association to issue such permits, if possible.

Realizing that such an arrangement would necessitate the additional expense of supporting a separate half-fare permit bureau, we will gladly pay a fee of fifty (50) cents each for the support of such bureau, and express our opinion that the great bulk of preachers will gladly do the same.

(Signed) LEWIS CURTIS.

(Signed) N. H. AXTEL.

Adopted by the Methodist Preachers' Meeting, at Chicago, this fourth day of November, 1895.

(Signed) N. M. PARKHURST, Pres. (Signed) N. W. SATTERFIELD, Sec.

In considering the proposition to use a joint permit, it developed that in order to properly handle the vast amount of increased work which the issuance of such a permit would entail, a very expensive bureau would have to be established. To overcome this objection the plan of requiring a small remittance of fifty cents to accompany each application, and as suggested in the above communication, was considered, and upon receiving the hearty endorsement of a number of clergymen to whom it was presented, was adopted and will, as you will notice by the copy of the agreement attached, be observed in all cases.

Briefly stated, the principal features of the new plan are as follows:

First. Applicant to fill in joint blank to be obtained from the agent of any railway company party to this agreement, have it endorsed by the railroad agent and mailed to B. D. Caldwell, Chairman, Western Passenger Association, Room 721 Rookery Building, Chicago, with a remittance of fifty cents, same to be made by check, draft, postal or express order (not postage stamps).

Second. If applicant is found to be entitled to the privilege joint permit will be issued by the chairman, good over all lines party to the agreement, tickets to be sold on presentation thereof, subject to local regulations of each line, at not less than one-half of the first-class standard tariff (not temporarily reduced) rate. Permit will be mailed for delivery, wherever practicable, to railroad agent at point of or nearest to place of residence of applicant, to be receipted for by him to the railroad agent.

Third. Applicants other than regular clergymen in charge of churches as settled pastors must, wherever practicable, have their applications accompanied by credentials, identifying them and certifying to the character of their work.

Fourth. Above will, we believe, give you sufficient information in a general way to enable you to properly lay this plan before the clergy through the columns of your journal, and we have no doubt that you will be pleased to join with others interested, in giving it your hearty endorsement. Would be glad to have you send me, under personal cover, a copy of any edition in which mention is made of the matter, and oblige.

B. D. CALDWELL, Chairman.

## CLERGY AGREEMENT FOR THE YEAR OF 1896.

Atchison, Topeka & Santa Fe Railroad; Burlington, Cedar Rapids & Northern Railway; Burlington Route, viz: Chicago, Burlington & Quincy Railroad; Chicago, Burlington & Northern Railroad; Burlington & Missouri River Railroad in Nebraska, Hannibal & St. Joseph Railroad, St. Louis, Keokuk & Northwestern Railroad, Kansas City, St. Joseph & Council Bluffs Railroad; Chicago, Burlington & Kansas City Railway, Burlington & Northwestern Railway; Chicago & Alton Railroad; Chicago & Northwestern Railway; Chicago Great Western Railway; Chicago, Milwaukee & St. Paul Railway; Chicago, Rock Island & Pacific Railway; Chicago, St. Paul, Minneapolis & Omaha Railway; Colorado Midland Railroad; Fremont, Elkhorn & Missouri Valley Railroad; Illinois Central Railroad; Iowa Central Railway; Kansas City, Pittsburg & Gulf Railroad; Kansas City, St. Scott & Memphis Railroad; Kansas City, Osceola & Southern Railway; Minneapolis & St. Louis Railway; Missouri, Kansas & Texas Railway (north of Denison, Tex.); Missouri Pacific Railway; Rock Island & Peoria Railway; Sioux City & Pacific Railroad; St. Joseph & Grand Island Railroad; St. Louis, Iron Mountain & Southern Railway; St. Louis & San

Francisco Railway; Union Pacific System; Wabash Railroad; Wisconsin Central Lines.

RULES AND REGULATIONS TO GOVERN THESE LINES IN THE CONDUCT OF CLERGY HALF-FARE BUSINESS FOR THE YEAR 1896:

1. Annual, time or trip permits, entitling the holder to purchase tickets (subject to the local regulations of each line) at not less than one-half of first-class standard tariff (not temporarily reduced) rates, may be issued to those as hereinafter described, who reside within the prescribed territory, are engaged exclusively in religious work as a means of livelihood, have no other business or occupation from which an income is derived, and when properly identified and endorsed, under the following conditions, viz:

2. All annual or time permits of these lines, for business covered by this agreement for the year 1896, shall be issued by the chairman in joint form, bearing his facsimile signature, it being understood that lines parties hereto are not to issue any individual annual or time half-fare permits for the business covered by this agreement.

3. (a) All applications for annual or time permits must be made on a joint application blank and shall be forwarded direct by applicant to and be passed upon by the chairman. Answers made by applicants to the inquiries contained therein must be honestly and truthfully made, and endorsed by the local agent of the line at or nearest to place of residence of applicant, except that applicants residing at points where general offices of railways are maintained may have their applications endorsed at such offices. When applicant is unable to get the railway agent at point of residence to identify him, by reason of the latter's lack of personal knowledge, the application will not be approved unless the applicant can otherwise satisfy the chairman as to its merits under the rules. The chairman shall adopt such course as he may deem necessary to satisfy himself that the applicant is entitled to permit.

(b) Each application for annual or time permit must be accompanied by a remittance of 50 cents to defray the large added expense of the bureau, which it will be necessary to maintain in providing for the issuance of a joint permit. Only such applications as are accompanied by this remittance can be considered.

No application to be filled out by more than one person.

Remittance should be made by check, draft, postal or express order. Postage stamps will not be accepted.

Permits will not be delivered or mailed to other than original applicant, except upon written order, signed in ink by the original applicant.

(c) Pastors and assistant pastors, regularly in charge of churches, and whose applications are endorsed by agents at points of residence will not be required to fill out that part of the application blank marked "b." All applicants other than regular clergymen in charge of churches as settled pastors, must fill in answers to every inquiry contained in part "b" of the application blank; their application must be accompanied by proper endorsements and with their credentials (the latter to be returned after inspection) identifying the applicants and certifying to the character of their work.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13

CHICAGO, DEC. 7, 1895.

NO. 35

## A LECTURE.

By Spirit Benjamin Franklin,  
Through the Mediumship of Dr.  
S. N. Aspinwall.

BEFORE THE FIRST SPIRITUALIST SOCIETY OF MINNEAPOLIS, MINN., SUNDAY EVENING, NOV. 10, 1895.

**ELECTRICITY AND INSPIRATION.**  
Inspiration comes from God, and like the sunshine and the rain is free to all; yet all do not receive it, neither do they understand its sacred meaning. Inspiration sweetens life's most bitter cup and brightens the palace and the cottage with the same holy splendor, showing that God is no respecter of persons, and that man has created rank and caste to strengthen his own selfish purposes.

**INSPIRED PEOPLE.**  
The world is full of inspired people; all writers, poets and historians are now and always have been more or less inspired. There are delicate, sensitive, imaginative people who see glory and beauty in the most common things of life, and these are the true preachers and reformers, in fact the true mediums standing between the finite and the infinite; they receive blessings from the angel spheres and hand them down to mortals, tired and tempted natures. The clear-sighted soul can look upward in the hours of trial, and behold the sign of promise in the blending skies, and mounting on the wings of inspiration, reach spheres above all earthly storms and tempests, yes, spheres of peaceful rest.

When everything in this lower world becomes dark and disappointing, it is well to look upward to the starry world and note how little sympathy they show for the atoms of dust called humanity, blown hither and thither by the winds of circumstances.

**CREEDS UNSATISFYING.**  
Active minds cannot be satisfied with creeds. Theories will not feed those who come into the world hungry-hearted for immortal food. There are those who struggle on from the cradle to the grave for that true knowledge and hope which they never find, because they are blinded by those who went before them, leaving doubtful records of the pathways by which they reached their immortal destinies in spirit spheres. The more one reads some of those records the darker grows the way and fear of being lost prevents them from beholding the true and perfect landmarks stationed by Infinite Law at every milestone on the way.

Humility, like the waves of the sea, is powerless to break down the walls which God has built up to hide from human knowledge his glory and wisdom; but his boundless beneficence all may feel.

### COMMUNION WITH NATURE.

The world is full of beauty. The Creator's name is written everywhere, and if mortals were only harmonious, and were more perfectly controlled by the law of love, life on earth would become like a glorious summer and the winter of discontent would not be known among the human family. Let all sad and doubting hearts go forth when the earth is radiant with beauty—let them breathe the delicious summer air when the stars are holding their festivals around the midnight throne, and bathe their fevered, weary foreheads, till the cares and perplexities of daily life have been calmed and cooled by the starlight, and measure their own littleness with the vast universe of God, to whom all worlds pay homage, and to whom the darkness and the light are as one.

What sublime emotions fill the mind when the deathlike stillness reigns around, and night's jeweled canopy is spread out like a vast veil, shrouding, though not hiding the beautiful orbs of light which are scattered with such magnificent profusion through all the wide and blue immensity of space. The power of inspiration will come down upon you, and all doubt of the God-power will vanish like a mist in the light of the stupendous truth revealed to you; and then think for a moment that all these starry worlds are inhabited and peopled with vast millions of accountable reasoning beings, who may be pursuing their struggling, doubting, checked careers of existence, even as you are, and their philosophers, scientists and reformers may be plunging into mysterious abysses of unknown futures, just as earth's sons and daughters are doing to-day. Think of this, oh, mortal man, and you may gain strength by such grand and instructive contemplations. God will be recognized by all lovers of natural beauty, for they behold the face of the overruler in all created forms, and the fondest admiration will take the place of cold, hard doubting; reality will give place to sublime visions of truth.

### NATURE'S DIVINE LESSONS.

Everything in nature shows, by its light heed of human suffering and utter disregard of physical pain, that it was not intended for a place of great misery and death. When I was a dweller in the flesh and subject to pain and physical suffering, I found great pleasure and profit in contemplating the uses and wonderful works of nature; and the thought often came to my mind that man, of all God's creatures, seemed the most unmindful of His goodness. I resolved by earnest study and deep research into all the kingdoms of nature,

to find, if possible the true fountain of inspiration, and from it drink honest, simple and truthful facts, which, like clear, cool water, would quench my thirst for knowledge and bring me into a happier association with cause and effect, and thus give me a deeper realizing sense of the creative power of the universe. At such times I sought quiet places far away from the noise and confusion of daily life. How beautiful to me appeared the hills and mountains on a clear summer's day, when the wind-kissed fountains were musical with life's sweetest angs, and the murmuring streams sang softly and sweetly the music of their creator and seeming to join the forests in a universal song of praise. Then and there I first learned the power of inspiration and caught my first visions of nature's God, looking from the bright waters, grand old mountains, and overarching skies. How like a glorious picture the fair earth seemed, framed in golden mystery; how grand and powerful the sheltering hands of the Infinite, outspread and extending over all, one mighty power. Shutting my eyes, I seemed to stand apart from my outer self, and through my inner consciousness communed with the great soul of all things. I saw faces with my inner vision which no language could describe; they seemed aglow with love and looked down upon me through the white mists, which hung thin and silvery between my soul and the beauty of angel life. At such times I seemed to lose my own individuality, and was carried afar off to spheres above and beyond my actual daily life. I seemed to mingle and commune with disembodied spirits and shared with them in pleasures and researches into temples and spheres of wisdom unknown to earth, unknown to humanity. Is it any wonder that I used my pen with thrilling power; or that I painted pictures beyond the comprehension of common minds? The shadow of the great unknown was over me, and I was no longer mortal nor cared for material things. What to me was common life?

### NATURE'S TEMPLE.

My soul was aflame with high desire—I craved the companionship of gods—I drank from a stream flowing from the throne of Deity; I was brought near to God and though unseen, I felt the power of the Infinite source of all creation. He was ever present with me—a life-principle and the source of my inspiration. I went alone and often into the wilderness—the very holy of holies of nature's temples; I felt that I must worship alone; I must kneel in silence beyond the reach of the great tide of human existence, and there find the key to spiritual mysteries while contemplating the glorious beauty of the forest, where each quivering leaf bore aloft the name of the Creator. I found my heart stirred by noble impulses, and my soul thrilled with inspiration and I longed with longing unexpressed to leave the earth and go where I might be with the philosophers of olden times, whose names and lives are now historic. How simple seemed my greatest efforts. My life, though the best I could make it, seemed useless, though I had as a writer gained some notoriety.

I had made my country's cause my own, and said in the language of one who is immortal, "Give me liberty or give me death." I believed I was the instrument used by higher powers to interest the French Government in our cause, who, with men and money, materially assisted us to gain independence. Let all true Americans ever remember the noble Lafayette and that true patriot and co-worker, Thomas Paine, who with his pen and purse caused freedom's banner to wave in our darkest hours and upheld our cause until the sound of Liberty's bell reverberated throughout the land its glad refrain of freedom.

Men called me eminent. I knew myself to be obscure (viewed from a heavenly standpoint), and felt there was very little real good I had accomplished; but I had done the best I could. I studied mankind and had traced the human race back to earlier periods of the world's history, and had tried to compare man in the simplicity of his primeval state, with the higher intellectual development of modern day. I found superstition waxed as reason waned. Men gave too credulous belief to the stories of learned men, who to some degree readily passed themselves for the immediate vicerepts of the higher Deity and through them was laid the first foundation for the great moral and religious fetters that were forged for humanity. Religious devotion became a road to crime. It thought or rather forced men to confess a belief in the supremacy of a few of the human species, while the few were carried above their fellow men in knowledge and understanding and the soon commenced to make laws for others. Creeds and theories were woven and soon men were taught to look upon forms and mysteries connected with past ages as being sacred, and they soon learned to ascribe the solemn foibles of priestcraft to the operations of Deity.

Many of the ancients in the early ages believed and wrote extensively upon the principles of their faith: the same writers handed down to their descendants those scriptural writings, which have become a law in modern times. The ancients also handed down to their sons many of their sublime conceptions in the arts and sciences, which added much to the development of human reason, but it also added to the degrading slavery of the mind.

But it can also be said that the superstitions of modern times are greatly different from the ancient. Those of modern times do not attach entirely to religion, but to institutions and sciences also. Many minds believe anything scientific must be true. Fear of the learned

and powerful and veneration for the rich and great, have created an evil darker than the superstitions of the ancients, and more oppressive than the sword of tyrants or the chains of superstition.

Inspiration will eventually break the fetters which superstition has forged for the human mind. Inspiration teaches mortals to use the power which the God of Nature has given to the whole human family. Reason is developing faster than fear. The free exercise of reason will soon direct the human mind into the pathways of truth and bring all mortals into direct communication with the spirit who speaks and commands through all natural law, and soul growth will follow.

It was my greatest desire to live among mortals long enough to show them how to find the true light. I wanted to show them how to think, and where to find true inspiration. I will not say I failed, for I did not accomplish a great deal in that direction. Intellect and reason were granted or created for the purpose of being exercised in the highest degree. Man cannot progress without reflection and he certainly cannot think and reason without inspiration. Until free inquiry is made, until unbiased investigation is allowed in all religions and denominations, truth will be like a plant of growth, and until divested of all superstition the human mind will not seek God in natural law, and man will not be able to feel the perfect thrilling power of true inspiration. The first great cause should be studied and it requires the most indefatigable and unwearied research. Electricity, which earth mortals know so little of, is one of the first and all-powerful principles emanating from the Creator. It is the power by which all things were called into being, and must be called the grand fact of nature, and the source of all vitality.

### INSPIRATION AND ELECTRICITY.

Inspiration is the wings upon which the mind mounts to spheres of true knowledge and understanding. Electricity carries the mind from one object to another and is the motive power of thought, and from these vital principles comes heat, light, affinity, attraction and magnetism. Inspiration teaches the manner in which they can be made, the most useful. Electricity is the power by which all motion, mental and physical, is produced; inspiration is the power that gives all motion its highest action, and is the ground-work of all philosophy; and when coming time brings to the human family a desire to know, and understand the real facts hidden in the heart of nature, they will become inspired with a love for the beautiful, they will realize the God-power hidden beneath it all, and step by step, near the heaven they pray for, inspiration should be cultivated and brought to bear upon the conditions of common life, its influences should be felt in all hearts, so that music, love and beauty may become the thrilling influences guiding and controlling all classes; then man will find in nature all his soul requires for rapid and perfect growth and development, and will through his love of nature, learn to love all humanity and with that love element enthroned within his being mount to spheres of usefulness on the immortal side of life and become guiding stars to those still left upon the earth plane.

### OLD AGE.

I would not couple age with weary care, Or closely link it into sorrow's load, Which, lowly bowed on time's long, dreary road, Must lonely walk in silence and despair. Ah, nay! this day's decline, all bright and fair; The genial rest that nature has bestowed; No heated strife life's waning powers to goad, But tranquil peace diffusing everywhere. Not like the glided morn of childhood's gaze, Not like the glowing day of youth so bright, But, softened with the kindly mellowed rays That temper the full beams of glowing light, And robe the distant hills with purpling haze Ere falls the shadowy curtain of the night, And hides the mortal traveler from sight.

MARTHA J. ANDERSON.

### PEACE, LOVE AND SOUL.

I look about each summer morn To see the buds unfold, And watch the progress of the corn— The new spring from the old. I watch the sun kiss the leaves And sip the dewdrops fair, That through calm night the grass receives— The voice of PEACE is there. I look about the wooded hill, The grassy plain below— The winding, rippling, flowing rill, The pebbles in the flow; The birds that warble in the wood; The grass—and everywhere I find, unknown, misunderstood— The voice of LOVE is there.

I feel the gently wafting breeze At twilight's soothing hours; I hear the song-birds in the trees, I scent the fragrant flowers; I sense a presence all around; Of peace and love so rare; I know the key of life is found— The voice of SOUL is there. DR. T. WILKINS.

## THE BEAST IN MAN.

It Is Vividly Portrayed by a Woman.

Some Wholesome Advice Given.

ANOTHER MURDER AND OUTRAGE OF A WHITE WOMAN, A WIFE AND MOTHER, BY A BRUTAL NEGRO!—WILL THESE CASES NEVER CEASE?—MUST THE NERVES OF NEWSPAPER READERS BE CONTINUALLY SHOCKED BY READING THE HORRIBLE ACCOUNTS OF THESE MURDERS?

A mass-meeting was held here in Boston last evening, to protest "against the recent lynchings in the South." Mr. Edward Brown said:

"I am here to ask our Congressmen to introduce a bill to stop this damnable outrage. The Constitution gives the negro the right to 'Life, liberty, and the pursuit of happiness,' and it is a wrong to lynch him."

I would like to ask Mr. Brown: Has not every white woman a right to life, liberty and happiness? And why should any white or black brute enter her home, or seize her upon the highway and drag her into the woods to accomplish his purpose?

Congressman Morse said at the above meeting: "I denounce the lynchings perpetrated on the 'black man in the South. They are outrages."

Rev. J. H. Morgan said: "Lynchings must cease. Black men can no longer be murdered in the South with impunity."

Hon. George Downing read the following, which was endorsed by a unanimous rising vote, as the expression of the people present:

"We condemn the lynching of American citizens practiced in parts of our country; we do so as citizens with patriotic instincts; as Christians with God in view. We must declare in trumpet tones that a stop must be put to the disgrace that it must not be practiced in any part of the land. We are, as human civilized beings, as proud Americans who are jealous of our country's honor, made sick, made to hold our heads down in shame, because of these lynchings."

Instead of being made sick on account of the lynchings, one might think that they would be made sick by the knowledge that the wives and mothers of this nation are daily outraged and murdered by black fiends. As to hanging their heads in shame, I should think that they might. To reflect that the proud Americans mentioned have peopled the earth with such brutes; should cause them to be "sick," and to hang their heads in shame. Every husband who entices, persuades, or compels a wife to surrender herself to his inordinate passion when nature and her own feelings oppose it, begets these brutes imbued with sensual proclivities. Pre-natal conditions have created every black or white fiend who walks the earth to-day, assaulting girls and women, and holding up the name of the nation in dishonor.

During the mass-meeting held, another speaker uttered a word of regret or protest against the diabolical manner in which women are outraged by the negro to-day. Not one word was uttered against the wrong done to white women; against the cruelties and outrages which must, by their very horror, make even the angels weep!

White women all over the land have read these brutal murders, shuddering meanwhile, as they pictured the frenzy and horror of their sisters in the grasp of the negro. All over the country, I say, we women are shuddering over these cases and praying for some means of protection against the negro. We naturally expect that our brother, man, should take up arms in our defense; but it seems that his sympathies have been given to the negro.

Not one white woman's voice was heard upon the platform of the mass-meeting. As usual, when men alone assume to discuss great problems affecting men and women, they make of themselves the animal with the long ears and braying voice. This was never better demonstrated than in the recent meeting of the National Divorce League, composed entirely of men. Not one woman was invited to the platform and no female voice was allowed to be heard in a matter so affecting her welfare as marriage and divorce!

It is time that we women cried "halt," and compelled mankind to recognize us as factors in the affairs of earth. It is time that man was made to decrease and put away his passions, instead of pandering to them by setting some lone shadow of a woman, or immature girl, to gratify his beast that is in him. Instead of inaugurating mass-meetings for protesting against the lynching of the black man, meetings should be held protesting against the body of the white woman being seized and ravished by him. The white men should rise, en masse, and canvassing the towns and villages of the negro, protest against, and compel him to let his white sisters alone. When lynching is done away with, the negro will have no punishment held up to him as the consequence of his evil deed. He can outrage and murder with impunity then. I believe that the example of lynching has deterred many negroes from these crimes. More of them would have been committed had it not been for the fear of lynching.

Will my sex ever be free from the horror of outrage? The beast that is in man has never been annihilated. Every woman knows that there is this beast in mankind, and no woman ever trod the path of a lovely grave without experi-

encing a fear of this element in man. Be the forest ever so shady, ever so beautiful with nature's wealth of green, yet the half intangible fear that she may meet someone of the opposite sex, flits through her brain and causes her uneasiness. And should she meet one in the lonely woodland, her heart throbs with terror as he approaches, and will not be quieted until he has passed on his way and is far from her vicinity. All women who dwell alone possess this fear of the beast in man, and it is a disgrace to our civilization that constant outrage and rape cause woman to hold these feelings toward man, her brother.

The true remedy is for women to rise, en masse, and insist upon man controlling his sensual proclivities. Women have had to control these since the beginning of all time, for men have taught them that their chances of getting husbands depended upon virginity. But man has never been taught to eradicate passion; on the contrary, he has pandered to it, until now raging beasts walk the earth in human form. Let us compel men to restrain their baser proclivities; let us compel them to be decent; let us compel them to quit outraging girl-children.

Much scoffing is done by men at women suffrage, and the Age of Consent laws; but I will say to them, that it will be only when women are admitted into legislatures and have a voice in ordering the laws of the country, that these sins against their sex will be adequately punished. Then woman will make it a capital offense to commit rape on her sex.

Hanging is none too good for a man who infringes on the rights of his sister, seizes her body violently, and finally murders it after committing indignities too horrible to relate. Lynching is none too good! Burning at the stake is none too good! Any torture that can be devised is none too good for a black wretch who seizes the organism of a white woman and imprints his fiendish personality upon the very cradle of the human embryo, while angels weep at the sacrifice.

I, who declare this, am not a barbarian, either! I do not forget that I am a wife and mother, and that my own beautiful daughter may be the next victim. I am a woman and can put myself in the place of my white sister and imagine her agony and torture of mind upon finding herself in the grasp of the black man. As long as we have wretches like these in our communities we must deal out a punishment befitting their crime.

I know that some of my masculine readers (those who are so fond of quoting woman as the "temper of man," etc.) may deem what I have written here, and deem me somewhat severe. But I will say: While it is true that a bad woman may seduce youth and otherwise commit sins in the realm of sex; yet her darkest sin therein is pure as snow compared to the outrages men commit on women. No disruption takes place in cases where women entice youth; but in cases of outrage, especially in that of FOUR-YEAR-OLD MYRTLE Vance, who was outraged by the negro Henry Smith, the physical disruption was beyond conception. The negro confessed his crime, and said that the little girl was quite dead by the time his heinous crime was accomplished. So I say that MAN, not woman, stands condemned as the blackest criminal and evil-doer in the realm of sex. He is the fiend incarnate, the devil without a peer, who commits the darkest crimes in this line.

In the recent case where Mrs. Bell, a white woman, was assaulted by the negro Henry Hilliard, even his own colored friends endorsed his being burnt at the stake. Yet here in Massachusetts the white people made it the subject of a mass-meeting.

Irene Wiley, of Lynn, is another four-year-old victim of assault, who lies now at the point of death. Albert Bombberger assaulted his employer's daughter in North Dakota. Charles Miller, a negro, brutally assaulted and murdered the two beautiful daughters of John Ray, at Wickliffe, Ky. Luella Merritt, aged 14, has just died in Monmouth, Ill., and her assaulter, Philo McIntire, 50 years of age and who is a white man, Little Alice Stirling, of Dorchester, Mass., was assaulted and murdered by one Gilbert. Theodore Durrant, of San Francisco, enticed and assaulted two beautiful girls, on different occasions, murdering them afterwards; he hid their bodies in a church. Lee Walker, a negro, assaulted a white woman and also a colored one. In 1894 there were thirty-seven outrages of white women committed in the United States that came to public notice.

Civilization cannot be sound—it cannot be decent while these crimes are committed, and while brutes are contentedly being perpetuated to walk the earth and outrage the very citadel of infant life. Instead of mass-meetings to condemn lynching, some inquiry should be made as to the causes of these brutal impulses actuating men to-day, and see if something cannot be done to propagate a nobler posterity. There is a cause for every morbid impulse actuating the race to-day, and inquiry might be productive of some good.

ONSET BAY. EVA A. CASSELL.

All little aims slip from me as I reach my yearning soul toward the Infinite. Ella Wheeler Wilcox.

Want and sorrow are the wages that folly earns for itself—Schubart.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

## FOREGLEAMS OF SCIENCE.

As Manifested in the Past.

THE CRAZY UTTERANCES OF A CRANKY MEDIUM, AFTER NEARLY HALF A CENTURY, CONFIRMED BY SCIENCE.

Over forty years ago, Rev. Simon C. Hewitt, Universalist clergyman, was engaged in a house in Boston constructing a very singular piece of mechanism. This unique thing was not originated in the mind of Mr. Hewitt, though he was most thoroughly convinced that he was constructing "The Mechanical Jesus of the New Dispensation." "The power behind the throne," the originator, was John M. Spear; or rather, I should say, the spirits who influenced him; for Mr. Spear was one of the very earliest trance mediums. And in his first lectures were given directions for the construction of "the new Jesus." He gave all the dimensions by measuring on his fingers, and it was said they were as exact as though given in feet and inches and measured by a rule. After some months' labor, it was completed, and Mr. Hewitt, in his paper, "The New Era," announced the birth of the "New Child," which was to revolutionize the machinery of the world. But it was a sickly child, and was taken down to High Rock at Lynn, carefully nursed for a while, then transported to Kiantone, in Western New York, where a graceless mob tore out its heart. "The Mechanical Jesus" came to its death, though not by crucifixion.

But I am concerned at present with the idea underlying this much-derided movement. John M. Spear, or the spirits back of him, declared that the atmosphere contained a boundless reservoir of electric energy, more than sufficient to propel all the machinery man could ever need; and that it was possible to tap the reservoir and forever dispense with steam and all other forms of motive energy. "The Mechanical Jesus" was to be an "Electrical Motor," and there would be "perpetual motion," or as long as machinery lasted. He also presented the idea that this "Current Electricity," as he termed it, was somewhat different from the lightning flash. But John M. Spear was hooted as the one of the most fanatical cranks of the time—Spiritualists as well as others joining in the ridicule and condemnation. "Just think," they said, "of getting power out of the air to run a machine! Of there being bottled up in the atmosphere a power to take the place of steam. Oh, pshaw! what won't the crazy Spiritualists get up next!"

Well, over forty years have passed away. John M. Spear and most of the others of his day have passed over where they understand better than here the power of nature's invisible energies. Within ten years past, science has made some tremendous strides in the field of electricity. What has she found?

Prof. Alexander MacAlde, meteorologist of the Weather Bureau, San Francisco, Cal., says that "up to 1885 there was practically no advance, beyond Franklin's time, in the knowledge of the electricity of the air, and no attempt to use it practically." Of course, MacAlde was ignorant of the attempt of Messrs. Spear and Hewitt. But if there had been "no advance from Franklin's time" then John M. Spear, the Spiritualist medium, was the first man to broach the idea of the mechanical energy of atmospheric electricity. He originated and published in the early '50's the idea that the atmosphere is a vast reservoir of electric energy, and that it can be utilized as a motive power to run the world's machinery. What does Mr. MacAlde say of this "fanatical" (?) utterance of the Spiritualist medium? Hear him:

"The upper air is an immense storage battery that I have no doubt will be used some day. There is above us a boundless reservoir of electricity waiting to be tapped, and we are working toward that consummation."

Ah, indeed! Scientists are working to accomplish what Spear and Hewitt attempted, but failed. How about the amount of this energy?

"Ideas of the amount of power must be vague. Dr. Oliver Lodge, Professor of Physics in University College, Liverpool, has estimated the energy of a cubic mile of air, subject to its highest electrical strain at 1,000,000 foot-candle. I have estimated that in a small cloud, one hundred yards square, one-fourth of a mile distant, the energy would be 300 horse-power—just before a discharge. We have electrical energy in the quiet air above us, unseen and unknown except when recognized by instruments."

These extracts are direct and to the point. They prove that within the last ten years experimental science has fully demonstrated that the claims put forth through the mediumship of an entirely unscientific man, and which were unmercifully ridiculed by the Spiritualists and non-Spiritualists alike, are in strict conformity with the absolute facts of nature. And they are working to practicalize this knowledge as did Spear and Hewitt so long ago. Let us hope they will have better success.

Who can say but what in the future we shall find out that many other assumed revelations from the spirit side of life, which we have derided, or neglected, may turn out to be scientific verities? Though a witness to the construction of "The Mechanical Jesus," like most others, I was an utter skeptic as to its success, and also as to the assumed existence of the tremendous reservoir of available mechanical energy in the silent air above us. But I hereby make my confession, for I agree with the idea that he is a bold man, who, outside the realm of pure mathematics, dares pronounce the word impossible.

The failure to practically demonstrate the spirit affirmation of the existence of this "vast storage battery" of electricity in the upper air, was a great damper upon investigators in the realms of scientific experimentation. But this complete confirmation should encourage all who are inclined to investigation in that direction. PROF. J. S. LOVELAND.

### ETHEL ISN'T "IN IT."

O, life is work-day, the wages are low. And, do all I can, still there's many a want; The bright days fly fast, and the sad ones creep slow. Let me turn where I may there is some fear to haunt. To-morrow the place where I toll may be shut; The days may drag on, bringing nothing to do; Or heartless machines, they may break, kill or cut. And my hands be unmoved when my toll is not through; Starvation or charity then it would be To me, and to those who are dearest to me.

But—Ethel isn't "in it."

"Who is she?" O, Ethel was my little girl, That died, when we lived on the old hill-side farm; She only was five; towed head, all a-curl, And—"pretty?" Yes, sir!—Just complete, to a charm! "What ailed her?" Hard tellin'! I She tended and lifted the next child too much. Her mother worked hard—she did more than she ought, And Ethel—she minded the baby, and such. "Till one day she screamed out with a pain. From then on She suffered, and suffered, until she was gone. And—Ethel wasn't "in it."

We lost the old farm; it was mortgaged, you know, And we tried hard to lift it—it seemed that we might; But it crowded us hard, though it crowded us slow, "Until" worked to the bone, we abandoned the fight. We sold off our horses with sorrowful hearts; Old Julia, which Ethel had petted and fed, And Charley, so true at farm labor and arts, But our heads could not do as our loving hearts said, So our horses, our cows, and our chickens and sheep Were sold off at auction—the dear things went cheap. Well—Ethel wasn't "in it."

Then we moved off to town, and I hunted a job: 'Twas a hand to hand fight with "the wolf" at the door; There were so many "foxes" to gnaw and to rob That we could not forget we were poor—very poor. But we all clung together; each did what he could, Wife—she saved for a song when the housework was done. Until Robbie got hurt by a big block of wood And was crippled for life. Then our trouble began! Poor, dear little fellow! We pitied him so. When his playmates romped off, and he never could go! But—Ethel wasn't "in it."

We are wearing away with the work of the years, And the road grows no smoother as onward we go; We have scant time for pleasures, and scant time for tears, Or to sigh for the old home we mortgaged, you know. There the trees were as friends, and the buildings were reared By our kind folks, whose labor was hopeful and glad. Oh! there never can be any spot so endeared As the farm on the hillside, we ought to have had! Ah! well—we have rented, and tented, and moved. In Heaven may we find that our luck is improved! Then Ethel will be "in it."

EMMA ROOD TUTTLE.

### THE BEAUTIFUL SIDE OF DEATH.

We see the body laid low in the grave, And some say: "That is all." But the spirit has risen from out the clay To answer the Master's call. The life deep within us is endless as God; And while here but a limited span— Yet the road stretches onward, in which all have trod, From the least to the greatest of man. Truth beckons us onward along the bright path Of Eternity's learning and love; And, when we step over the small bridge of death, Kind friends will give welcome above. But while on this side, keeping pace with Old Time, Not one moment by us should be lost; But, "gather ye all," ere your day doth decline, Of the flowers of truth over us tossed.

L. S.

A man without mind is like a wagon without springs.—Beecher.



## SLATTER AS A HEALER.

## And Be Given a Scientific Investigation.

Springfield (Mass.) Republican has the timely suggestion that Schlatter, the Denver healer, deserves to be investigated scientifically. Schlatter differs widely from all alleged Messiahs or "seers," that the proposition to study scientifically is a reasonable one, the investigation ought not to be complicated, since it involves only his personality. Schlatter has no paraphernalia, no mysterious surroundings, no ceremony of any description, no church, no organization of any kind behind him. He is plain Schlatter, working by himself quietly and without boasting, seeking neither honor, fame nor profit. He has stood in the streets of Denver for many weeks simply shaking hands with those who have been attracted to him with the hope of having their ailments cured, or holding their handkerchiefs or some other article of personal property for a moment. Out of the thousands who have visited him, hundreds and hundreds have claimed to be cured, and they have given their testimony in the most enthusiastic manner, among them many persons well-known in the business and social world. He has no following, and does not wish to have one. He desires no other company than his own. At times he withdraws from the public view, and just now he is in one of these periods of seclusion, having been located at some point remote from Denver, where he is reported to be fasting.

Certainly this is to be a unique personality, deserving of study. It ought to be possible for unprejudiced physicians of Denver, if there are such, to study these cases and ascertain whether they are genuine, or merely the fancies of those who have been so strongly impressed by the personality of Schlatter. In any event, a very short time will suffice to determine whether these have been real cures. If they have, not it will be the end of Schlatter, and he will disappear from the public view as speedily as he came into it. Meanwhile the personality of this man remains. The idea of trickery or charlatanry does not seem to attach to him. Quacks and charlatans are always inspired either by the desire for notoriety or personal gain. Schlatter shows no such interest. He does not care to be identified with any following. He has no ambition to organize a society. Whenever money has been offered him he has rejected it. All that he cares for is food and shelter, and just now, if reports are true, he does not care for the former. The ordinary incentives for seeking publicity are absent in his case. He does not manifest any self-assertion except that of the gift of healing, and the implication that this gift proceeds out of himself at the direction of some one whom he calls "the father." As a psychological study, therefore, Schlatter is most interesting, whether he be simply a hypnotist working by suggestion, or merely a stronger mind acting upon weaker ones without any supernatural assistance. If his methods are neither of these, and if he is only a quack, then certainly he is the most remarkable charlatan who has ever appeared in connection with healing, since he is destitute of every motive that usually actuates swindlers of this class.

It is almost inconceivable, a quack without any desire for notoriety or personal gain. This is an interesting statement by Judge Stansell, of Denver, printed in last Sunday's Tribune, who knew him before he began practicing healing, throws much light upon Schlatter's methods and personality. In an interview the Judge says:

"He probably heals a case here and there, just as the faith curists do. I see you look doubtfully at this statement. Let me explain. He has strong magnetic or hypnotic power, and in certain cases of nervous or mental trouble, and often in more serious phases of disease arising from disordered mental and nervous forces, he can effect a cure by acting upon a dormant will power, and undoubtedly has helped many people so afflicted."

"Then you think he is crafty, and is trading upon the credulity of the people?"

"By no means—directly. Indirectly, maybe. I think he is honest, as all deluded people are, and is doing his best to aid suffering humanity. Probably he does not yet understand his own condition or his gift, as his deluded followers call it, and is feeling his way."

"Do you think it is honest to claim to be the Messiah?"

"Certainly not. But I do not think he does claim that. As I understand it, he merely claims to be a Messiah, and the unthinking people easily make the blunder of substituting 'the' for 'a'."

It is evident from this statement that Judge Stansell believes Schlatter to be a man laboring under an honest delusion. This would not detract, however, from the interest of a scientific study of the nature of the man, and the communion he has caused among so many persons not supposed to be laboring under delusions.

The above from the Tribune, or the Springfield (Mass.) Republican, it matters not which, is good as far as it goes; but when it is suggested that a matter of this kind should be investigated scientifically by unprejudiced physicians of Denver, or any other city, the merit of all sane, thinking people knows no bounds. The idea of there being need of investigation is silly, to begin with.

If Schlatter cures people, to which many venacious people attest, he is doing good; if he cures none, he charges nothing and swindles no one, and is therefore guilty of no crime, or infraction of the law. But where is the competency, scientifically or otherwise, to demonstrate the authenticity of the power possessed by this peculiar personage to cure the sick and make them walk, or ascertain from whence the dithelated dead bodies "stiff as boards" have been raised in their effort to trace a nerve, or locate a certain function, and burned midnight gas in the chemical laboratory in some college, is it any indication of superiority over all others, of ability to fathom the deep mysteries of the soul-life, and the power of the finer, the unseen and unseeable forces in nature over the grosser?

An instrument is this man to produce the results acknowledged by hundreds of invalids, whose homes are all over the country, and who can be consulted as to the facts—no matter by what power he is used, or whether it is wholly of and within himself or not—without placing him in the hands of a gang of human butchers, who, as a matter of course, are prejudiced in favor of their profession,

from pecuniary motives if no other, and they are always selfish.

Schlatter's power is probably better understood by spiritual philosophers than by others, owing to a research exactly along that line of the higher science.

Dr. T. WILKINS.

## INFIDEL WRITINGS.

## They Have Found Their Way to India.

EDUCATED HINDOOS CATCH THE INFIDEL SPIRIT AND BEGIN TO CRITICIZE—CAN NOT BE MISLED BY MISSIONARIES.

In a church paper of recent date there appeared an article from a missionary in India bawling the fact that infidel writings have found their way to India. Listen to his tale of woe. Speaking of the educated Hindus he says: "They adopt atheism or agnosticism, following such teachers as Mrs. Besant, Madame Blavatsky and Col. Olcott, whose writings as well as those of such men as Ingersoll, Huxley, Spencer, have flooded the country."

How strange that the Hindu, whose religion teaches him to hold all life sacred, should reject a religion whose meek and lowly savior said: "Those mine enemies who bring not that I should reign over them but hinder and slay before me." How unreasonable for him to adopt atheism instead of a belief in a triple God who sacrificed one-third of himself in order to partially appease the wrath of the other two-thirds. How it must strengthen his heathenish double of the Christian Bible to find a large number of the missionary's own countrymen doubting and ridiculing it, and then asking for an explanation of its numerous contradictions, and condemning its obscenity and immortality. Is it not shocking that the poor benighted heathen, who has been taught to place morality and justice above all else, should fail to appreciate the beauties of a religion which has left in its wake such a record of crime and bloodshed as has no other which the world has ever known; a religion which has, whenever possible, silenced all opposition by torture and imprisonment; which is to-day making a desperate effort to regain its legal hold upon the people. Terrible, indeed, is the thought that the record which nature has written of her evolution from a low to a high order of being should be placed in the hands of the pagan, that he may contrast it with the biblical mud man and spare-rib woman.

Must not his doubts be still further increased by learning that our planet in its present condition is the result of ages of growth, instead of a nice flat world on "pillars," which was created in a few hours, with a firmament set with little stars which "sang together," and could go frisking about upon occasion, and finally land in a stable; and worse yet, must he learn that the sun is an immense body many times larger than the earth, the center of our planetary system, around which the world revolves, instead of being a light in the sky which will stand still when man orders it to, while a horde of barbarians whip other barbarians.

How sad to think that the poor missionary who has devoted his life for a good salary to the spread of the gospel among the heathen, should have to contend with western skepticism as well as eastern heathenism. What wonder that he cries: "Woe is me! Christianity is falling! is falling!" A. CRAMER.

## Circular Letter.

To the Spiritualists, and all others of liberal and progressive thought in Eastern Kansas and Missouri Valley, greeting:

In view of the great increasing interest manifested throughout the country in our cause, as is evidenced in the establishment of so many Spiritualist camps, and believing that the time has now arrived when the Spiritualists, and all others of liberal religious views in Eastern Kansas and Missouri Valley, should take steps to locate and establish a permanent camp-meeting ground at some point near Kansas City, that being the most central location, taking into consideration the large cities and towns in the Missouri Valley and Eastern Kansas, besides it being a great railroad center.

As a preliminary step to the organization, a special meeting was held at the Leavenworth county Spiritualist Camp-meeting at East Fairmount, on the 5th day of October, 1895.

A committee of seven, whose names and residences appear below, was selected for the purpose of locating and devising plans for the establishment of a permanent Spiritualist camp-ground, to be known as the Kansas and Missouri Valley Spiritualist Association.

The committee appointed held a meeting on the 6th day of October, 1895, and decided to issue this circular letter, calling upon all Spiritualists, and all others in sympathy of establishing a camp, to co-operate with the committee, and correspond with them, giving their views on the subject, and what material aid they are willing to give to carry out the object of the association.

It is thought best to purchase or rent a small tract of land with a natural grove—say twenty or forty acres—on the line of railroad fifteen or twenty miles from Kansas City. Holiday, on the line of the Santa Fe, in Johnson county; Bonner Springs, on the line of the Union Pacific, in Wyandotte county, and East Fairmount, on a branch line of the Santa Fe and the K. C. and Northwestern R. R., in Leavenworth county, all in Kansas, have been mentioned as suitable locations for the camp. It is thought advisable the association be incorporated under the laws of the State where located, with full power to issue stock in such shares as may be provided in the constitution and by-laws.

The committee adjourned to meet again on the last Saturday in December, 1895, at the Brevoort Hotel, Kansas City, Missouri.

It is the earnest wish of the committee that all who feel an interest in establishing a Spiritualist camp-ground and building up our cause, correspond with the committee, and give them such information and assistance as will enable them to perfect the organization as soon as possible.

Committee: J. H. Lancaster (Chairman), Brenner, Kansas; O. G. Richards, Eudora, Kansas; Isaac Farley, Melvern, Kansas; H. W. Hense, Lawrence, Kansas; A. C. Newton, Olathe, Kansas; E. B. Carpenter, Wellsville, Kansas; H. H. Hutcheson, Kansas City, Mo. East Fairmount, Kans., Oct., 1895.

## A CHILD-PREACHER.

## Only 10 Years of Age, She Expounds the Bible with Fervor.

A New York dispatch to a Chicago daily is responsible for the following item:

"Claretta Nora Avery is only 10 years old, yet she can preach with all the fervor and command of language of one who has labored many years for the conversion of mankind. She has been in the work of evangelization for two years. She preached her maiden New York sermon on the evening of November 22, at the African Methodist Episcopal Zion Church."

"Have you decided upon your text for to-morrow night?" she was asked.

"What the Lord directs me to say," she replied, as she folded one small hand over the other, "that will I preach. I open the Bible and turn over the leaves until I come to the passage from which I feel that I must preach."

"This was from a child, who had progressed as far as the third reader in her school, when she felt called to preach to all men. She has never read any other book but the Bible. Yet, in her talk and in her sermons, several of which have been printed in the South, she shows a knowledge and an insight into human nature which comes to most only after years of observation and study."

"Yet, when the child is not speaking on religious subjects, she is like one of her own age. I wish," she said tonight, "that you could see my dolls. I have 150 of them. One of them is as big as me. When I got it I laughed like a child. I have six with me now."

This is clearly a case of spirit control, although coming through this little colored girl of orthodox parentage. Their zeal in religion marked the unborn babe in a manner to attract a like, though experienced, religionist to her organism to complete an unfinished work along this line. It proves one important lesson in Spiritualism—that we enter the Spirit-land as we depart from this, and remain in that condition until desirous of a change. This control has doubtless never been led into the knowledge that he has departed this life, and psychologically came in contact with the receptive little girl, and will undoubtedly try to fill a supposed unfinished mission through her organism.

## HULL-COVERT DEBATE.

## Indiana Spiritualists Will Renew the Defense of Their Doctrines at Once.

The Indiana Spiritual Association has re-opened its warfare against Elder W. R. Covert, the great anti-Spiritualist who has been assailing it. Moses Hull, one of the most able of the spiritual lecturers, will be here under their auspices the first of December for three weeks.

He will take the opera house on the days which Covert has not already covered. Both are aggressive, have no hesitancy in using vigorous language and means, and the fight will be to a hot finish.

Covert packed the Grand opera house on Sunday, November 24. He paid special attention to Ohio Spiritualists, and among other things made the positive statement that the Spiritualists of that State-fixed Governor McKinley and the legislature when the question of restricting mediums came before that body.

No doubt he will yet accuse Illinois Spiritualists of being responsible for the demise of Mr. Moyers, the introducer of that nefarious anti-medium bill in the House about three years ago, who died about the time the bill did. He died of lagrippe, contracted at the State-house. "The Spiritualists of the State fixed God," he might remark.

## Preparing for the End.

The Seventh Day Adventists of Anderson, Ind., and vicinity, are preparing, by prayer and devotional exercises, for the end of all mankind within the next few days or weeks, and are confident that the end of the earth is at hand. They believe that wholesale persecution of missionaries and agents of God will be the closing scenes of the world. They paid but little attention to the Armenian outrages at the beginning, but as the war in the East has spread they have taken new interest, and have seen all of the signs foretold. They claim that the outrages are near their end, and that when the end has almost been reached, after many thousand Christians have been persecuted in various forms, that God will destroy the earth to show that he is mighty.

These poor, ignorant people know how it is to be persecuted. They are probably as sincere as their persecutors, but in the face of so many failures in their efforts to bring the energies of the universe to a dead stop, it is hard to decipher what holds them together as a sect. Poor, deluded, honest people.

## Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-world, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

## A Sad Case.

Insanity proceedings were recently filed in the county where he resided, asking that Joseph Mix, the famous seer of White River, Ind., known all over the State, be confined and treated for insanity. His foresight into the future and his ability to locate lost or stolen goods has brought people from all parts of the State to confer with him on matters of this kind. He is past 70 years of age and his health is failing him. He has made a great deal of money out of his practice, and it is thought he has large sums hidden or buried.

## CONSUMPTION

To THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send a bottle of my remedy free to any of your readers who have consumption if they will send their express post-office address. E. A. Slocum, M.C., 183 Pearl St., New York.

## MEDIUMS AND HEALERS.

## An Earnest Plea in Their Behalf.

THEY HAVE AS MUCH RIGHT TO ASK COMPENSATION FOR THEIR SERVICES AS OTHER PHYSICAL AND MENTAL LABORERS.

When mediumship was in its primary condition, very few mediums asked pay for the exercise of their power, believing that it was an especially God-given gift to a select few, and all work should be charitable. It is now known that it is produced by a natural psychic growth, and everyone, at some period during the process of psychic unfoldment, becomes sensitive to spirit influence.

Mediums, then, have as much right to ask money for their services as other physical or mental laborers, and if the pay was according to the amount of vital forces consumed, there would be the largest of all fees. But the selfish public looks to get something for nothing, or the greatest returns possible, and so, being positive, controls our negative instruments with its desires, and in many cases controls even the manifestations of our spirit friends—for desire is power, and the predominating always rules, whether it is just or not.

Mediums are the finest and most delicate of human instruments, and require the best of care and food, and it is shameful that their work is so little appreciated and their fees so begrudged by the world which is in such dire need of the service they alone can render. Half-fed and poorly-dressed, they wander about like tramps. How can they get harmonious conditions for high inspirations and confident manifestations under such trying and discordant circumstances? Think how they sacrifice their time and vital forces for an unappreciative public, receiving its ever-ready abuse and cutting, criticising thought, which so pierces their sensitive natures! How they labor long and faithfully, and broken down by the nervous strain of conflicting and bigoted minds are in later years compelled to live upon charity!

Their sensitiveness is the principal reason they are so unable to obtain their financial rights in the battle for gold. Hence a few have managers. But few, indeed, can afford these, and are at the mercies of a merciless public on the money question. It is hard for one to fully understand this position without being a medium and experiencing the contracting conditions in spirit on the part of the patron when there should be expansion and charity. The great greed for gold, which floods the country like a fog, is probably the cause; but the mediums suffer, as the weaker have always done.

Our magnetic physicians are indispensable in the cure of nervous diseases, for which the regulars have no specific remedy, yet charge higher prices and still hold the patronage of the public, who yet seem to think there can be no cure without drugs, and a vigorous racking of the system with some powerful physic. Because the humane healers refuse this manner of treatment, their power is sneered at or believed of little financial and physical worth!

These great sympathetic physicians who feed humanity upon their life forces, and are willing to bear with them the burden of their sins, ought to be more appreciated, and at least placed on an equal plane with the regulars in fees, who are far inferior to them as physicians, being unable to diagnose a case without begging the question of the patient, who seldom knows what ails him, more than pain—which, to say the least, is quite unreliable.

It is possible to know of spirit return and yet not realize it thoroughly. Perhaps, if the people realized more the use and importance and need of mediums, they would be more charitably inclined in thought and finance toward them. The world has long been crucifying its saviors, and it is about time to quit such unpardonable sin and do a little thinking—"live and let live."

The people ought to be more acquainted with the philosophy and science of spirit return, as they would be more considerate with mediums. To accomplish this, a greater desire should be created for spiritual literature. Every Spiritualist ought to consider it his duty to aid this by inquiring at news depots for our spiritual papers, and the demand will soon be phenomenal.

THOMAS WALLACE.

## SEEING A SPIRIT FORM

And the Medium at the Same Time.

To THE EDITOR.—Accompanying this is an affidavit from one of my near neighbors, telling how she saw a spirit form and the medium at the same time. This is the best kind of evidence. We want stubborn facts and not simple faith. This scientific evidence of spirit return is the greatest truth of the age.

HENRY E. MARTIN,

MRS. A. M. KOON.

On Saturday evening, October 5, 1895, Mr. L. P. Mitchell, of Mason, Mich., held a materializing seance at the residence of Addison Koon, in the south part of Windsor Township, Mich. In the southwest corner of the two-story brick house are a stairway and a hall. At the foot of the stairway there is an outer door with side lights and white frosted lights above the door. The side lights had been covered with paper since last summer, but the old paper on the light above the door had been removed a few weeks before. No one thought to cover the light above the door as the hallway was dark at the beginning of the seance.

The forepart of the evening was cloudy. Everything was taken out of the said hallway and it, with its large space above, was used as the cabinet. Curtains were hung in the hall-door, and the medium sat behind them a few feet distant.

The sitters sat in semi-circle, facing the hall-door.

The usual manifestations occurred. Forms appeared between the curtains and disappeared quickly by sinking flatly on or into the floor, so to speak. No mortal could drop downward so quickly or so far without bumping himself.

The forms of a few old acquaintances were distinctly recognized by several of us at once.

Near the close of the seance, a tall Hindu man, taller than the medium, appeared between the curtains and walked out four or five feet.

While I was standing at the curtains,

looking at a spirit form, and while my husband and two others were examining it, I thought that I would look further into the cabinet to see if I could get a glimpse of the medium at the same time. There Mr. Mitchell sat motionless, leaning back in his chair. The rays of the moon were now shining through the said window over the outer door lighting up the hallway so the medium was plainly visible as I looked beyond the spirit form to see him.

As none of us were mesmerized or hypnotized, as only one out of every five or six is ever susceptible to hypnotic influence, I am certain that this materialization was genuine, for I saw the spirit form and the medium at the same time.

MRS. L. H. COLE.

## CONVINCING PROOF.

## Our Spirit Friends Can Return to Us.

Through the month of October Dr. A. W. S. Richmond held a number of very successful seances in our own home, two in private, one in which the manifestations were marvelous. Three or four forms appeared at a time, and two and three dancing together out in the room with the friends. One form materialized in a room adjoining the room where the friends were, and quite a distance from the cabinet, then came in the circle and knelt by her husband, holding conversation with him, then going back to the cabinet and turning the light up in full blaze, so that all in the circle could see and recognize her.

Another spirit, the captain of my band, made himself up so perfectly that we all recognized him at once, and he was able to hold the forces till he had shaken the hands of all the friends in the circle, and going about the room as if in the physical body, then turning the light up so that all could see his features perfectly plain. From twenty to twenty-five forms came each evening and nearly all if not all were recognized. Beautiful communications were written by the spirit friends in the cabinet, with full names signed.

While winding up the music-box, I was so unfortunate as to break it. The Doctor's guide, James, told me to hand it to him in the cabinet; he called for a large pocket-knife, which was furnished him, and he very quickly repaired the box, wound it up and started it to playing, then handed it to me.

The Doctor was under strictest test conditions, in the same room with the circle at the time that this took place, and all the doors and windows being well locked and the cabinet well examined before the seances began.

His guide, Emma, materialized out in the room where the friends were, quite a distance from the cabinet, then playing a sweet tune on the zither, held by myself, talked to me while; then dematerialized in the room away from the cabinet.

This, myself and many other friends witnessed, and can testify to it at any time.

MRS. J. B. SEARLES.

## Biochemistry.

To THE EDITOR.—In Dr. George W. Carey's reply to Prof. Dutton's criticism of his article on "Biochemistry" in THE PROGRESSIVE THINKER for November 22, he states: "There are only two textbooks on the subject of biochemistry," namely, Schussler's Therapeutics and Carey's Biochemic System of Medicine. The good Doctor is in error, as the latest and, by many physicians, considered the best text-book on "Biochemistry," or the "Twelve Tissue Remedies," is Dr. Wm. Boericke and W. A. Dewey's textbook, published by Boericke & Tafel, 1011 Arch street, Philadelphia, Pa. H. B. ESMOND, M. D.

## Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayer's Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Temple, 615 North Clark street. Services: 2:45. Mediums' meeting: 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sligler's Hall, 528 Sixty-third street, Englewood, over the postoffice. Services at 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3120 Forest avenue. Rev. G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, at 7:30 Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets, entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartelmann's Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Union Meeting, Masonic Temple, 146 Twenty-second street, at 2:30 p. m. Mrs. Celina Hughes, pastor.

The Spiritual Church of the Students of Nature meets Sunday evenings at Flynn's Hall, 641 West North avenue, near Milwaukee avenue and Roby street. Mrs. M. Summers, pastor.

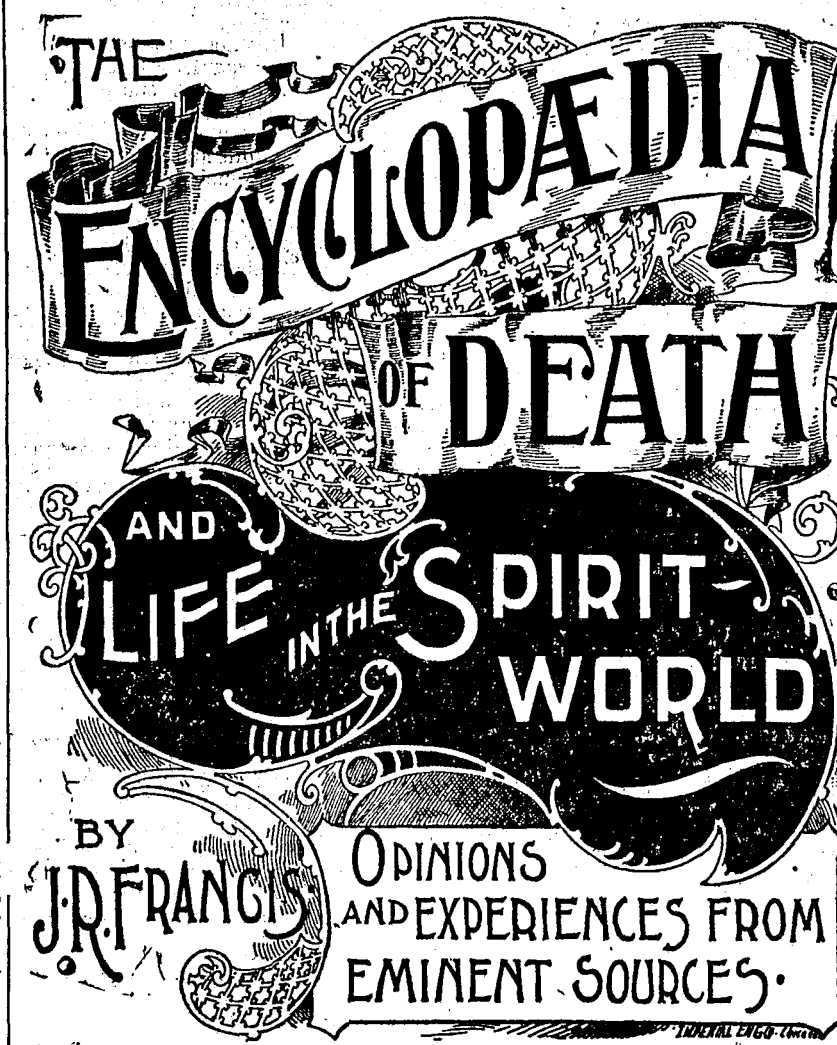
People's Home Spiritualists Association, Bricklayer's Hall, 93 South Peoria street. Services at 7:45 p. m., by Dr. D. S. White.

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## A PRACTICAL SCHEME.

### A Few Words Regarding Education.

EDUCATION DEFINED—MOSES HULL'S PUPILS—SUGGESTIONS AS TO THE TRAINING OF SPEAKERS.

We have the authority of Webster for saying: "Education is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of principles and the regulation of the heart."

In the foregoing quotation I take the liberty of emphasizing the last five words—"the regulation of the heart"—and I would further supplement the definition quoted, by saying the word "education" is only a relative term, which may mean much or little, and should not be used without due discrimination.

We often hear the expression, "Mr. X. was educated at Harvard," in tones which seem to imply that the college has taken crude material and turned out "a finished job," somewhat resembling a marble statue, that should be set up in a public place as a fixture for the world to admire because it is a product of the Cambridge atelier.

In speaking of the college graduate, people often say: "He has finished his education." But even a superficial examination of the practical acquirements of the same graduate will reveal the fact that the power to assimilate and understand has been subverted instead of cultivated, and that it is memory that has secured the parchment.

If asked to define the term "education" in few words, I should say it is that training or instruction which enables man to make the highest and best use of time and opportunities; beginning at birth and continuing through eternity. Viewed in its best light, the college only assists the student in the process of self-education. Viewed in its true light, we find that it wastes valuable time in misdirected efforts, because it fails to comprehend the needs of its patrons.

The time has arrived when instructors should open their eyes to the fact that all are not born with the same capacity, nor for the same purpose, but, on the contrary, each person has a mission peculiarly his own, and all instruction should be in the line of the development of the useful faculties. Eliminate the superficial and impractical, and the college course would be greatly improved.

The past we cannot change. The present is ours for such action as will pave the way for a better and brighter future, by removing the stumbling blocks which have been placed in the path of progress by the ignorant and the vicious.

I note the call of Mrs. Britton for funds with which to endow spiritual colleges. This involves a loss of time which, in my opinion, is neither wise nor necessary. Horace Greeley used to say: "The way to resume is to resume." Allow me to say the way to instruct is to instruct.

Moses Hull has proposed to start a "Training School," which is in the right direction, but this involves financial risks which Spiritualists ought not to ask him to assume.

To-day the pupils of Moses Hull are found in every quarter of the globe. No college professor can boast of a larger number, nor a more important field of labor. Would it be for the best interests of the cause so dear to his heart and for which he has sacrificed so much, that he should limit his labor to the teaching of a few pupils, gathered in any special locality? Is there not some system involving less loss of time and less personal risk, which will admit of wider application, and from which better results may be expected?

I would like to submit a proposition which, in its broadest application, might be termed the "Cottage System." Having no cottages, nor funds with which to buy them, we must forego that luxury and, for a time, substitute private rooms with private tutors. Do not despise small beginnings, as such may prove the surest foundations, out of which noble structures may be evolved.

As the special purpose is to secure speakers for the spiritual platform, the department of oratory should receive the first consideration, and it must be the final test of qualification.

Some of my readers may remember the instructions of Professor Fowler, of the Poughkeepsie Law School, who made a specialty of training young men for extemporaneous speaking, or as he often termed it, "the art of thinking rapidly while upon the feet."

Now, a system somewhat akin to that of Professor Fowler might be adopted without delay, and each pupil would thus receive private instruction in all that is necessary for the orator, including the logical arrangement of his subjects, as well as oratorical effect. (Common school studies do not belong to this department.)

Judge Booth, who was in charge of the Common Law Department of the Poughkeepsie School, advised his pupils that there was no class of literature which might not, at some time, be of use to the practitioner. He therefore urged the students to keep themselves posted on all matters discussed in the periodicals of the day.

It is not necessary that the student who would prepare himself for the rostrum. A thorough knowledge of all progressive literature will be found to be almost indispensable to those who would become useful in the cause of Spiritualism.

The training required for the public speaker and that required for the public reader is widely different. The extemporaneous speaker is supposed to be expressing his own thoughts, and, to be successful, must present his subject logically, gracefully and earnestly.

The public reader deals with the thoughts of others and, for the time, must forget self and represent another personality.

While it is important that all public speakers should be good readers, it is not necessary that they become accomplished elocutionists. Whatever selections he may make to give point to his subject must be in harmony with his subject and with his own personality, or magnetism.

"If you have your audience under your spell," Ole Bull used to say, "never break it by a change of instruments; not even for a broken string."

be used, but the number allowed in each class should be no limited that no student need be neglected and all harmony must be avoided.

I would also advise that each room be specially devoted to one branch of study and furnished accordingly. Thus the magnetism of the room would also be in harmony with the lessons taught. The rooms secured for the use of tutors should be near each other, but need not be in the same building.

This is but an outline of the plan, as my purpose is not to organize a complete system, but to show that successful teaching may be commenced in every large city without delay, and thus build up the system as pupils and tutors may be found and the exigencies of the case require.

The question how to start this system of teaching will hardly be asked, but I will say the plan already proposed of having a committee to select suitable sensitive and, if need be, raise the funds to pay for lessons, is in harmony with this plan, which is adapted to any locality where students may be found.

Who will be the first to move in this matter? If we have wealthy Spiritualists, it is hoped that they will not be too "sensitive" to respond with funds to assist worthy mediums to so prepare themselves as to attract the highest and noblest influences, and thus become worthy representatives of the grandest work now before the people.

Mr. Editor, I have thought the above might assist in the solution of the "education" question. It is the difference between what we can do and that which is impossible at the present time. You know the story of Hercules and the carter. The carter was told to put his own shoulder to the wheel before he called on Hercules to help him out of the mudhole.

A little less reliance on spirit power, and a little more material energy, will move the ball, which, like the school-boy's snowballs, will increase in size as it rolls along over the paths we wish to pursue.

If there are objections to the plan proposed, I hope they will be expressed, as the best plan will be none too good for the desired end.

FRANCIS LEANDER KING.

Worcester, Mass.

### "CHARACTER-BUILDING."

Wise Words of Caution and Suggestion.

TO THE EDITOR:—The article in your issue of November 16, headed "Character-building, Spiritualization," etc., awakens many thoughts, both of approval and of caution. The field to be reviewed is so large and so important, that it almost makes a cautious truth-lover tremble to think of undertaking even a short walk therein.

This slender and little hint of what is sown in the field, but can hardly refrain from saying a few words.

According to said article, Miss Josephine C. Locke, of Chicago, when questioned as to her ideals of education, replied, "They are faith, hope and love." "They are not to be intellectually acquired, nor physically developed; but spiritually attained; and their attainment is character."

Ah! how much has humanity suffered for ages, through false faith, false hope, false love! And yet, according to Miss Locke (as we read her), genuine faith, hope and love are not aided by or dependent upon intellectual knowledge or development. That, we may presume, is the reason why the Romish Church, the masses of its people illiterate and without the means of acquiring general knowledge. They must receive their faith and hope from church and priest, and love whatever absurdity, in bones of saints or mutterings of masses, they are taught to love.

Ah, yes! And was it not this same un- intellectual, ignorant faith and love, that a few centuries since covered the fair fields of Europe with blood, and filled the dungeons of the Inquisition with countless victims of bigotry and ignorance? Was it not the un- intellectual faith and love of the "holy church," that fought the more innocent pagans of Prussia for one hundred years, until the fair land was covered by piles of human bones, before they would submit to the senseless forms of baptism and become Christians, or otherwise be exterminated?

Ah! Brother Editor, let me quote another scripture: "My son, get knowledge, and in all thy getting, get understanding" of the knowledge acquired.

This humble scribe loves the spiritual and has been a believer in the nearness of the spiritual world for many years; but let us take note backward into the fogs of a blind and senseless "un- intellectual" faith.

Science demonstrates the grand cosmos to be a unit as far as visible, and for the conduct of this life on earth, the Divine and Infinite Spirit has given us no more sacred gift than the gift of rationality, whereby to seek the united hand of all things, at all times, with His Infinite and Ever-governing Laws.

Have faith, in all things rationally proven to exist.

Hope for the fulfillment of all good.

Love all things that are instinctively beautiful and lovely and that to our rational powers seem good and just!

J. G. JACKSON.

### THERE IS NO DEATH.

All nature echoes the sweet refrain, "There is no death," for we live again; yes, after we pass from mortal view, we come with the same fond love to you.

And say: "Dear ones, we are with you still; we come and go at our own sweet will. 'Tis only the body you lay away; for the spirit has left the house of clay."

"And taken its flight to the realms above, To the mansions prepared by the God of Love; By the Infinite Power that rules o'er all, From the king on throne to the sparrows that fall."

"There is no death." We but go before To welcome our loved, when they reach the shore: The evergreen hills and the valleys fair Are eternally radiant there.

"No death! Ah! no; why, we only go To a higher realm than here below; But the lessons we learn while on earth we stay, Count as gain in the beautiful land of day." MARY E. VAN HORN.

## CLAYVOYANCE VINDICATED.

### It Was Almost a Century Ago.

A CURIOUS EXPERIENCE IN DREAM- LAND WHERE A LOST CHILD WAS FOUND.

About 1804 my grandfather and his brother-in-law located at the foot of one of the Allegheny mountains in Pennsylvania. My father was six or seven years old and his brother four or five. Their uncle had located about three miles away.

One day my father's aunt, with her daughter, five years old, went to my grandfather's to visit her sister for the day. In the twilight of the evening the mothers were sitting outside of the cabin watching the three children playing just in front of the house, not over sixty yards distant. They were playing "hide and whoop." My father being the eldest, had learned to be deceitful; so he watched his cousin Sally as she was hiding, and saw her run around a large tree lying on the ground, and not waiting for her to whoop, he instantly ran around to find her, but she was not there, and he and his brother failing to find her ran to their mother and told her that Sally was lost. The ultimatum was that the whole neighborhood turned out and faithfully searched the whole country through and through, until all agreed that at any rate she must be dead.

Some three weeks after her disappearance, as uncle was sitting in his cabin door, a stranger rode up and asked to stay all night. Uncle accommodated him and during the evening he told him of his sad misfortune.

"Well," said the stranger, "in my neighborhood there is a man who has very funny dreams, and when he has those peculiar dreams they always are as he dreams, and if I were in your place I would go down and tell him of the loss of my child, and he may dream of her, and if he does, you may depend on it that what he dreams will be just as he dreams."

Uncle, next morning as the stranger left, also left for the dreamer's and found him—he lived thirty miles away. Uncle told him his business.

"Well," said he, "I cannot dream when I want to, but when I have one of those strange dreams, I have learned to know that they are as true as if I had seen it with my eyes wide open, and if I should dream what has become of your child, I will come up and let you know."

In week or so the man one evening rode up to my uncle's.

Uncle went to the gate and asked: "Have you dreamed what became of my child?"

"Yes," said he, "I have."

"Well," said uncle, "get down off your horse and tell me."

"No," said the man, "I will tell you before I get down," and, pointing in a certain direction, said: "About three miles from here there is a lake, is there not?"

"Yes," said uncle.

"Well, there is a small field near the lake, is there not?"

"Yes," said uncle.

"Do you recollect that there is a large elm growing in or standing close in the corner of the field, nearest the lake?"

"Yes, the tree is there."

"Well, do you go there, and on the south side of that elm tree you will find a bunch of leaves in the forks of its roots; under them you will find the head, back-bone and some of the upper ribs. The flesh of all eaten off the face, but the flat of hair is still on the back of the head."

Uncle put up the man's horse and left him to provide supper for him, got on his horse and started.

"Hold on," said the man, "you had better take a basket. You will want to bring the bones home to bury them."

Uncle went, and found the bones just as he described them. The lake and field were near where the child was caught.

The dreamer said a panther killed the child and after carrying it, carried the bones and placed them there.

You may rest assured that there is no coloring to this narrative—simply the facts are told.

Now, hypnotism nor mesmerism can explain this mental or mind phenomena. The mind of this person was, while in some abnormal condition, capable of looking along the whole chain of events. He must have seen the panther spring upon this child, devour it, and after doing so, take the remains to the tree and cover them with leaves; and also at the same time must have taken a survey of the entire landscape, or else he could not have sat on his horse and pointed out all the environments connected with the phenomena.

Now the question arises here: Did his soul and spirit (soul only means sensations, hearing, seeing, feeling, tasting and smelling, and spirit means the body which environs the soul after death, takes place) remain in his physical body or did they emerge from the physical and travel to the place where the scene took place and take a retrospective view of the whole scene?

As to the soul and spirit of a person having the ability to leave the physical body, there can be no doubt in the mind of the psychological philosopher. Philosophy is a collection of facts and truths, so arrange them as to bring conviction to the mind, and if THE PROGRESSIVE THINKER will allow me a short space, I will give one instance:

Once on leaving the platform after having preached a sermon (I was then a Presbyterian minister), a man came up to me and said: "Sharp, I never heard a discourse of that character before, but I will tell you what I once saw. I and my brother were playing on the north side of our house, and hearing our house-dog barking on the south side, we quit our play and ran around to where the dog was. The dog had his fore paws on the fence and was barking at our neighbor woman, who lived just across a forty-acre field. A path ran straight from our house to hers, and by the side of this path—about half-way—stood a large chestnut tree, and the girl was under this tree when we and the dog saw her. We ran in and told mother that Elizabeth was coming, and she, immediately, sided up the room and went to the door to see her, but no Elizabeth was there, and mother commenced making preparation to flog us for lying; but we happened to think that the dog first called our attention to the woman. She also recollected that the dog did bark; so we and mother went directly to the chestnut tree and examined the path, which was dusty, but could find no tracks. We followed the path to the house, crossed the fence and knocked at the door and asked if Elizabeth was at home.

"Yes," said her mother, 'about fifteen

minutes or a half-hour ago she went into the room-house to leave, but I have not heard her strike a lick with the baton. We will go and see what is the matter.'"

"We entered," Elizabeth appeared to be just aroused from sleep.

"Why, Elizabeth," said her mother, "what have you been doing so long, and not waking?"

"Well," said Elizabeth, "when I took my place on the loom-bench, I felt tired and weak and must have fallen asleep."

"When father was told of the circumstances, he also talked of correcting us for lying, but when mother told him that the dog first saw her; he then said we imagined it."

"But," said Mr. Harris, "Sharp, dogs are not imaginary beings; they must either see or smell; hear or feel, before they take notice of objects."

More in my next letter.

HENRY SHARP.

### Funeral of a Spiritualist.

On November 4, at the home of his father, John Kruse, near Wilsonville, Clackamas Co., Oregon, Frank M. Kruse, aged 40 years, passed to the higher life, from paralysis. Funeral services were held at his home, and at the grave, nearly four miles away, on Tuesday afternoon, November 5. A concourse of people from several towns round about, estimated at about 300 in number, assembled at the house, and formed a procession, a half mile long, to escort his body to its resting-place. As the family have for a long time believed in Spiritualism, and their re-born son had been a lifelong member of that faith, the services of Dr. A. J. Davis, now of Portland, were secured to deliver the discourse, and those of Mrs. Jolly, of this city, to lead the music, which opened the service with the familiar "Sweet Bye-and-Bye," and closed with the Spiritual song, "Only a Thin Veil Between Us."

Dr. Clarke began by reading an inspiring poem entitled, "Hope for the Sorrowing," and closed his philosophical, eloquent, and highly-consoling remarks with another entitled, "I Still Live." His scholarly effort tended to dispel all fear and dread of death, by showing that it is the resurrection of the soul, or real man; from the prison-house of a moribund body, into the freedom of a higher life and larger liberty. That it is simply a second birth which descends into the personality, which inheres in the Spiritual body, not the individuality, which pertains to the mind or spirit, which continues to abide unchanged, in the resurrected spiritual body.

Nothing short of a verbatim report would do justice to this inspired discourse, which brought light and knowledge to many spellbound listeners, and peace and consolation to those who weep only for the visible presence of a dear kindred. No fulsome eulogy was pronounced upon the departed, but his many virtues were noted justly, and the speaker said that the presence of so large an assemblage, with their bounteous tributes of flowers, spoke more eloquently of the domestic and social qualities of the arisen spirit than could any words of his.

At the grave, where at least a hundred people had previously assembled, the procession was led and the services mainly conducted by Tulaikin Grangers, Patrons of Husbandry, of which society the departed had been a member for several years. Their service was appropriate and comforting. The members, both male and female, cast flowers into the grave, and when the mound was complete which hid the casket from view, they literally covered it with artistic floral tokens of their love and esteem for a brother, "not dead, but only gone before" to participate in the industries of the Summerland. No badges of sable hue were worn, and white sashes worn by the bearers were the only unusual tokens of the unique services. Few tears were shed, and a calm spirit of resignation to the will of the Infinite, which changes the mortal to the greatest and grander immortal, seemed to pervade all hearts at the close of Dr. Clarke's final tribute and benediction.

Spiritual and liberal papers please copy.

Passed to Spirit-life, Henry P. Onderdonk, November 19, 1895, at his home in Eaton Rapids, Mich. In his 84th year. Both he and his wife embraced Spiritualism over forty-five years ago. She preceded him to the beyond by ten years. The funeral services were conducted by Mrs. A. E. Sheets, at the residence of his son, in accordance with the expressed wish of the deceased. Two children remain, both of whom are firm in the faith.

A. E. SHEETS.

### Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

"RIGHT LIVING." By Susan H. Wilson. Right living! What a wide field of thought—what an important subject is comprised in those two words. How essential to human welfare, to individual progress and happiness is a proper understanding of the principles of a rightly ordered life. To be well instructed and grounded in correct ideas of right living is of priceless value.

Many volumes on ethics are abstruse, dull, rendered uninteresting by their heavy didactic style. "Right Living" avoids dullness, and makes the subject interesting, plain and easily understood, not only by the instructed reader but by the minds of the young. Mothers will find this book an invaluable aid in imparting lessons on right conduct, and impressing right moral principles on the minds of their children.

Children and young people will be charmed by its entertaining chapters; they will be delighted while receiving lasting impressions for good.

The book will make an excellent present for Christmas or for a birthday; and as such we suggest it to our readers.

It will be sent, postpaid, for \$1.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relation to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

## Passed to Spirit-Life.

Another pioneer Spiritualist has arisen and joined the circle on the other side of life. Leontina Shellman was born in Davenport, Delaware Co., N. Y., July 17, 1827. At 10 years of age she, with her parents, moved to Gull Prairie, Mich., and one year thereafter to Martin, Allegan Co., which was then an almost unbroken wilderness, one white family only having preceded them. In 1844 she married Silas Stafford, then a young and prosperous lawyer in that county. And for over fifty-one years they traveled hand in hand, sharing the sunshine and shadows of earth-life, and of the latter there were many. Three children were born to them, two sons and a daughter. The youngest son passed to Spirit-life at an early age; the eldest, Wm. P., and daughter, Mrs. Nellie S. Padgham, remaining to bless their home.

The deceased, at the age of 14, united with the Methodist Episcopal Church, but failed to find the light for which she sought. But, through the perusal of A. J. Davis' "Nature's Divine Revelations," she was induced to investigate Spiritualism. She became a believer therein and a medium, and for nearly forty-five years she has been, in her home circles, an instrument to reflect and bring light and comfort to many homes and hearts.

The funeral services were held in their home at Hastings, Mich., where they have resided for some fourteen years. The services were conducted by Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich., and it is not too much to say that she drew all hearts to her, both believers and unbelievers. Many people gathered in the old home to listen to the comforting words of glad tidings of immortality.

Besides her son and daughter she leaves behind an aged companion and pilgrim who stands on this shore, peering, with outstretched hands and earnest gaze, to the other shore, waiting with patience to be carried across to join his loved ones there.

H. H. B.

Passed to the higher life, Emily L. Buck Cornany Taylor, at Englewood, Chicago, Ill., aged 59 years. Mrs. Taylor was born in Tuckerton, New Jersey. Her life-work was attending the sick and those in dire distress. She was a tender, loving mother, with a sensitive mind, endowed with spiritual gifts. She passed three children, one girl and two boys. Her first husband, Henry Cornany, passed away in the service of his country. Her second husband, Horatio Taylor, passed away at Lowell, Mich., about eight years ago. Mrs. Taylor's remains were brought to Grand Rapids, Mich., for interment.

Mrs. Mary Lindsey officiated, being fully entranced. WM. K. WHEELER.

Passed away from earth and its trials, November 12, at 2 o'clock p. m., at Lone Tree, Cass Co., Mo., Miss Adah A. Allison, aged 34 years and 5 months. She had been a patient sufferer for many years, and her transition was due to a surgical operation performed in the hope of saving her life.

Though feeble in body, her heart and soul were with all the reform movements of the age. She was an enthusiastic advocate of equal rights, and believed in the new time for the entire race. Her taking away is a great blow to the community in which she lived, and to all her friends everywhere. She was the sister of Dr. Cora A. Morse, of San Francisco, well known to liberals.

Spiritual and liberal papers please copy.

Passed to Spirit-life, Henry P. Onderdonk, November 19, 1895, at his home in Eaton Rapids, Mich. In his 84th year. Both he and his wife embraced Spiritualism over forty-five years ago. She preceded him to the beyond by ten years. The funeral services were conducted by Mrs. A. E. Sheets, at the residence of his son, in accordance with the expressed wish of the deceased. Two children remain, both of whom are firm in the faith.

A. E. SHEETS.

### Mrs. Cora L. V. Richmond's Lectures.

SPECIAL COURSE OF FIVE LECTURES.

Spiritual interpretations of the Bible, comprising a series of lectures (or lessons) on the sacred books of many nations, especially the Hebrew and Christian "Word." These interpretations will be historical, symbolic, cabalistic, esoteric and Spiritual. By the guides of Mrs. Richmond, at the residence of E. F. Rowland, 700 Stewart avenue, Englewood, for five successive Tuesday evenings, commencing November 26 at 7:45 sharp.

Tickets for the course of five lectures, \$1.00; single admission, 25 cents.

FIRST LECTURE:

The Bible of Many Nations, Egypt; The Origin of the Hebrew Bible; The Talmud; The Mishna, The Gemara; Other Sacred Books in Judea; Classification of the Books of the Old Testament; Allegorical, Symbolic and Historical.

SECOND LECTURE—DECEMBER 3:

The Book of Genesis; The True "Beginning"; The Real Meaning of the "Creation"; The First Day; The Second Day; The Third Day; The Fourth Day; The Fifth Day; The Sixth Day.

THIRD LECTURE—DECEMBER 10:

The Created Man and Woman; Adam and Eve; The Seventh Day; The True Meaning of "Sabbath"; The Day of Rest; The Genio, State; The Edenic State; The True Meaning of "The Fall."

FOURTH LECTURE—DECEMBER 17:

The "Generations of Adam"; Cain, Abel; "Am I My Brother's Keeper?" Abram (Abraham); "The King of Salem"; "Jacob and Esau"; "Israel"; Pharaoh, Moses, Aaron; "The Exodus."

FIFTH LECTURE—DECEMBER 24:

The Law; The Prophets; Joshua, Samuel, David; "The House of David"; Kings and Rulers; Solomon; The Esoteric Priesthood; Hiram Abiff; The Building of the Temple; "The Wisdom of Solomon"; The Physical and Spiritual Kingdoms.

"From Night to Morn'g." An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

## A NEW VIEW OF LIFE.

It is surprising how often the troubles of this life spring from indigestion. And more surprising how few people know it. You say, "I'm blue," or "My head feels queer," or "I can't sleep," or "Everything frets me." Nine times out of ten indigestion is at the bottom of all your miseries, and a box of Ripans Tabules would give you a new view of life.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

## A DEFENSE FUND.

### A Move in the Right Direction.

EVERY MEDIUM IN THE UNITED STATES SHOULD RESPOND AT ONCE—THERE SHOULD BE A UNITED ACTION.

TO THE EDITOR:—The recent National convention in Washington did much for the mediums of the United States, if they will but avail themselves of the provisions made in their interests. The numerous arrests of mediums in various sections, rendered it imperative that some action should be taken to assist them in defending themselves against all forms of persecution. For this purpose a Mediums' Special Defense Fund was established to be made up primarily by the mediums themselves. Others can contribute to it if they so elect. This defense fund would entitle each one contributing the sum of \$5 per annum to it, to a Beneficiary Certificate from the National Association, under which prompt assistance is guaranteed to any medium who becomes involved in difficulties in the way of prosecution, slander or other injury in any way concerning his mediumship. Under this certificate the medium agrees to pay assessments, not to exceed \$5 in any three months, when called upon so to do, for the purpose of aiding in the defense of any medium holding such certificate when under arrest. In brief, this action creates a Mediums' Beneficiary Order, upon the same principles as the several beneficiary insurance societies are conducted. Any medium holding such certificate who is found guilty of fraud, gross misconduct, non-payment of assessments, breach of contract, or other sufficient cause, will have his certificate revoked by the proper authorities. Any one charged with fraud, gross misconduct, etc., will be entitled to a fair trial and given an opportunity to prove his innocence.

This fund is to be used solely for the defense and protection of all mediums holding beneficiary certificates of the National Association. It seems as if this were an opportunity of which mediums should at once avail themselves. This makes them parties to their own defense, as well as in the defense of their unfortunate brethren, when in the meshes of the law. It is also a contract between them and the National Association for certain rights and benefits that they are to derive from it. The National Association pledges its honor to provide suitable defense for all these mediums, and guarantees to them that a lawyer, who is friendly to Spiritualism, and to mediums, shall be sent to dispatch to their aid whenever an arrest is made. We trust that the mediums will find their own good in the welfare of their neighbors and unite promptly in this beneficiary effort for mutual protection.

There are no less than 1,200 mediums in the United States to-day, who are before the public in some capacity. If each one of these would secure a Beneficiary Certificate, it would mean a fund of \$6,000 per annum, for the defense of any one who chanced to fall into the hands of the Philistines; that is, the Protestant and Catholic Christians. If the entire 1,200 would procure these certificates, no assessments would be necessary, unless a general onslaught was made upon all mediums throughout the country at one and the same time. Any medium desiring one of these certificates can receive the same on formal application to Secretary Woodbury, upon payment of the sum of \$5.00. We urge every medium in the United States to apply at once for one of these papers. By filing this special fund, such outrages as have been recently perpetrated in Philadelphia, can never be repeated in any other city in the United States. Will not the mediums of the nation unite with the National Association to the end that justice may be done them, and all workers in the field of Spiritualism? We trust that Secretary Woodbury will receive one hundred applications by the next mail, following the reading of this appeal by the mediums.

H. D. BARRETT, Pres't N. S. A.

Washington, D. C. Nov. 30, 1895.

### "The Bridge Between Two Worlds."







# SOUTHERN ATTRACTIONS.

## Florida Camp, and Other Matters.

From the Northern Cassadaga, where I tarried several weeks during the past summer, I have followed the robin and the lark in search of a more genial climate, where the snows and blizzards of winter are unknown. The Southern Cassadaga Camp-meeting, at Lake Helen, Fla., the great attraction just now for Spiritualists coming South, has been my objective point. I find active preparations being made for a meeting, to commence February 9th, and lasting five weeks.

Among the speakers who are expected to entertain the people are George P. Colby, Prof. H. D. Barrett, J. W. Colville and Mrs. Carrie Twing, all too well known to need any recommendation from me. The grounds are being improved and beautified. Mrs. Huff is having her cottage put in order, and workmen are adding new rooms and otherwise fitting up the hotel. So far as I could learn, every one at Lily Dale who had visited the Lake Helen camp-grounds was enthusiastic over this new movement for spiritual work in the Sunny South.

Mrs. Huff, Mrs. Pettingill, Mr. and Mrs. J. D. Palmer, Mr. Skidmore, Mr. E. W. Bond, Prof. Barrett, Mr. Colville and Dr. Alma all had kind and hopeful words to say in his favor. Most of them will be here during the next camp, some coming early in the season and staying the entire winter. Through their influence quite an amount of stock was subscribed for at ten dollars per share, Mr. H. R. Richardson, one of the trustees of the C. L. F. A., taking ten shares.

As this was my first visit to Florida, I naturally felt much curiosity to see a place that had called forth the admiration of so many people, and I must say that beautiful is the appropriate word to apply to it. I do not wonder that the spirit guides who are said to reside over this movement, and to have years ago selected this place as a center for spiritual work, should have made the choice they did. Spirit Lake, on the northwest shore of which the camp is located, is a little more than one-half mile south of the Lake Helen Railroad Depot. It is not a large body of water, yet it is numerous bays and harbors give it a coast line of probably three miles in extent. The camp is located on a series of undulations and hills overlooking the lake, the highest perhaps fifty feet above the water. The tall pine trees, with branches and foliage near their summits, add a charm to the view.

The officers and managers of the association evidently believe an educational and spiritual work is to be accomplished here that shall be world-wide in its beneficent influence.

Mrs. Huff and Mrs. Pettingill, who have been very efficient helpers in the past, are well known at Lily Dale, where their influence is always for the good of the cause. Mr. G. W. Lewtan, the president, educated as a lawyer, and State mustering officer of the Florida G. A. R., and the treasurer, Mr. F. E. Bond, of the Bond Lumber Company, also cashier of the Volusia County Bank, and late general superintendent of the Orange Belt Railroad, are well-known business men, whose advice is gladly sought and freely given.

For the present I am stopping with Prof. G. W. Webster, the secretary, whose name is familiar to readers of spiritual and scientific papers. Having spent much of his life in teaching, he is naturally interested in education, and believes in thorough intellectual training for all, mediums and speakers not excepted. He is planning and working for the establishment of a sanitarium here, in connection with a medical college, where the most advanced views upon the subject of hygiene and physical and intellectual culture shall be taught, and clairvoyance and all the healing power that can come through Spiritualism and mental science shall be recognized. His son, who expects to graduate from a medical college next March, has already done some good work in that line. His daughter is also studying at Stetson University. Every member of his family is more or less mediumistic, Mrs. W. being often called upon for readings and tests. He and his son are members of the American Association of Conchologists, and have made quite an exhaustive study of the flora and molluscan fauna of this part of Florida, having discovered several species of shells and plants that were new to science, and which have been named in their honor. They have fine collections of plants and shells intended for the cabinets of the liberal school proposed here. They have many thousand duplicate shells which they are exchanging with other naturalists, thus adding to their collections. In one large cigar-box they have over ten thousand specimens and sixty species, mostly minute, of course, and named and labeled. A friend has also offered to donate a large and fine collection of minerals. Students of these sciences are gladly welcomed, and the Websters can give such valuable pointers in the study of Florida species. They believe that these and kindred

# THE "GHOST" OWNS UP.

## Mrs. Chadwick Was Paid Five Dollars a Seance to Personate Dead Friends.

DR. HENRY A. ROGERS, THE MEDIUM WHO EMPLOYED HER, HELD FOR OBTAINING MONEY BY TRICK AND DECEIT, AND FOR ASSAULTING AN OFFICER—BLONDE HAIR, WHITE KID GLOVES AND MOSQUITO NETTING CAPTURED AT THE RAID ON THE DARK CIRCLE.

A faded blonde face, a dingy, white shroud, a black sweater, several yards of mosquito netting, and half-a-dozen pair of soiled white kid gloves, were part of the exhibit laid upon the desk of Magistrate Crane, in the Yorkville Police Court, to-day, when Central Office Detectives Foye and Brown and Mr. Neil Gerard appeared as complainants against "Dr." Henry A. Rogers and Mathilda Chadwick, mediums and spook compellers, who were captured at a raid on a spiritualistic seance held at Rogers' flat, 100 East Seventy-sixth street, last night.

The ghost which Detective Foye grabbed at a given signal, dematerialized into Mr. Chadwick, decked in the faded blonde wig, the dingy shroud and a pair of the soiled white kids.

These articles emitted a most unpleasant odor, a sort of combination of camphor balls, Chinese Joss sticks and aged cheese, when they were produced in court to-day. They caused Magistrate Crane to cover his nose with his handkerchief and to ask that they be removed as soon as possible.

The charge against the prisoners was obtaining one dollar from Neil Gerard under false pretenses. Detective Foye told the magistrate how he, Brown, Gerard and another man, had gone to the seance last night and sat in the circle singing "Shall We Gather at the River" as loudly as any of the three dozen believers who were present.

A spirit, supposed to be Emma Blocklin, Gerard's sister, had just appeared in the dim blue light which "partially illuminated the room. Gerard had the spirit by the hand. "O, I'm so glad," he said. "This was Foye's cue. He made a dash at the ghost and caught her around the waist. Brown sprang through the black curtains into the cabinet where Rogers was supposed to be entranced, and grabbed the medium. The fourth man ran to turn the gas on. There was a minute's delay, and a fearful row began. The "ghost" screamed and fought like a tigress. The medium and Brown had a terrible struggle in the cabinet. The detective dragged his game out into the room, during which time he said Rogers made several vicious attempts to strike him with a hatchet. Some of the believers were in hysterics. Others fled for the stairs, leaving coats and hats behind them. Elias S. Whitmore, a tall and very powerful old man, living at 232 Madison street, Brooklyn, struck Foye in the mouth, and punched him in the eye. When the lights were turned up and the belligerents subdued, half the furniture in the room was wrecked, and the floor was covered with tattered curtains and spook drapery.

Lawyer E. A. Benn appeared for the medium, Rogers. He was present at the seance last night, and is said to be a believer. He asked for an adjournment until to-morrow. Magistrate Crane said he would like to have the case go on at once.

"I believe that man," said he, pointing to Rogers, "is one of the biggest scoundrels in this country. For years he has been getting money out of people by trick and device. The sooner he is shown up the better."

The magistrate then advised Mr. Benn to have nothing to do with the case.

"I know you are an intelligent man," he said. "You were there last night, you say. It is inconceivable to me that you can still put any faith in this charlatan."

Magistrate Crane then held Rogers and Mrs. Chadwick in \$500 each for examination to-morrow. He directed Detective Brown to make a charge of assault against Rogers, and held him in \$1,500 bail additional on that charge.

Rogers is a man of about forty-five, with a fishy eye and straggling brown hair. He asked to be allowed to make a statement.

"I was on my knees in the cabinet," he said, "trying to open a small cupboard with a hatchet."

"What for?" asked the magistrate. "All of a sudden I heard a great rush," went on Rogers, unheeding the question. "I was knocked down, jumped upon and assaulted with the hatchet, which was jerked from my hand. I was also hit with a slungshot and kicked."

Rogers denied that he had used the hatchet to assault anyone with. He also said he had never seen Mrs. Chadwick before last night. She was merely one of the "sitters." He denied that he had asked anybody for money. All the contributions had been voluntary.

Mrs. Chadwick (the name is not her real one) is a gray-haired, faded woman, about fifty years old. She

made a clean breast of it to the newspaper men.

"I was paid five dollars a seance by Dr. Rogers," she said, "for impersonating materialized spirits. I had to do something, as my husband does not support me, and I have three children to take care of. It was either this or dishonor. I would enter into the cabinet through a door in the back of it. This door was sealed with a strip of paper, but Dr. Rogers would replace the seal before the seance was over. I would dress myself in different costumes and come to the curtains personating the various spirit friends of the believers present. Mrs. Rogers would stand just outside the curtains and whisper to me the name of the particular spirit I was supposed to be. The messages I, of course, would invent as I went along, although sometimes Mrs. Rogers would give me a hint of what to say."

H. J. Newton, president of the New York Spiritualistic Society; W. F. Peck, a lecturer, and many other Spiritualists were in court. Mr. Newton said he was there to assist in protecting Spiritualism from fraud and trickery.

Rogers and Mrs. Chadwick were both locked up. Old Mr. Whitmore was discharged.

Rogers is the man upon whom the late G. W. N. Yost, inventor of the Yost typewriter, is said to have spent a fortune. Mr. Yost, it was also said, left his wife and family on account of his infatuation for the medium.

Rogers denied this to a News man to-day. He said:

"Mr. Yost paid me \$50 a month for holding seances for him. He lost his money in speculation; I had nothing to do with that. He had been separated from his wife before he ever met me. When he died he owed me \$300."—New York Daily News, Nov. 25, 1895.

## PROPHECY IN ABUNDANCE.

### It Comes From a Little Town in Kansas.

An extraordinary contribution to the literature of diplomacy and prophecy was received at the State Department, Washington, D. C., from some great light of the world who has hitherto kept himself under a bushel at Parsons, Kan. He forwards his communication by registered mail, and tells the Secretary of State he can explain the significance of the massacre of Armenians in Asia Minor and what will be the end of it all. He mingles prophecy and advice in the following sweeping fashion:

1. Form no alliance with any foreign power by which we as a nation will be drawn into the international conflict now drawing near.

2. Listen to General Miles in his report on coast defenses. Strengthen the ports of Newport News, the mouth of the Potomac, Delaware and Chesapeake Bays, and the harbor of New York, and fortify them with the most improved patterns of coast defenses.

3. The Turkish government is sure to go down, and the ball will be opened May 15, 1896, by Russia marching on Constantinople. The Porte will go to its palace in Jericho, Palestine, June 30, 1896.

4. Call home all the American missionaries before May 15, because after that time we shall not be able to protect them.

5. Before June 30, assemble our best warships near our own coasts on the Atlantic and Pacific, more especially north of the Potomac on the Atlantic, and north of San Francisco on the Pacific. You need not fear a war with England, but next summer watch Russia with an eagle eye. Nicholas II. will not be the ruler of that nation very long. Another and a more warlike ruler will succeed him, and it is Russia and Germany we have to fear.

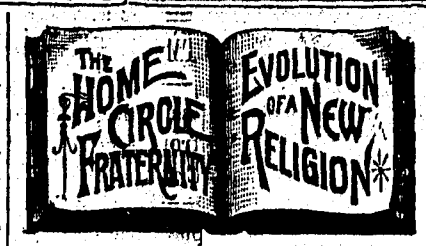
6. The Fourth of July next will be a critical time in our history. We now have plenty of grain and produce to feed our people. Provide storehouses in which to keep this grain for our wives and little ones, for in 1898 and 1899 famine and pestilence will cover the earth. Be ready by 1897 to close our ports to all foreign nations, for Louis Napoleon—grandson of Jerome Bonaparte and brother of Victor—who now wears the uniform of a Cossack colonel at Tiflis, Trans-Caucasia, is the coming Emperor of Babylon (the Babylonian empire restored). Russia will move her Black Sea fleet and her Cossack warriors at the same time. She will pass Ararat January 14, capture Sassoun, May 15, and drive the Sultan out of Constantinople, June 30, after which Napoleon will be made King of Asia Minor. Keep out of this combination.

It would be well to keep this prophecy on file for future reference.

A DOUBTER.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentleman's favorite.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.



## THE WRECKED.

### Who Will Minister Unto Them?

I.

We saw an old man sitting, at one time, on a curb stone, apparently for the time being, living in the dim and misty past. His head was bowed as if in deep sorrow. Occasionally a sepulchral sigh would escape from his lips, as if an expression of the deep mine of regrets that had found lodgment in his soul during the hardships attending his earthly career. His features seemed pinched—half starved—as if everything wholesome in his nature had departed forever. He was the very picture of despair—seemingly a lost soul—who anchorage anywhere extend to him the hand of kindness. He was a vanishing note in the song of life—to vanish on the material side, to reappear in those spiritual realms where hopes are never crushed as they are on earth, by the grim hand of poverty. A sad picture that, as in graveyard tones he repeated the following lines by Ella Wheeler Wilcox, on the "Pretty Soon."

I know of a land where the streets are paved

With the things which we meant to achieve.

It is walled with the money which we meant to have saved.

And the pleasures for which we grieve.

The kind words unspoken, the promises broken

And many a coveted boon

Are stowed away there in that land somewhere—

The land of "Pretty Soon."

There are uncut jewels of possible fame

Lying about in the dust,

And many a noble and lofty aim

Covered with mold and rust,

And, oh! this, while it seems so near,

Is farther away than the moon.

Though our purpose is fair, yet we never

Get there.

To the land of "Pretty Soon."

The road that leads to that mystic land

Is strewn with pitiful wrecks,

And the ships that have sailed for its shining strand

Beach skeletons on their decks.

Is farther at noon than it was at dawn,

And farther at night than at noon.

Oh, let us beware of that land down there—

The land of "Pretty Soon."

II.

This man was a wayside wreck—a heartrending failure, with not a single chance seemingly left to redeem himself from the chains of his earthly environment. Yet his despair was not complete. He still lived in the "pretty soon," and although a vanishing note in the song of life—gradually vanishing on earth—he expected that note to find expression on the spirit side of life.

The wayside victims can be found almost anywhere in this nineteenth century civilization. They are in hospitals, foundlings' homes, homes for the friendless—in poorhouses, jails, penitentiaries and other charitable and reformatory places. One grand medium and estimable lady has found an asylum of rest at the Old Woman's Home in this city.

Now, what is your duty towards a wrecked human being? Kill him? Maltreat him? Drive him from your door? Or, in some way, kindly minister unto him? Can a person be a true man or woman and maltreat any human being? Can a person be a true Spiritualist and possess unused a surplus of this world's goods, while thousands are yearning for assistance and kindly, encouraging words?

III.

Just think of the Needlework Guild—a fragment of heaven on earth—a scintillation from some angelic soul—an oasis in an uncharitable world. As set forth by the Chicago Tribune, a sight to make the careless world stop and admire, was the distribution of clothing, one morning lately, by the Needlework Guild. At an early hour wagons and conveyances, began arriving at the Masonic Temple, ready to cart away to the various institutions where they had been assigned, the precious bundles. By 9 o'clock there was a steady stream of men with the generous bags on their shoulders filing down the stairway. Women upstairs worked like busy bees sorting and piling the warm, soft garments and placing them in proper receptacles.

It was a labor of love, and delicate women, who perhaps did not lift a finger at home, tugged at the big piles of clothing, and dragged the heavy bags into "fun." To the member of the guild, "furnish two new plain suitable garments to meet the great need of our hospitals, home, and other charities. Men, women and children may become members."

That tells the whole story. Out of that one suggestion came clothing enough to fill a big room to the ceiling and to gladden over 7,000 souls—old men and women and helpless chil-

dren. As many varieties and styles of articles were noticeable in the piles as the individual tastes of the many contributors suggested. Some of the undergarments for women were as fine and soft as a tender heart, refined taste and a full purse could produce—"too fine," someone said. But who knows? Perhaps those articles may be smoothed out lovingly by natty, feeble fingers, once as used to fine linen as the donor.

Woolen bedroom slippers suggested a world of comfort for invalid foot-slippers. A pile of infant's clothing—little, dainty, fuzzy socks and mittens, hose and long skirts—told where many a mother's heart lay tenderest. Strong woolen socks for men, and cardigan jackets, were a pleasure to behold in the comfort they suggested. Piles of white, generous pocket-handkerchiefs, sure to be the pride of some poor soul, were tucked and stowed away with every big bag.

The teamsters who helped to transfer the piles lifted their bundles tenderly, as if realizing a sacred trust. By some mistake, many seedy-looking individuals came to the room during the day, thinking the clothing was to be distributed there.

One old man, who looked needy but respectable, hobbled in on his cane. His disappointment was pitiful to witness when he learned that clothing could be given out only through the institutions to which it had been voted. He gazed hungrily at the warm flannels lying within his reach, and looked blue and sorely in need. His case, as was every other which came, was taken in hand and promises of early investigation and assistance sent them all away comparatively happy.

Long before night not a vestige of the piles and piles of clothing was left. They had gone to gladden alike the hearts of youth and age in over half a hundred institutions throughout the city.

The guild, which was started in 1885 by Lady Wolverton, has become a national and international beneficence. The Chicago branch distributed this year over double the number of garments sent out last. This speaks louder than words of the interest taken in the guild in this city. The unique feature of this endeavor is, it practically comes to life only once a year. In November, when the chill winds come, the guild does more to supply the poor than some organizations which are in session all the year round. After this it subsides until the coming year. It is divided into seventy-two departments, each of which comes forward when called for.

IV.

Now, here is practical beneficence, akin to the loftiest impulse of an angel, and ablaze with that spirit of love which pervades the Infinite. We measure a human soul somewhat differently from the method employed to measure a piece of cloth. We cannot weigh spirituality, nor compute the exact quantity of goodness in a human being, nor tell the height of aspirations sent forth; but we can rest assured that those engaged in philanthropic work, truly and earnestly, are very near to that divine purpose that actuates the universe. A man may belong to a church, have wrong notions of the Infinite, and be a slave of creed, yet, if his soul bubbles with philanthropic impulses, which find full, unselfish expression in deeds of benevolence, he is superior to that Spiritualist who, being a phenomena hunter, never turns piteously towards the human wrecks that require assistance in the struggle of life. Remember, then, that you are measured by what you do, and not by what you believe. It is better to do good, and believe in false creeds, than to believe in what is actually the truth, and do no good to alleviate the suffering of some wrecked mortal.

V.

A meeting of this Needlework Guild rests, like a diamond, on a fragment of heaven, and during its philanthropic work "religious beliefs" vanish, and for a time true spirituality scintillates in every thought and deed. You cannot, Spiritualist, "believe" your way to a higher plane on the spirit side of life. The good angels cannot take you higher than you are prepared to go. Good deeds, unselfishly done, with no hope or expectations of reward, cause the portals of heaven to open and angels send forth approving words and smiles. Ever bear in mind that the crowning glory of every human being, if he is ever crowned, will consist of good deeds, while "beliefs" will count but little in the judgment which will be finally passed upon every human soul. Mortals—poor, selfish mortals, are quick to observe the grandeur of a good deed, from whatever source it may spring. Even Sarah Bernhardt became the heroine of the hour in Italy, notwithstanding the fact that some time ago she played "La Femme de Claude" to an empty house at Rome. A Milanese paper has been told the following story by a Frenchwoman who was ruined in the Commune. She says: "I had nothing left, and was obliged to make a living by mending old lace.

Mme. Sarah Bernhardt was one of my best customers. One day when she came to bring me some work I was greatly depressed. It was the day before quarter day, and I was unable to pay my rent. She asked my sister why I was so sad, and was told a little of our circumstances. Next day I went to her, and was surprised when she played for some time with my little boy. But what was my surprise when, on the stairs, I found that he held a banknote in his hand. I went back to return it. 'O, do leave it to him,' Madame said. 'It is a toy and amuses him.' Another time I had no work, and the tragedienne heard of it. 'But I have always work for my friend,' she said, tore up a magnificent piece of Brussels lace, and sent it to me to be mended."

Here is one of God's children, with a family of illegitimates nestling to her bosom, yet bubbling all over with the spirit of kindness! Verily she shall have her reward.

John R. Francis

## BURT WOODWORTH.

### His Work Commended, and Practical Remarks Thereon.

Burt Woodworth and his German control have been a power in Central Michigan in the spiritual camps. As a public test medium on the rostrum, both before and after lectures, Mr. Woodworth has not been excelled. Old and experienced lecturers and all Spiritualists uniformly admit the high qualifications of his German control to convince the skeptic of the continuity of life. There is no dodging his searching and clinching statements of names of persons, on both the mortal and spirit side—of dates, events, diseases, or mode of death, by drowning, suicide, railroad smash-up, or explosion of gas, steam, dynamite or powder, etc. He was born in Germany, and speaks in broken English and very positively. He has controlled Mr. Woodworth about two years, and is his only control for rostrum work. He made not one mistake during his service at Haslett Park, and this was the testimony of those who heard him at Grand Lodge. He is indeed an Oracle—not Delphic, of ancient Greece, but of the nineteenth century, whom I trust and hope thousands may hear and receive the glorious light and soul-comforting truths of Spiritualism. This grand spirit seems in earnest to call the world's attention to the most astounding and important facts of the age. What is of more importance than to secure a correct knowledge of our future destiny? Grand teachers from the Land of the Leal are among us and all about us. Let us devoutly listen to their deep and loving messages. Let us be humble and modest in the presence of these immortal guests. How pure in heart and sound in head should they be who hold an hour's communion with the dead. Dead! No! More alive than ever. Full of the immortal fire of love, they come to teach and bless us. They only ask willing ears. He that hath ears, let him hear what the spirits wish to say to the churches and the people outside.

Since the churches mostly reject these tidings of great joy, this special spiritual power, these holy ghosts, with their precious lessons of love, poetry, song and philosophy, have to a large extent deserted them. They hold their congregations mainly through the power of organization, the prestige of wealth, of music, of oratory and magnetism. Women are the main church prop to-day, and when the flashlight of Spiritualism reaches them they will say: "Hear what the spirits say unto the churches." And to save from utter wreck, ruin and disgrace, they will be obliged to accept the demonstrations of Spiritualism in scientific proof of immortality. To face the falsehoods and slanders hurled at Spiritualists from pulpits and press for the past forty-seven years, will be to them a cross and burden they cannot escape, whether Catholic or Protestant. Everything is converging to the point of their certain rout and overthrow.

Myths and fables cannot claim immortality. They can have only an ephemeral existence in creed and dogma, since they antagonize science, both on the material and spiritual planes. Science is only a manifestation of nature's procedure in all her departments, animal, vegetable, mineral and spiritual. And these are fixed and unalterable, being based upon infinite wisdom, justice, love and truth. Any dogma that cannot harmonize with these four principles must go. It only awaits the day when men shall have come to their senses.

All the above principles, and much beside, were distinctly and emphatically affirmed by this profound and earnest German spirit. Many examples of his tests could be given, but one or two must suffice. Standing on the rostrum, and speaking through Mr. Woodworth, he says: There comes into me Tom Lamereaux. He says his son Shon here, you? (pointing well back in the auditorium). Yes.

Purify  
And Enrich  
Your Blood  
By Taking  
**AYER'S**  
Sarsaparilla  
It was the Only  
Sarsaparilla admitted  
At World's Fair.

AYER'S PILLS for the Liver.

He say you be doctor? Yes. Pre-goot doctor? Yes. I try to be. You fader say he vos blacksmut and yurk for de peoples all round. He go blacksmut? Yes. So! (long and heavy stress). Dot ish goot! He say you lif in Lansing? Yes. He say you is bruder Charley? Yes. He be doct too? Charley? Yes. He say your mudder Mich? Yes. He say your mudder mits him. He say he wants you to help Charley.

The facts are: John was his eldest son, smart, keen, enterprising; he worked his way through medical college and into a good practice and a good home in Lansing. But Charley was the old man's favorite, whom he helped through his medical course and into practice, and now wants John to help him. Proving death does not change the moral character and did not rid him of his partialism.

He also gave to my wife eight names of her departed friends—father, mother, sisters, brothers, and grandparents, mostly born in England and Wales. Said her mother was cut out of her father's will because she married a tradesman—a packer in the drug business. Said they loved and were happy. Said there was a large fortune belonged to the heirs on the mother's side—in the Stanton estate. Said the friends on the immortal side were working with others here to secure their just claims. Many things in this long message occurred eighty years ago, beyond the big pond, as he called it. All true, and known to none in this country except a few special friends of my good wife.

I would make no invidious comparisons. There are many grand mediums on both continents. Let their virtues be known, brought to the front through all our Spiritual papers. Let fakes and frauds be retired to the rear until they shall learn not to make merchandise out of the soul's highest love and affections.

Shall we say there is no inspiration outside of knowledge, music, splendid audiences? No cultured, immortal human spirit, working through mortal mediumistic brains to warm and enlighten and vitalize the benighted souls of our common humanity. As well say the sun never shines, the stars never scintillate in cloudless nights. The battle is on—the heavens will win; error will die amid its worshippers. The higher in light, love and goodness must and will lift up the lower in ignorance, bondage and doubts.

And endless progress pave the way To lands where love will rule the day. And those who've battled long and hard Shall find their just and true reward.

Bibles, religions, governments, schools, arts, medicine, philosophy, architecture, fine arts, music and poetry, are products of the human brain. Jewish, Christian, Mohammedan, Buddhist systems of worship claim God as their backer and inspire. Not so. Spirits, with less or more love and wisdom, gained on mortal and immortal shores, return and work through mortal brains to elevate humanity. Enlightened reason must be the final arbiter. "Why not ye, of yourselves, judge what is right?" The church of to-day, Catholic and Protestant, follow Paul instead of Christ. He is Paul's hero, and Paul says salvation can be had through no other name. Jesus saw Paul breathing out threatenings and slaughter to his little flock; said, I'll tame him, and so lit upon him near Damascus and took the tiger out of him, by that spiritual shock, so that he was Paul's hero ever after. Was he right? No. Yet the church is based on his teachings. Was he God? No. Is the fall of man, endless torture, pardon of sin, resurrection of body salvation by blood, true? No. Did Jewish sacrifices make man so brutal and savage they must sacrifice the man Jesus to appease the anger of their God? A good life is the only basis of happiness. Death does not change moral character.

An army of 70,000 priests teaching falsehoods from every pulpit. What shall we do to be saved? We never were lost. We need reform, truth, love and wisdom. "Seek after them as for hidden treasures, and dig for them as for gold." We shall reap as we sow. Form circles in your own families. Be true, honest, patient, humble, and you will receive truth, guidance, comfort and happiness.

A crisis must come soon. Spirituality must take the place of wealth.

CONTINUED ON PAGE 6.





GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief notice, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We will press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. Willis Edwards, who has been ministering to the Church of the Spirit, at 615 North Clark street, in a very successful manner, having a large following who are enthusiastic in his behalf, is now in full charge, conducting the business of the society as he sees fit, and being responsible therefor. The Doctor has accomplished a great work on the North Side, and we have no doubt the scope of his usefulness will continue to enlarge. There was a grand opening last Sunday, Mrs. Richmond officiating in the afternoon, and the Doctor and Mrs. Pizzini in the evening.

W. E. Bonney writes: "Since the closing of the Wallula camp I have held meetings in Kansas City, Europe School House, Johnson Co., Spring Hill and Antioch, Kan. I shall be glad to correspond with individual workers or societies who may wish to have a speaker visit them in this section of country, and hope to receive some calls within easy distance of Topeka, where I expect to be for a short time. There is a great field for spiritual work in Kansas City, and many of the small towns in this part of Kansas, but there is unfortunately a great lack of organization here as elsewhere. In many small cities and country districts there are a sufficient number of interested persons to start an active society and have regular meetings for spreading the grand truths of our philosophy, but for some cause they do not organize. Why is this? I am willing to work to this end, viz., organizing the scattered forces of Spiritualism and Liberalism, and would like to be constantly at work. Who will correspond with me, and give me a chance? Terms reasonable to suit the times. Please address W. E. Bonney, General Delivery, Topeka, Kan."

M. O. Gentzke is of the opinion that it would be advantageous to the cause to publish books explaining in simple, plain language the principles and nature of Spiritualism so as to reach the masses more effectively. A fund should be raised, out of which the cost of preparing and publishing such books and pamphlets should be paid, and they should be distributed free of charge among the people.

The Globe, of Atlantic, Iowa, reports a seance of Amos Wheeler, in that place, that was very satisfactory. Remarkable messages were received under test conditions, and there was trumpet speaking.

The Woman's Endeavor Aid Society was organized at the residence of Mrs. Sarah E. Bromwell, No. 1 S. Hoyne avenue, October 17, 1895, and elected the following officers for one year: President, Mrs. Sarah E. Bromwell; vice-president, Mrs. Ella Bunker; treasurer, Mrs. Amanda Kephart; secretary, Mrs. Anna Anderson; visiting committee, Mrs. Anna Anderson, Miss Anna L. Marshall, Mrs. Margaret Lowrie, directors, Mrs. Sarah E. Bromwell, Mrs. M. Ingraham, Mrs. A. C. Petersen. "The object of the society is to aid all needy women and children who are worthy that come within our knowledge; and we will be thankful to secure donations from all who feel interested in helping suffering humanity. Our books are always open for inspection. Address all communications to the president, No. 1 S. Hoyne avenue, Chicago, Ill."

Mr. C. E. Winans, the materializing medium, starts for the West on his regular route Monday, December 2d, to be gone till spring. He wishes to make engagements with friends in the cause in Illinois, Iowa, Wisconsin and Minnesota. Address all communications to Elmhurst, Indiana.

A. J. R. writes from Ft. Wayne, Ind.: "We have for this month E. W. Sprague, who has been doing a noble work in carrying up the thinking world. Ft. Wayne is becoming alarming Spiritualistic. As evidence of this the churches have all combined through a shrewd movement of the Presbyterians, in which they have very nicely secured the financial help of the most prominent churches of the city to hold a union evangelistic revival under the leadership of one J. W. Chapman, who is said to be an old-time Presbyterian and who manages the work absolutely on a Presbyterian style. So it is really a union Presbyterian revival, with Methodists, Baptists and all others as spectators. The sermons of this great evangelist light are of the old-time brimstone sermons, with the smoke left off. After all the long-winded sermons for the past week, only very few of the unthinking have attempted to believe. Mr. Chapman, for he certainly monopolizes the whole business, even to the

public press. We have only been able to get a few extracts of one of Rev. Sprague's sermons published since he has been here with us. But at a moment, when the great evangelist was happy, thinking that he now had the 'devilish' Spiritualists tied up, and was ready to smoke them out, the Spirit-world, through the wide-awake and thinking Jews, called the Rev. Hirsch, the eloquent Chicago rabbi, here, who preached several sermons on humanitarian religion as the coming liberal religion for the great family of humanity, and now the great evangelist is trying to believe that the Jews and the Spiritualists have combined, as the great rabbi's sermons sounded altogether too liberal; so the great revival will soon end in a rumpus, and the cry go forth that the Spiritualists and the Jews were the opposing element."

Secretary writes from Ludington, Mich.: "Our society is in good condition; not large, but prospects of becoming larger. All are in harmony: November 13 we held our annual election and the following officers were chosen. President, Frederick Dorsch; vice-president, John Ludwig; secretary, Fanny Dorsch; treasurer, George Chase; trustees, H. H. Weaver, D. D. Kibby, W. Pinckney. After election a repast was served by the ladies."

Secretary writes from Prophetstown, Ill.: "The cause of Spiritualism here is languishing for dearth of mediums and speakers, and the lack of means to spread the same. We had with us a short time ago, a few Sundays, J. A. Bailey, inspirational speaker and test medium. Also Dr. G. H. Beal, magnetic healer and test medium."

The inaugural holiday banquet of the Chicago Vegetarian Society, to be given Saturday evening, December 26th, at the Chicago Northern Hotel, promises to be one of the most notable gatherings ever held in this country. It will be more than a local affair. Members of out-of-town societies will be present, and the prospects for a very large attendance are encouraging. The president of the Vegetarian Society of America, Rev. Henry S. Clubb, will respond to a toast. Among those expected to speak are: Mayor Swift, Annie Jenness Miller, Clarence S. Darrow, Capt. Wm. P. Black, Elizabeth Boynton Harbert, and other prominent persons. The menu is an elaborate one, including many rare and dainty dishes. Those wishing to attend the banquet are requested to write the treasurer, Miss Frances L. Dusenberry, McVicker's Theater Bldg., Chicago, enclosing \$2.50 for each ticket desired.

Mrs. Georgina McIntyre, of this city, writes: "As Mrs. McFarlin, of Winona, Minn., is expected to permanently locate in Chicago after the first of December, I have arranged for reception and recital for the purpose of introducing her to the people here, and also to give her many friends an opportunity of meeting her and her band of teachers. As an eloquent speaker she is unexcelled. To hear her once is not enough. She is wonderfully gifted. Through the rendition of child parts, Nightingale, the spirit controller, fills the heart with mirth and laughter, just the opposite of the effect produced by beautiful Sunlight, whose inspiring lines lift one up to God and love, joy and patience. Who can depict the emotions which are called out, as their voices blend together with sweet little Nightingale in a dialogue—so easily and so naturally do the voices change from mirth to sadness, from the humorous to the pathetic, from the sublime to the ridiculous, that people may well declare it wonderful! It is a wonderful tool! But it proves the power of spirit to manipulate the physical organism, when the law is understood. Come with your hearts and hands open to the reception and recital which we will tender to her on the 23d of December in Redman's Hall, 2074 W. Lake street, at 8 o'clock. Take Lake street elevated cars to W. 40th street."

W. A. Johnson writes from Detroit, Mich.: "Yesterday afternoon and evening our hall was filled, and people expressed themselves on all sides in regard to the able and instructive lectures. One gentleman was heard to exclaim: 'If I could lecture like Mrs. Baade, I would be perfectly happy,' and another that he would be willing to give all he had for such a gift; but, like one of old, he has found such gifts are not bought with money, but are God-given. Truly, Nellie S. Baade is to Detroit what Cora V. Y. Richmond is to Chicago. Long may they both live to continue to preach the gospel of love and good works."

Secretary writes: "Hon. J. T. Morrison of Ohio, N. Y., addressed the Progressive Spiritual Association of West, November 24th, on the subject of 'The Laws of Psychic Phenomena' giving illustrations of spirit return received under the best test conditions during a short stay at camp the past summer; also states recently received through the mediumship of Mr. Pierce, of Michigan. Many of the audience lingered, examining slates and paintings, asking various questions. Brother Morrison is doing a good work, speaking in churches wherever invited, giving them proof of immortality in place of their faith and hope. Our society is small, unable to hire a speaker continuously, but any speaker coming this way, we will be happy to accommodate him. An independent slate-writer would be well here. 219 Clinton avenue, Waverly, N. Y."

Robert Ward, of Denver, Col., writes: "On Thursday evening, November 21st, Mrs. Edith Nickless Musk inaugurated a series of psychometric readings and test mediums in Chosen Friends hall, Charles block, corner Curtis and Fifteenth streets. The hall was crowded to the doors. This is a want that was long felt in Denver, a week night meeting. There is no doubt it will be a grand success. Mrs. Musk made a few opening remarks, and asked the audience to place any article they wished on the table, while she left the hall for a few minutes. Mrs. Musk commenced to psychometrize the articles, and kept it up for one hour and a half, and strange to say the readings were recognized, to the delight of the large audience except one. Then she answered mental questions for half an hour. These meetings will be continued. I am informed that we are going to have an eminent lecturer and test medium from California, about the middle of December. She is now in Salt Lake City organizing a society there, and doing a grand work among the Spiritualists. We will be glad to have her here, and will give her a hearty welcome. We want good, honest mediums, and I understand she is one of them."

The Spiritualistic Church of the Students of Nature, meeting at Flynn's Hall, 481 W. North avenue, desires hereby to express their unanimous vote of thanks to Dr. R. Graef for his able lecture delivered at their meeting on Sunday evening, November 24, on the question: "Is there a God?"

F. N. Fitch writes from Watertown, N. Y.: "Services were resumed at the Temple, after the annual vacation, with the ministrations of Moses Hull, the most erudite of scholars and eloquent of speakers. His audiences were large, and consisted of reading and thinking people, no one of whom, after hearing him once, would omit to go again. For wit, as well as profound wisdom, and most complete knowledge of the scriptures, I am certain Watertown never saw his equal. I hardly need to say that the society re-engaged him for his earliest open date, a full year hence. His amiable and accomplished lady aided him the last few weeks of his stay. The first Sunday of this month, the regular pastor, Mrs. Carrie E. S. Tving, resumed the rostrum. The inimitable Carrie Tving, wise, witty, lovable and loving, always preaching and exemplifying that new commandment which the Nazarene gave his followers, and which summarizes the whole law. It seemed to her admirers, and they are all who know her, that she had hardly come, when she had to go again, only three Sundays hence, because some one of the many societies, of which she is president, secretary, or, as Artemus Ward used to say: 'Of which I am it principally myself,' had changed the date of its meeting, because Thanksgiving-day had been appointed a week earlier than they expected. Gracefulness of manner and fluency of diction do not comprise all there is of this extraordinary lady, for somehow she manages to keep up with current literature and learning, so that she has prepared a profound scientific treatise, in which she enlarges most interestingly on the inventions of this coming century, advancing new ideas which will doubtless attract the attention of inventors and experimenters the world over. During the past week, Mrs. Celia A. Nickerson will minister to this society, she is very popular, this being her third engagement here. Mr. and Mrs. Abel Dyer, venerable and venerated, who donated the Temple to the society, are well."

Mrs. Hamilton Gill, the well-known trance test medium of Chicago, has returned to her residence at 15 Bishop Court, and will resume her sittings Thursday evening, December 5th, at 8 p. m.

Mrs. W. E. Van Horn writes from Milwaukee, Wis.: "There are now three societies here, each having a good share of patronage, but it is of the Unity Spiritual Society that I wish to make a special mention. The season opened the middle of September with Edgar W. Emerson. He gave excellent satisfaction. For October we had Mrs. Emma N. Warne, of Chicago. She also proved a success. For November we have had dear Mrs. Adeline M. Glading, of Philadelphia. I think her name should have brought gladness to many an anxious inquirer. The Unity Society occupies Lincoln Hall, corner of Grand avenue and 6th street, and every Sunday evening the hall has been well filled with an intelligent, earnest congregation, Jews, as well as Gentiles. Mrs. Glading is certainly one of the most unselfish workers this city has ever been blessed with. She is most thoroughly informed with the spirit of love and harmony. 'Conditions' always seem to be favorable, and she gives full measure to all with whom she comes in contact. The mid-week dime socials are a complete success under her loving ministrations. Her sister, Mrs. Weeks, attends her, and she, too, comes in for a full share of the love and esteem accorded Mrs. Glading. Angels bless them both! She goes from here to Washington, D. C., for the month of December. Mr. and Mrs. Geo. Perkins, of California, have been in the city the past three weeks, and they, too, are well liked. Mr. Perkins is an inimitable storyteller, and I should judge him to be a very genial man. Mrs. Perkins gives excellent tests. I speak ad libitum, and I was the recipient of one that was unmistakably genuine. F. Corbett White serves the society during December, and Marguerite St. Omer comes for January. So you see we are having a feast of good things. We expect to send our mite to help the persecuted mediums of Philadelphia. All honor to those who remain steadfast to our loved cause of truth."

Recorder writes from Mancelona, Michigan: "Mrs. Emma Nutt paid us a brief visit, and on last Sunday addressed a very interested audience, composed of our very best people, both afternoon and evening. Her psychometric readings were most excellent. Mrs. Nutt has gained many warm friends while here, who wish her God speed in her work, and hope to see her soon again. We number among our very best and most intelligent people, those who are not bound by creed or yoke."

E. H. Mattison writes from Watertown, N. Y.: "Our meetings were opened last Sunday, in September by Moses Hull, who also occupied our rostrum during October. Mattie Hull joined him his last two weeks here, and with her sweet singing, improvisations of poetry and inspired lectures did much to add to the interest of the meetings. This was their first visit to this city, but they at once demonstrated their ability to entertain their listeners. Their stay was pronounced by a large majority to be too short to meet the demands of the people, and I understand the society engaged them both for November and December 9th. Mrs. Tving, the pastor of the Temple, was the next to occupy our rostrum. Her audiences, as usual from the start, were large and enthusiastic. One could see the deep interest the Watertown people have for this medium and lecturer, by observing with what earnestness both Spiritualists and skeptics listened to her lecture and psychometric readings. She has done a good work in Watertown, and the people should endeavor to always bear this in mind and appreciate it, not only by building up the Temple society, placing it upon a better financial and spiritual foundation, but one year ago last February, organized the Young People's Helping-Hand Society, who have now, from a small beginning of three books, in less than four years, established a library of over 150 volumes. Mrs. Tving is always engaged for two months every season with this society, and when she reads this, I am sure will be glad to read that she again visits Watertown for the month of February, '99. The following is the list of speakers and mediums thus far booked for the coming winter: Mrs. Celia M. Nickerson, December; Mrs. Helen Stuart-Richings, January; Mrs. Tving, February; March is yet unengaged; Mrs. A. M. Glading, April, and Edgar W. Emerson, May."

Captain Jack Abbott, a prominent worker, informs us that the society has no one to officiate during January and February. He would like to correspond with some good lecturer and platform test medium to serve during those months. Address him at 422 Baronne street, postoffice Box 9889, New Orleans, Louisiana.

Word comes from Sayler, Pa., speaking of the efficient services of Mrs. J. E. Allen, of Elmira, N. Y. She is considered a very worthy lady.

L. writes from Waukegan, Ill.: "Society of Spiritual Research is the name of a new organization formed at Waukegan, Ill., November 24th, with W. H. Harry, president, Mrs. S. R. Drake, secretary, S. N. Smith, treasurer. The organization starts out under very favorable circumstances. F. W. Calkins, a wealthy property holder, gives the society the use of a fine hall to hold their meetings in without charge, and the additional fact that the movement is in the hands of some of Waukegan's best people, lends an influence to the popularity of the effort. Prof. Lockwood, of Chicago, has been engaged to give a course of six lectures to inaugurate the work, commencing Sunday, December 8. It is the intent of the society to interest and instruct its audiences by the engagement of first-class speakers and mediums. As this city is the home of 'the Mary Rolph and Lurancy Vennum Wonder,' the people in and around Waukegan will expect this Research society to pile evidence on evidence, of the great truth of the reciprocal relations existing between spheres, visible and invisible, and they will not be disappointed."

W. J. Masters, of this city, writes: "Another month is numbered with the past, and we are glad to be able to report a golden harvest of the work of the Progressive Spiritual Church, 3120 Forest avenue. The Ladies' Progressive and Benevolent Aid, an auxiliary of our church, gave a grand Thanksgiving ball and New England supper on Wednesday evening, November 27th, which was more than a success financially and socially. The costumes of the ladies were gorgeous and of the latest fashion, and showed to their best advantage under the electric lights, which were draped with Chinese lanterns of many delicate colors. The hall itself was most artistically decorated with American flags, and the gentlemen in their evening full-dress suits completed the picture as that of a dream of fairyland. The success of our work we feel due to our esteemed pastor, Rev. George V. Cordingley, who meets his congregation and visitors with a hearty shake of the hand, and thereby making them feel at home. He is the only spiritual speaker that I know of in our city that is willing to acknowledge other mediums in his church, and is always willing to read notices for spiritualism or any other desirable cause from his rostrum; therefore I trust that all speakers who have charge of a society or church will take Mr. Cordingley's example to reach the stranger outside the gates of spiritual truth and enlarge their number of mediums."

Mrs. L. M. Mathers writes: "While I do not take for granted everything that comes to me in the line of phenomena, yet I have witnessed during the past few years some remarkable things through various mediums. Monday morning I had the pleasure of sitting with Prof. J. H. Metcalf, of 147 W. Van Buren street, during which there was one matter which the guide was instructing me on. The advice seemed contrary to my views of the case. The guides then placed on the table before me three common candles, which I personally placed in the holders. Instantly one lit and repulsed the other two in a few minutes by the force of the three lights, and I was able to substantiate what the guides said through the medium. It was a very pretty phenomenon, and Mr. M., although but practically a new medium, is undoubtedly a good one and sincere."

## FROM PHILADELPHIA.

The Latest News From the Fields of Persecution.

AN EARNEST APPEAL FOR ASSISTANCE—THE NECESSITY FOR IMMEDIATE AID—EXTRACTS FROM LETTERS.

TO THE EDITOR:—It may be of interest to your readers to know the attitude of the Spiritualists towards the mediums recently arrested in our city. Since making the appeal in their behalf many letters have been received from all quarters expressing sympathy in the hour of trial. Not only this, but some contributions have also been received. The Carnegie Hall Society, of which Mr. H. J. Newton is president, expressed its sympathy in a most practical way by taking up a collection of nearly forty dollars to help along the defense. An appeal was made at the afternoon meeting and many were the kindly words spoken in behalf of those who had been arrested.

In Boston at a meeting of the Helping Hand Society connected with the Berkeley Hall Society, the entire proceeds of the meeting were turned over to the N. S. A. for the benefit of the Philadelphia mediums. The president, Dr. Pratt, and the secretary, Mrs. Carrie L. Hatch were untiring in their efforts on that occasion. The amount collected was twenty-one dollars.

Other societies will no doubt follow their example. At a meeting of the Ladies Aid Spiritualist Society of Washington, D. C., the writer was asked to make a statement of the case, with the result that many mediums present signified their intention of giving seances for the benefit of the fund.

Some of the letters are from those who are not able to do much in a financial way. One letter from Annie Lord Chamberlain, enclosing one dollar, states that she must do without coffee or gas until it is made up.

As many of the letters express the wish not to mention names I will simply make extracts from some of them: "Enclosed sixty cents, just a mite from six of us to help on the fund for the defense of mediums. We gladly give, and send forth a prayer that you may be able to gain the victory."

"Enclosed find one dollar. I only make two dollars a week above my board and carfare, but the mediums are welcome to my mite."

"Though sick in bed, I gladly send you a small contribution to help along the good fight."

F. B. Woodbury, secretary of the N. S. A., writes: "Of money I have little, but in the name of the Old Flag, and all that it represents, I give my mite in cash for the defense of the Constitutional rights of my people. All honest and genuine mediums must be protected at any cost."

Mr. Peabody writes: "This business of arresting mediums is simply barbarous. Of course the frauds should be taken care of, but the mediums should be defended. The National Association, not only all organized societies, but Spiritualists and Liberalists everywhere should arouse themselves, opening their hearts and their purses to rally to the aid of these true mediums. The time has come. Delays must not be tolerated. Spiritualists need more grit, more spiritual stiffening to demand and maintain their rights."

"There ought to be a prompt response in money contributions from the whole country to defend every honest medium who has been arrested, or who may be arrested in the future. Behind these arrests you will find the masked hand and foot of the priests who have persistently tried their strategy for the purpose of throttling the growth of the world. The burning ambition of that colossal of organized effort to suppress the intelligent energies of the age is the same to day as in the past. The question must be settled now and for all time. Religious liberty must be maintained in this country at whatever hazard or cost. One dollar each from every Spiritualist in the land would make such a defense fund as would enable us to contest our rights in the lower courts and even carry them through the highest tribunal in the land. Let us settle for all time the great question to every lover of liberty, that the Constitution of the United States guarantees to each and every citizen the right to the absolute religious freedom."

The above extracts will show something of the spirit of our people. The National Association was organized none too soon, and it behooves every one who has the good of Spiritualism at heart to help the officers of that association perfect its power and influence in the land. In the meantime do not forget the duty you owe to those who are now in the meshes of the law awaiting—justice(?) The committee having the matter in charge is composed of well-known Spiritualists who are devoting their time and energy to the matter of defending the mediums.

Personally, the undersigned wishes to thank all who send either contributions or letters of sympathy. Whatever happens we will do the best we can. Please be careful in writing to give an address where receipt can be sent. If you do not wish your name used, let me know and your wish shall be respected, but it is desirable to know where to send acknowledgments of contributions.

Do not hesitate to send your contribution, no matter how small; if it is sent with a blessing on the work we are trying to do, it will bring with it an added value.

Remember that it rests with you as to the outcome of this struggle for our rights. Defeated in Pennsylvania means a signal for other attacks throughout the country. Every society in the country might well emulate the example of the one mentioned and take up a special collection for the defense of our mediums.

Hesitate no longer, but send in your practical sympathy expressed in the form of a contribution. Yours, for the defense of genuine mediumship,

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P. O. Box 446, Philadelphia, Pa.

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## BURT WOODWORTH.

CONTINUED FROM PAGE 5.

pomp, show, pride, gorgeous rituals, costly cathedrals and churches, and friendship, love and kindly helpfulness must abound, or dry rot will waste or vacate these edifices for higher and truer forms of education. Spiritualism came none too soon to lift the burden from souls oppressed.

D. R. HIGBIE, M. D.

## FLORIDA ATTRACTIONS.

CONTINUED FROM PAGE 5.

pursuits are a good substitute for strong drink, tobacco, profanity and gambling. Mr. W. does not allow these topics to interfere with his interest in the camp.

Preparations are being made to open the hotel at an early date. Rooms can be had at Lake Helen and vicinity. C. H. Gregory, late of the Leolyn House, at Lily Dale, will have charge of the hotel. Letters of inquiry should be addressed to Mrs. Emma J. Huff, Lake Helen, Fla. She is daily receiving letters from people in all parts of the country who wish to spend the winter here. These letters are filled with kind words and wishes for the success of this enterprise.

LEE MORSE.

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## GENERAL DIVISION.

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VOL. 13

CHICAGO, DEC. 14, 1895.

NO. 316

## ... DUAL LIVES ...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

It was 8:30 o'clock on a lovely morning in June.

As the train drew up to the station of M—, situated in a delightful spot of Illinois, a stranger of dignified bearing alighted, carrying a small traveling satchel. After looking around a few moments he made his way to the Golden Sheaf, the only hotel in the village.

He was watched with much interest by the curious denizens who habitually loafed about the station. His handsome form, polished manner and elegant attire made him distinguished in that sequestered place.

To the stranger, unused to rural life, it seemed that strict agrarian rule prevailed in that little town. He could see no difference in the dress, manner or vernacular of the citizens. Their residences seemed built on the same unpretentious plan of architecture. He thought of Lycurgus' sumptuary laws and he wondered, as he entered the tavern, if the inhabitants ate at a common table.

As he registered, two or three awkward youths glanced over his shoulder and read: Lawrence Arlington, San Francisco.

He ate a light breakfast, then went out, purchased some fishing-tackle and set out on foot toward the river, a mile or so distant, evidently not expecting to return before evening, for he took lunch in a small basket.

As the day advanced it became quite warm and, in the afternoon, grew sultry and calm. An occasional low roar of thunder awoke the birds to silence but did not arouse Lawrence Arlington from his reverie. He sat leaning against a tree, looking out on the opaque river as it swept along, bearing away the leaves he threw into it, oblivious to birds' song or threatening thunder. Great black clouds rose and rolled higher and nearer every minute. Presently a startling peal of thunder awoke him to realize his situation, a storm was upon him.

He sprang to his feet and hastened out to the road over which he had come. An old brown cottage stood on the bank of the river a few rods away. He decided to go there.

He was admitted by a pleasant lady whose placid smile allayed his fear of the storm, which was now violent. She soon evinced a feeling of unrest, however, and nervously clasped a little girl in her arms, who seemed to be the only other occupant of the dilapidated house. The roof did not altogether prove a shelter. Little streams of water trickled down through the ceiling in various places.

"I hope your husband is not caught in this storm," he said at a venture, not being sure she had a husband. "I sincerely hope he is not," she replied, though her tone betrayed indifference. She did not seem to be expecting him.

The lady was about twenty-eight years of age and very handsome. Her singular beauty was the envy of her sex, yet she was very unhappy.

At length she became composed, and Arlington found her charmingly interesting.

An hour passed. The rain had ceased. He arose to go, and saw a shadow fall over her face despite her effort to smile as he said, "Good night." A moment later he disappeared in the darkness.

"How noble he looked," she said mentally, after he was gone. "His eyes are more beautiful than man ought to possess." And beautiful they were, blue and tranquil as the azure of the skies.

The stars were now shining as serenely as though the elements had not been so lately at war.

The frogs croaked in exultation; the fragrance of June roses filled the zephyrs, and Arlington sped along, singing June-time tune till he reached the Golden Sheaf.

Three gentlemen had drawn around a bright fire in the neat little office, for it had grown somewhat chilly. When Arlington entered, the eldest of the trio arose and offered him a chair with the deferential courtesy that characterizes country gentlemen.

"I hope you were not caught in the storm," he said.

"No, sir; but I narrowly escaped."

Interrogation points darted from all eyes, so he continued.

"I was fishing in a delightful nook, almost surrounded by the bank of the river, and did not notice the cloud rising till the storm was upon me."

"And you got shelter?"

"At a little broom's cottage, on the bank of the stream, a few rods away."

"Worthington's," said the talkative old gentleman, looking at his companions.

"The woman's husband was not there, I venture to say," said one.

"Of course not; he is always away, some place, drunk, among his companions. What a wretched life she has!"

"Your saloon men ought not to sell him the drink," said Arlington.

"O, I do not see it that way—this is a

free country. Our druggists also keep various poisonous drugs, and if a man is fool enough to buy them and commit suicide, it is his privilege to do so. He does it voluntarily.

"Worthington came here a few years ago," he continued, "then seemingly a moral and quite worthy man. He married Edith Warren, a handsome and estimable young lady, daughter of one of our most respected citizens, though her parents both died a short time before her marriage, broken-hearted, from the loss of a daughter, a young lady, whom it is supposed was drowned a few years ago, as she disappeared and was never heard of. Disagreement arose between Worthington and his wife soon after their marriage. He took to drink; she retired from society. No one knows the cause of their trouble. Most people think domestic discord the cause of his fall. Brother Silvertongue, our present minister, came to the village about the time Worthington began drinking and, being a zealous Christian, took singular interest in him. He is still doing all in his power to save him.

"I think he is overdoing his duty in that particular instance," said another gentleman. "As I was passing the old mill down the river the other day, I heard the sound of voices emanating from an upper window, and went in. The old mill has been abandoned to bats and owls for years and looks uncanny, a rendezvous for spooks. I went through it, and, to my surprise, found the minister and Worthington on the top floor, seated on a bench together. The minister had a small Bible in his hand when I entered, but looked much confused. Both looked guilty. I believe they have been escaping when they heard me approaching had there been some avenue of egress without meeting me. A man of Brother Silvertongue's position should find better associates, as it seems to me."

His companions looked at him curiously a moment, then the oldest gentleman, who seemed very much inclined to piety and disinclined to doubt anyone's sincerity, frequently subject ourselves to criticism by overzealousness in any cause. I fear Brother Silvertongue is mistaking his duty. He should find a better place than the loft of an old mill to do his teaching."

He then turned to Arlington and explained: "Brother Silvertongue was a traveling preacher—going through the country organizing churches—when he stopped at this place. He is wonderfully impressive, possesses strong magnetic ability, and we saw he was the right man for our pulpit, and made him see that his duty was right here. He has given general satisfaction. Being unmarried, he lives among us at no expense to himself. He is a great favorite with the ladies, being a perfect gentleman in manner. We all like him, yet wish he would not be found in Worthington's society so much. It is casting pearls before swine, as the man is already a confirmed inebriate and will not heed his reasoning."

The discussion was suddenly ended by a youth rushing into the room, exclaiming: "Worthington is drunk again, and the marshal is going to lock him up this time."

The trio arose immediately and went out to witness the incarceration. Arlington repaired to his room.

Lawrence Arlington had had his hour with the world, though he had never known the inconveniences of poverty. He was blessed with health, beauty and talents, yet over his life hung a shadow.

The sun shone beautifully the next morning and Arlington started out for a stroll. He was a lover of nature and here, in the summer season, nature's illuminated pages might charm even the lowest intelligence. He took an opposite course from the day preceding.

The late rain brought freshness and fragrance to the foliage and flowers, sheep nipped the clover bloom in the meadow, while the lambs gambled by their side; merry birds darted across his pathway; the light-hearted bees gathered their harvest. The most potent sermons, the grandest lessons are in the infinitesimals of nature. A modest violet by the wayside, an aromatic rose, hidden among the briars, creates in one's soul devotional inspiration to the God who made them. One finds perfection in the spontaneous, greatness in the lowest organic existence, grandeur in the secret formation of nature. Cold and passionless is art by comparison.

He passed the day rambling in the woods, reading, watching the birds and bees, gathering wild flowers, like a schoolboy enjoying a holiday.

When he again returned to the Golden Sheaf a dozen ladies and gentlemen were assembled in the parlor. The ladies were displaying a patchwork they called a crazy quilt, with the names of the crazy persons who had made it embroidered all over it. Not wishing to interrupt them, Arlington took up a

book and seated himself apart from the animated group. It was soon settled that the quilt was to be raffled off at a church fair in much the same way drinks and cigars are won by throwing dice in a saloon, and the proceeds given to the minister, whom all seemed in love with. That decided, the conversation was turned to the unfortunate of the town and methods discussed for providing for them. At length a corpulent, good-natured, elderly gentleman said:

"If I fear Worthington is not providing for his family he should. He is drunk most of the time. Should some one not visit Mrs. Worthington and cheer her up a bit, at least?"

A nervous little woman, who sat by the table industriously making lace for charity, dropped her work instantly. "Brother Dean," she said, "Mrs. Worthington, not being a member of the church, we cannot extend to her our charities. She is a cold, selfish woman and seems to ignore God and humanity."

"She seems a refined and worthy woman, Sister Pyeta."

"I cannot imagine a drunkard's wife much refined, and no one is of much worth out of Christ. You know what the Bible says of infidels," she said, directing her glance to Arlington.

"You are ungenerous, Sister Pyeta," he said.

"You are unreasonable, Brother Dean," she retorted.

"I have known some very good people outside of the church."

"Brother Dean," said Mrs. Naromind, taking up the discussion, "as deacon of the church, you should not say that. Worldly people may seem to be good in some ways, but they are bad at heart. All persons whose hearts are right will acknowledge Christ." As she concluded she also looked at Arlington, hoping her speech would humble him, if he was of the secular class. He was seemingly absorbed in his book, and although he felt her gaze he betrayed no emotion.

"Sister Naromind, I appreciate your sentiment, but must think you uncharitable in this matter. I agree with Brother Silvertongue, that we must not ostracize infidels. We cannot propagate the truth by such a course."

"Mrs. Worthington is very handsome," said a pleasant-faced gentleman, absent-mindedly, who was weak enough to admire beautiful women even if they were not in the church.

"She is prepossessing and vain, Brother Admyre, but certainly not handsome," said Mrs. Curlique, who evidently ignored the text of the Bible relating to sumptuary rules and plain attire for women, for she decked in frills and her face bore evidence of a generous application of rouge.

"She is positively shrewish," said Mrs. Pyeta; "Brother Silvertongue intimates it is the life she leads her husband that causes his dissipation, and I know domestic discord will bring a man to drink."

"Why should any kind of trouble cause a man to drink?" asked a sensible old lady, turning her spectacled eyes on the lady's face indignantly.

"Oh, they drink to drown their sorrows," she said, flushing.

"Sorrow, indeed," she said contemptuously; "what would you say if his wife took to drink to drown her sorrow?"

"Oh, she is a woman—the case would be different."

"Why different? Why has not a woman the same right to find solace in abandonment, comfort in dissipation, as a man?"

"Aunt Smith, you are positively shocking," she said, pretending to blush behind her fan.

"Aunt Smith is quite right, Mrs. Worthington is the sufferer and some of you ladies who have found the true light should visit and comfort her."

"Brother Dean, you are too tolerant," said Mrs. Nevomind; "Edith Worthington's parents are good, pious people and tried to raise their two daughters to walk in the 'narrow way'; but they were too intractable to take their advice, and see what they came to. Nellie disappeared miraculously—disappeared off of the earth, as it seems, since no trace was ever gotten of her, and caused her parents to die broken-hearted. Edith married a man she knew nothing about and gave him her money to squander in saloons."

"Ladies," said Mr. Admyre, a funeral expression on his face, "I will relieve you of the duty; I will visit Mrs. Worthington and endeavor to bring her to the light."

The ladies looked vexed, but spoke approvingly of his zeal for the Lord.

"We shall be late to the church social," said Mrs. Curlique, consulting her watch, and rising to go. "What a delightful time we have had."

"Such meetings are spiritualizing. Our good work is bringing the New Jerusalem down out of heaven and setting it up among men," said Sister Pyeta.

"These hours devoted to the cause of charity is working for God, and make me feel very near to Him, indeed," said Sister Naromind.

A few minutes later they had all departed to attend the church social, and Arlington was left alone to contemplate the different idle people here of religion.

"I suppose," he said mentally, "they think belonging to the church will save their souls; truly, it is a 'narrow way.'"

The conversation he had just heard awoke in Arlington's breast a desire to know more of the unfortunate woman whose husband was a drunkard, and who was ostracized by those of her sex in consequence; for had her husband been like the rest of the good men of the town, she would doubtless have been in the church an honored member. But would she be as they, he thought, would becoming a member of a church society

bring such a gifted woman as Edith Worthington to the low strata where tongues delight in aspersions, and a vain show of charity is their idea of a New Jerusalem.

The next day he called at the Worthington cottage, on his return from his accustomed stroll. Dusty and tired, he felt his excuse for stopping ample; but, although Mrs. Worthington treated him kindly, he soon felt himself an intruder, for her manner was reserved toward him; she evidently saw no excuse for his stopping again.

"You must be very lonely so far from your neighbors," he began.

"No, sir, I prefer solitude."

"Indeed, one usually likes society. Your village is quite orthodox, I observe," he said, hoping to learn something of her views of religion.

"Yes, very."

"And consistent Christians, I suppose?"

"I hope so."

Those monosyllables were provoking. "Were you to ever live in a city, you could not again be induced to live in a place like this," he said, at random, hoping to get her ideas of life since he had failed in learning her opinion of religion.

"I think I should not like to live in a city."

"Why, may I ask?"

"Oh, I have no idea of city life. I should not have said that."

He soon declared himself rested and departed. The lady's face burned with mortification.

She said to herself: "Such is life. We sometimes meet upon our pathways those whose companionship we might enjoy, but conventionally forbids it; and, perhaps, it is best so, for those who have idols waste their time in idleness. We who are placed amid ungenial surroundings can better raise our thoughts to a higher plane. The unfortunate may find blessings in their misfortune, for they are brought to serious reflection, which is attended by good resolutions, and the necessary concomitants, virtue and goodness of soul; and Pharaoh says these attributes by the divine justice raise mankind to nobility, and, finally, shaking off all remains of mortality and power of the passions, ascend from gent to gods. Oh, if I only had one friend upon earth I would be satisfied."

The sound of wheels startled her and she looked up to see a gentleman hitching his horse to a tree near the door; she quickly recognized him to be a Mr. Admyre, whom she had heard deliver a lecture a few weeks before on social purity. She had also met him afterwards at a picnic and had some conversation with him.

"What can he want here," she said mentally.

He entered, smiling blandly, and asked particularly of her health.

"I am quite well," she replied, wondering when the foolish custom of asking well persons about their health would become obsolete.

"Really, you are looking well, Mrs. Worthington."

She remained silent, somewhat annoyed.

"You are a brave woman," he said, "to live in a lonesome place like this. Why do you live so far from the village?"

"I keep poultry, and could not do that in town," she replied; "then, I do not think it lonesome here."

"Do you not, really? I should die in such a hermitage. Why, may I ask, do you not attend our lectures and church socials? You seem to be socially quarantined. Can it be that our village people have neglected you?"

"I am so accustomed to solitude that I prefer it," she said, at the same time feeling guilty of prevarication.

"That cannot be; you are too young; too handsome."

She wondered what he meant and felt nervous; then remembering that he had said in his lecture that all persons should strive against the reception of impure thoughts, and avoid those whose characters were known to be immoral, she became encouraged and believed him a friend.

"Mr. Admyre," she said, "you know my surroundings are such that I could not enter the social arena, even if I wanted to do so."

"Ah," he said, as he detected a tinge of confidentiality, "understand you have had many trials, and I do not wonder that you are discouraged; but you are some at fault, for our good village folk are always ready to assist the unfortunate who are on the Lord's side. You should come into the church, Mrs. Worthington."

"But I do not believe in the dogmas of theology."

"What is it you do not believe?"

"I do not believe in a vicarious atonement; and the material resurrection taught by the churches is diametrically opposed."

"Oh, pshaw, it makes no difference what you believe; I don't believe it myself; but you know one is socially ostracized who is not in the church."

She looked the surprise she felt.

"Then if you do not believe your church right, are you not a falsehood?"

"My dear madam, we are all actors. The world is one broad theater. Human life is a drama, and we all act from morning till night. Some of us study the profession more than others and become quite proficient. God intended it. He built us the grand stage of nature in all its kaleidoscopic beauty for that purpose."

"Mr. Admyre, you are shockingly irreverent; I am not a churchwoman, but I believe that God wants us to be real, meek, humble and pure."

"Man is mortal. God does not expect us to be angels until we cast aside the material encasement. At present we are erring, sensuous creatures, as God intended us to be, else he would not have made us so."

Edith was much confused. She at first thought he had come hoping to benefit her spiritually and urge her to join his church, but now he was evidently arguing against it, or, at least, revealing the true spirit of one of its most honored members.

"Does your church put upon you no restraint?" she asked.

"Well, there are rules, of course; but the patriarchs of old, God's chosen, were some of them weak men and he could not expect us to be better, though most of us are; David, for instance, wanted every man's wife, and I only want one man's wife."

She arose from her chair and was about leaving the room when he sprang up and caught her firmly in his arms. "Please do not go away; I love you. God only knows how much," he said passionately.

For a minute she stood in terror, then tore herself from his arms and fled to an adjoining room, fastening the door and leaving him in bewilderment.

For a few minutes her heart beat wildly with fear, but she was soon much relieved as she heard him leave the house and drive away. With clasped hands she sat rocking in her low chair. "God pity the wife of a drunkard," she said.

Arlington soon disappeared behind the trees and walked rapidly on until he came to a small stream a half-mile from the village. Here he paused suddenly and sat down on its mossy bank staring with wild daisies and violets, and tried to recall a face that he had once known like Edith Worthington's; for somewhere he had seen a woman very like her, but he could not remember the person, and the sinking sun warned him to go on his way, though he could not dismiss the face from his mind.

That eve he sat in the saloon of the tavern where also was kept a public bar, listening to the villagers recount the incidents of the day, when a blonde, rather handsome man of medium build carelessly entered. His face, adorned with a slight, dissipated fellow, but there was something in his nonchalant and easy manner, that most men who frequent those places admire—something in striking contrast with the other habits of the hall. The talking ceased when he entered. He did not look about to see who was present, as the others invariably did, but threw away a half-consumed cigar upon entering and walked mechanically up to the bar and called for beer.

Arlington was sitting at the opposite end of the hall, conversing with a late acquaintance, not particularly noticing who came in or went out. But when the talking ceased he looked up to see what was the cause. All eyes were looking upon the man who had just entered in curiosity or admiration, for a certain class of men are amused by the swag of a wiry, dissipated fellow, who has been much about the world. The foaming contents of his glass soon disappeared, and he again ordered beer.

"That is Worthington," said the gentleman to Arlington, "a nice enough man when sober; but that is a rare event, and when drunk he is the devil. Ah! stranger, drink gets the best of men, sometimes. This is a Christian town, but some of our church-men are anti-prohibition, and we church-people think no more of taking a glass of beer or whiskey than a drink of water. True, it has been argued by some that if there was no public bar in M—, there would be no such beasts as Worthington. But he harms no one but himself and family, and I do not see that men of strong habits and moral principles ought to be deprived of their favorite beverage, just for the sake of a few degraded families. Then, really, the Bible approves it. David and Noah, and other good old patriarchs, drank wine, and Christ manifested it."

His reasoning was lost to Arlington, who sat dumb, in amazement, watching the man he had called Worthington drink off glass after glass of beer.

A feeling of the bitterest hatred took possession of him—he had seen that countenance before! Involuntarily his hand sought his pistol-pocket. "Shall I kill him?" he asked himself. The next moment he was seized with an impulse to go as quickly as possible from the hall, but the opportunity being denied him without attracting notice, he withdrew into the shadow of a broad reflector, fastened to the partial partition, which separated the bar from the main hall, and immediately began an animated conversation with an old farmer, and affected much interest in his accounts of new inventions of implements, system, price of stock and farm help. The old gentleman was ingenious and gave gratuitously what he considered valuable information about farming, and it became easy for Arlington to dissemble. He heard not a word the old farmer said. He was attentively listening to Worthington's drunken swagger. In his usual turgid manner he was relating some personal exploit, and ended by saying:

"That was in my palmy days, when I lived in San Francisco."

"You once lived in San Francisco, then, did you?" asked a companion.

"What?" he ejaculated. "Who said I lived in San Francisco? Whoever it was lied."

His companions laughed good-naturedly at his denial of what he had first affirmed, realizing his intoxicated condition.

Pretty soon the opportunity came that

Arlington hoped for, and he quietly left the saloon. As he passed along the hall by the parlor-door, he heard the gentleman, who had the day previous declared his intention of visiting Mrs. Worthington in hope of saving her soul, say:

"There is really no hope; she is a stubborn, self-willed woman, hard-hearted and cruel. She must reap as she sows. I cannot waste time with such people; life is too short."

The proprietor of the Golden Sheaf was much disappointed the next morning when informed by his clerk that their late guest had settled his bills and departed at an early hour.

"Something must have been wrong with his room, Dan; you should have given him the best we had, for that was what he paid for."

"No, sir; his rooms were the best in—"

"Well, what did he say?"

"He said that urgent business called him away."

"O, yes; urgent business always calls for real gentlemen when they are not satisfied. You are to blame for him leaving. He was paying us handsomely for his rooms, and the minister's quarterly salary is due, and we are in need of money. I have a great mind to discharge you."

"I am not to blame, Mr. Closenrude, I believe he had received very bad news; he looked so pale. He was not the same man he was yesterday."

"Who has changed?"

"Yesterday," said a voice in the hall.

"Hello, Worthington," said the proprietor, immediately assuming a genial manner. "Where have you kept your self lately?"

"Not far away, I assure you. But what was that you were saying about someone suddenly becoming transformed? I am interested in that kind of phenomena."

"We were just speaking of our late guest. He left quite suddenly."

"Your late guest—whom do you mean?"

"That proves that you have not been around lately."

"Well, I am here now; please explain."

"We have been honored by the society of a fine gentleman from San Francisco."

"The deuce you have!" said Worthington, his face slightly flushing. "Why did you not send for me to entertain him? A regular swell, I suppose?"

"O, no; just one of those strikingly handsome men whose very presence commands respect; whose natural, deferential manner makes an awkward, grasping coon, like myself, feel himself a small coin. He was one of those high-bred mortals who were not intended to associate with the present inhabitants of the earth, but have evolved several generations ahead and got pretty close to perfection."

Worthington smiled dryly at his description of his San Francisco guest, despite his uneasiness. He thought of the narrow view one must take of humanity and the world generally who has never traveled or read much.

"I am sorry I failed to meet the talented gentleman," he said, thanking his stars he had not, lest it might have been they had met before.

Mr. Closenrude went to his usual late breakfast, and Dan, the clerk, turned to dust some shelves as Worthington approached the open register and read the name he knew so well. He left the room so silently and quickly that Dan, turning to speak to him a moment later, was astonished to find himself alone.

A few minutes later a boy delivered to Mr. Silvertongue, the minister, the following, carefully sealed, note:

"Meet me at the mill at once; I need spiritual advice. WORTHINGTON."

The parson proceeded to the mill in all possible haste and found Worthington in his usual retreat, pale and excited.

"What's the matter?" he asked, gruffly.

"Did you see Lawrence Arlington, Jake?" Worthington asked.

"Lawrence Arlington! Are you crazy, or drunk again?"

"Neither; he has been here. His name is on the hotel register. He has found me, and we've got to go!"

"The Devil!" said the preacher in half surprise and half doubt and disgust, for he could not help thinking Worthington demented.

"If you are so incredulous, Jake, return to the hotel and examine the register yourself."

His last speech was unnecessary. A thought had come to his mind. He remembered hearing a lady say at the church social the evening before, that a handsome gentleman from the West was stopping at the Golden Sheaf.

"How stupid I have been," said the preacher, "I might have known Arlington would have hunted the earth over for you! Damn such obtuseness! Where do you suppose he went from here?"

"He departed suddenly for some purpose. I questioned a boy and learned he spent each day he has been hiding in the woods. He has been spying, of course, and found out all he wished. His plans are well laid; we need not question that."

"I might have known better than to have remained where you were. I might have stayed here for years and lived like a prince; been clothed and fed by these ignorant men, and idolized by the women, had you not been here to have drawn our enemies."

"I came here first. You owe all you have made here to me," Worthington said sullenly.

"Well, you got most of it. God what would those suckers say if they knew the money they paid me for my Sunday speeches and prayers was the same you squandered in drink?"

"I do not consider you have divided with me fairly, Jake. You made that money awfully easy and have had a good time—been petted by the ladies and all that sort of thing, while I have been wretched."

"I have not made my money as easy as you think. It was quite an effort to shed crocodile tears over the quilt and tidy money. Just think! I've had to pass that ordeal a half dozen times since I came here. I would have about as soon been initiated each time in the Eleusinian Mysteries of Oriental mythology. I was expected to make an extra speech on each occasion, and affect heartfelt gratitude. Then you have made your own wretchedness by your damnable dissipation."

"Jake, I drank because I was so miserable. You know I hate Edith; I hate the child; I hate everybody but—Ethel."

"Don't mention that girl's name in my hearing. She is the cause of all our trouble. We cannot remain here quarreling, however; we must go at once. I will give you



# THE PHANTOM SHIP.

## Sailor Dan's True Story of a Ghostly Scene at Sea.

### Loss of the Sea Gull Revealed in a Vision to the Captain's Wife.

RE SAILS IN ANOTHER SHIP TO SEARCH FOR HER HUSBAND, AND FINDS HIM—SPECIAL NEW YORK CORRESPONDENCE OF THE GLOBE-DEMOCRAT.

"Tell us a story, Dan! A story of the sea!" exclaimed half a dozen river men in chorus, as Dan Mason, an old sea pilot, entered the reading-room of the Sailor's Rest, in South street, last night. The old man smiled at the crowd, ordered a mug of ale and seated himself without a word. Then he drew from his pocket a worn and crumpled piece of paper that had once been white, and one sheet of a newspaper.

"I was reading in a newspaper to-day," began the old sailor, "a story that reminded me of something that happened a long time ago, when I was a mere lad of a sailor before the mast. This is a story of second sight, at least that is what some of the educated folks call it, where a person sees something that is taking place miles and miles away. Most folks call that sort of thing dreams or superstitions. I don't know just what it is, but I do know that such things have happened, and I have the proof of it here, in this leaf from the log-book of the Sea Gull."

The old sailor spread out the piece of worn paper on the table before him, and gazed at it a long time in silence before he resumed his story.

"Yes, folks do sometimes see things in visions, or dreams, or whatever it may be, and the case of the Sea Gull proves that distance cannot deceive the eyes of the soul. Mate Sam Johnson wrote it all down here in the log book, just as he said that it had happened."

"But I forgot that you boys have not heard the story of the good, strong bark that sailed out of Boston Harbor one day some forty years ago, and never came back. The Sea Gull was an American bark, with a crew of good Yankee sailors. She was doing coasting trade when she was sold to a trading company and they decided to send her out to Yokohama for a cargo of tea. It would take a year almost to make the voyage, but Capt. Wells was willing to go and not a man of his crew deserted him."

"The Sea Gull took on a light cargo of merchandise, and sailed out of the harbor one fine morning in April. The captain's pretty young wife was down at the wharf to see him off, and she clung to him, sobbing soft-like, until he had to untwine her arms from about his neck and hand her over to friends on shore. She was a brave little woman, but I heard her telling some of her friends that she would never again see her husband alive."

"A month later the Sea Gull was reported safe and making good progress by an incoming vessel in the same trade. That was the last ever heard of her direct. I was working then for the company that owned her, as an extra sailor, shipping now and then, when a vessel was short a man, but most of the time doing errands about the office, for I was only a lad."

### THE CAPTAIN'S WIFE'S VISION.

"I was in the office one day in July, after the sailing of the Gull, when the wife of Capt. Wells came in. Her face was white as a ghost and she had been crying."

"Have you heard from the Sea Gull? Was any one saved?" she asked of one of the firm, and there was such anguish in her voice as I had never heard before.

"What do you mean?" asked the man she addressed, looking up quick, and startled.

"The Sea Gull is lost! My husband!" she cried.

"In a moment there was great confusion in the office. The members of the firm crowded about the woman and asked her how she had heard the news."

"I saw the ship go down," she said, with a sob. "My husband, the captain, was sick in his cabin below. Most of the crew were dead, there was a sudden squall, with no one to man the sails. The ship pitched forward on a mighty wave and went down!"

"The poor woman sank down sobbing and crying out for her husband. The men there looked at each other for a moment, with white, scared faces."

"When did you see this?" asked the head of the firm, as gently as possible.

"Last night," the Sea Gull went to the bottom on the 19th of July!"

"The men looked at each other again, and their faces began to brighten."

"The poor woman is ill, and has been dreaming," said one.

"Oh, that it were only a dream!" she cried out in despair.

"The members of the firm, startled at first by the manner of the woman, had by this time recovered, and they tried to assure the wife of the captain that she had been dreaming. They told her that the Sea Gull was a strong bark, Capt. Wells a good sailor, with a stalwart crew, and that the vessel was probably safe in port on the other side by that time."

"The poor woman shook her head, and told them they would never see the vessel again, nor any of the poor souls on board. She was unable to convince the firm of the truth of her vision, but the months dragged along, and when a year had passed without tidings of the Sea Gull, they began to feel that the vessel was indeed lost, and that perhaps the dream of the captain's wife was true after all."

"It was May of the following year, and the Sea Gull had been given up for lost, when I was shipped as a sailor on another vessel belonging to the same firm, bound for the same port, over the same course taken by the ill-fated bark. We were just about to cast off the lines when a woman, dressed all in black, ran down the gang-plank."

"She approached the captain, and, showing him a ticket, announced that she was going on the vessel as a passenger."

"I am the widow of Capt. Wells, of the Sea Gull," she said, "and I am going along to make sure of the fate of my husband!"

"The captain could not send her ashore, but his face showed plain enough that he did not want her for a passenger. The sailors shook their heads when they learned the name of our passenger, and said that no good

would come to the ship for having her aboard."

"Contrary to the expectations of the captain and crew, the weather was calm and fair weather for most of the voyage, and our lone passenger gave us no trouble whatever. In fact, she was so gentle and kind that she became quite a favorite with all on board. She had very little to say, and when the weather was fair and the sea smooth she would stand on the deck all alone for hours at a time, gazing out on the water with the most hopeless, despairing look I ever saw on the face of any one."

"Sometimes she would try hard to brace up and be cheerful, but we could see that her smiles were forced. One thing that pleased the captain was that not once during the voyage did she make any reference to the loss of the Sea Gull or to her vision of that disaster."

THE FATAL 19TH OF JULY.

"Everything went well until the middle of July. Then we noticed that the face of our passenger was growing thinner and whiter every day, and that she spent more and more time on deck. At night she would come out and stand for hours by the rail looking down into the dark water as if she expected to see her husband suddenly rise up to meet her."

"I remember the date of her vision of the loss of the Sea Gull, and, as that date approached, every man on board our vessel felt a strange superstitious dread that something was going to happen. The weather, which had been clear for more than a week, changed suddenly on the night of July 18, and then the feeling of dread among the crew increased. The wind died away until we were barely making headway, with every stitch of canvas set, and a soft, warm mist seemed to rise up out of the sea and completely envelop us. This mist and light wind continued during the day on the 19th."

"All that day the woman in black paced the deck, and refused to touch food. The captain tried to get her to go below, but she only shook her head. Her face had grown so white as the mist that hung over the ship, and her great black eyes seemed, at times to glow like coals of fire, as she stared into the fog and gloom ahead."

"None of the crew slept that day. Every man of them stayed on deck when there was no work below, and a feeling of nervous dread took possession of every man jack of them. There were no indications of a storm, but somehow every man on board felt that something was going to happen."

"Night and darkness came at last, and then the bank of white fog that hung over and about us seemed to grow thicker and whiter, until it looked as if we were sailing through a great cloud of drifting snow. We were somewhere in the middle of the Pacific, I do not remember our bearings exactly, but the intense heat of the day suddenly gave way to a damp chill that made the nervous sailors shiver."

"Every man on deck that night was a lookout, and the captain, his face a trifle pale and anxious, kept close to the wheel. Our lone passenger, the woman in black, went forward to the keel of the bowsprit early in the evening, and stood there looking over the rail into the mist beyond. No one went near her, but we could see her form outlined against the white fog like a specter of darkness."

"It was near midnight, when a wild cry from our passenger startled the men on deck. Half a dozen of us ran forward to learn what had happened, and in a moment our cries were mingling with hers."

"We saw dead ahead of us, and apparently only a ship's length away, the dim outlines of a bark rising out of the mist like a horrible specter of the night. For a moment every one on board was so startled to act, and the men held their breath, expecting a crash as the two vessels came together."

"But the captain did not lose his head. He sprang to the wheel, and, shouting orders to the mate, had changed the course of the ship a trifle in less time than it takes to tell it. Finding that the vessels had not collided the men soon sprang to their work with a will, and it was several minutes before we turned to look again at the vessel ahead."

"By this time we had changed our course enough to veer us off and prevent a collision. But when we turned to look at the ship we had come so near running down some of the men cried out in terror. There was the bark rising grim and ghostly out of the mist, and still dead ahead."

"She was so near, we could have thrown a line to her, yet not a sound came from her decks. Our mate hailed, and there was no answer."

"God save us!" suddenly cried an old sailor, who had run forward and was leaning far over the rail. This cry sent a shudder through the frame of even our stalwart captain."

"It was true. The ghost ship sailing through the white mist just beyond our bowsprit was indeed the lost Sea Gull. Every man on board knew her rigging, and we could see through the bank of white. Some of the men fell to praying, others to cursing the day they shipped on that voyage, and every man on deck felt again that cold, damp chill that had fallen over the vessel early in the night. For five minutes or more we stood there gazing at the phantom ship. The praying and the cursing had ceased, and not a sound broke the horrible stillness, save now and then the slow flapping of a bit of loose sail."

"Then, all at once, coming it seemed from the deck of the specter dead ahead, we heard a sound like the voice of a woman crying out for joy. Then the phantom ship slowly faded away into the white mist, and we saw it no more."

"The sound of a woman's voice that we had heard brought the men back to their senses, and we looked for our passenger. She had disappeared."

"She was standing by the forward rail when first we saw the vision of the mist. No one had seen her go from there; no one had heard her cry out a second time. We knew she must have seen the vision as we had seen it. We searched the deck, and then the ship below deck. She was gone, vanished as suddenly and silently as the phantom ship, leaving behind only a horrible memory."

TREASURE TROVE FROM THE WAVES.

"By this time the wind had died out entirely and we lay becalmed in the mist. Not a sound was heard, and it seemed as if before daylight began to struggle through the fog."

"Soon after sunrise a bit of a breeze sprang up, and, to our great relief, the

mist began to lift rapidly. The sun broke through, revealing a sea almost as smooth as a pond, with no trace of the vision we had seen the night before."

"The captain took his bearings, and as soon as possible made all sail, glad enough of a chance to get away from that scene of horror."

"We were just standing away on our course when the lookout called the captain and pointed to a strange looking object floating in the water some 300 yards away. We could not make out what it was, but as the wind was still very light the captain ordered a boat lowered to pick it up, in the hope that it might be something that would shed some light on the vision of the night before."

"The floating object was soon picked up by the men in the boat, and brought on board. It proved to be a seaman's chest, and when opened we found that it had belonged to Mate Johnson, of the ill-fated Sea Gull. In the chest was the log of that vessel, and the leaf I have here made by the mate, and they confirm my belief that some people at times see with the eyes of their souls, which distance cannot blind."

"July 18. Two more sailors died of fever to-day. Twelve in all have died of the disease, leaving only two men; the cabin boy and myself, to manage the ship. The captain is worse to-day, and says he will die tomorrow. Talks of his wife all the time. The mist continues, wind light, but fear that a storm is approaching."

"July 19. The boy and the two men took the fever this morning. Have lashed the wheel and set signals of distress. The captain is worse and raves continually about his wife. Nine o'clock p. m.—Storm approaching. Cannot manage the bark alone. Have just left the captain. He was talking of his wife—said he had just seen her. He is still raving with the fever, and cannot live. No hope for any of us if the storm lasts. Will lock this in my chest and throw it overboard. Storm growing worse."

IMPORTANT NOTICE.

A File of Spiritualist Publications Desired.

TO THE EDITOR:—Among the many important items considered by the late National Convention, was one relating to the procuring of complete files of all Spiritualist papers ever published in the United States. The trustees were directed to take such steps to secure these important papers as they found necessary.

In order to call the attention of the Spiritualists of the nation to this important feature, we have permission to ask them, through the columns of your valuable paper, to donate their files of the "Spiritual Telegraph," "Spiritual Age," "The Shokhina," and other papers published in the early 50s. We learn that some Spiritualists in the United States have kept these journals from the very first, feeling that they would sometime be of use to the cause. That time is now at hand. We can never obtain an accurate history of the progress of Spiritualism in America, until we have secured complete files of all of our papers. Other publications than the ones mentioned above have been attempted from time to time, and we desire to secure copies of them as much as we do of the earlier journals. "The Spiritual Offering," "Light for Thinkers," "Light on the Way," "Mind and Matter," and all other papers contemporaneous with them, are earnestly desired. We make our appeal in general terms, and while we use the names of these papers above mentioned, we by no means limit ourselves to them; we want copies of them all. Therefore, to the readers of this article we appeal, asking them to send us such papers as they have on hand of whatever date or period in the history of our movement. Our files of the "Light of Truth," "The Dawning Light," "THE PROGRESSIVE THINKER," "The Medium," "Banner of Light," "Progress," "Herald of Light," "World's Advance Thought," and "Religio-Philosophical Journal" are sadly incomplete. Will not the friends interest themselves to the end that we may obtain the missing copies, and thereby secure a consecutive history of the grandest of all religious movements of all the centuries. If people have complete files of several years' standing of these papers, our association is willing to pay a reasonable sum for the same. We will guarantee to pay all express charges, and will see that the papers are properly bound when in this office. Due credit will be given in our books and in the spiritual press, to those who contribute to our enterprise.

In connection with the papers the idea of procuring a copy of every book published in behalf of Spiritualism, or against it, was also decided upon. Books were written in defense of Spiritualism as far back as 1849 and 1850, copies of which will be of interest to the thinkers of all ages to come. Many of these books are now to be found, covered with dust, in the attics of some of our Spiritualist families, of no use whatever to their owners and an incumbrance to their homes. We wish to obtain complete sets of the works of Andrew Jackson Davis, Robert Dale Owen, S. B. Brittan, and all other writers of our rank. If these books are held for sale by any book collector, or friend of Spiritualism, our association will be willing to pay a fair price for the same, in order that there may be one place in the United States where the literature of Spiritualism in its entirety can be found. Will not the readers of this article assist us in this great work? Let us receive prompt responses to this appeal.

FRANCIS B. WOODBURY, Sec'y N. S. A. HARRISON D. BARRETT, Pres.

Though we do nothing, time keeps his constant pace, and flies as fast in idleness as in employment. An hour of vice is as long as an hour of virtue. But the difference which follows upon good actions is infinite from that of ill ones.—Fetham.

FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. L. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other physician in the world. We have heard of cases of Epilepsy standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send him P. O. and Express address. We advise anyone who has a cure to address, Prof. W. L. Peck, P. O. Box 10, Camden, N. J.

# VARIOUS COMMENTS

## On Persons and Passing Events.

ARREST OF MEDIUMS—THE FAKES AND FRAUDS—HOW MEDIUMS SUFFER—MEDIUMSHIP DEGRADED TO THE LEVEL OF SHOW AND GAMBLING DENIS.

TO THE EDITOR:—During November I was with the Buffalo society at the New Temple, which we dedicated last May. A lively interest was manifested. Bro. J. H. Wortman, who has been faithful to the cause for forty years or more, is the janitor. He was a soldier in 1862-3, in the army of Uncle Sam, and has been a soldier in the "army of the Lord" ever since, as a public speaker, doctor, and all-around medium.

There was quite a stir caused by the arrest of some fakes and fortune-tellers, and the rumor was rife that all mediums were to share in the general persecution. I suspect, however, that honest mediums who are true to their calling will not be disturbed; but so long as Spiritualists support and defend fakes and frauds and class them all together with the honest mediums, we cannot reasonably complain if the outside world make no distinctions. Mediums suffer from this loose habit of phenomenalists and wonder-workers, and frauds have decided the advantage.

Mrs. Matteson, the wonderful clairvoyant physician, has stood her ground against all the plots and medical rings and monopolists, and has won her way against them—all by her honest faithfulness to the cause and unwavering devotion to the truth as revealed to her by her wise, far-seeing, guides. Her work is simply wonderful. She does what she is qualified to do, and makes no pretense to anything for which she is not fitted and called.

Mrs. Atcheson is another whose faithful devotion to the cause and honest mediumship has won her hosts of friends in both worlds, and even the police respect her.

Mrs. French is another, whom we recently ordained as a spiritual minister, and who does not make hash of mediumship and magic, fortune-telling and astrology, love-charms, lotteries and clairvoyance, and thus degrades mediumship to the level of shows and gambling-dens and invite the persecutions of the law and its ignorant exponents.

Mrs. Swain is one of the oldest of the mediums, and has convinced many by her remarkable gifts and unique phenomena. Dr. Hunter is an enthusiastic devotee to the social and educational work inspired by Spiritualism, and has rare gifts as a healer and psychometric delineator.

There are many good mediums in Buffalo, and many high-minded representatives of the working religion of Spiritualism. Mrs. R. S. Lillie and Carrie E. Craig have done good work there since the close of the summer camp season. Each has her admirers; each is a favorite with the class in best attitude with her spiritual and intellectual qualities.

We had good weather and full houses during my entire stay with them, and I left them regretfully.

Dr. Stadler and Bro. Fisher helped to make my stay pleasant in a social way, and gave strength to my inspirations by their appreciative presence and vigorous mental aid. J. W. Dennis shared in the general exhilaration and seemed in a superior mood.

Leaving home and my poor, sick girl, a great sufferer, in the best care obtainable, last Friday, November 23, I bent my steps toward St. Louis, and am comfortably and very pleasantly located at 3335 Pine street, taking my meals at the pleasant dining-room of Mrs. Baker, 3303 1/2 street, and my first day here, December 1, was a dark, damp and dismal—the most forbidding day of the whole year—but I met sunshine in the faces of the faithful few, with excellent music, beautiful flowers, high ideals, and loyal faith, the darkness lighted up with the spiritual radiance and mental fervor that made the pleasant hall seem like paradise itself.

Capt. Joseph Brown presided, and a few visible forms made a great audience when all the apparitions were counted in.

I expect to remain in this city three months, unless called home by sickness. For three months past I have been so hedged and harassed, full of care, anxiety and general affliction at home, that I have been to a great degree out of touch with the public and the press, but I have not for a moment lost interest in the cause nor the people whose servant I am.

LYMAN C. HOWE.

# THE ANGEL OF DEATH.

She took the platted thorns of pain Which heavily for years have lain The mortal brow upon; And left a wreath of lilies white, Divinely sweet and pure and light— Life's never-fading crown.

Then strong and fair grew form and face Endowed with vigor, youthful grace, And bloom of perfect health; The lines of care and age were gone, The scant grey locks grew golden-brown In beauty's new-found wealth.

The sad eyes lost the veil of tears That dimmed their lustre thro' earth's years And shone with joyous light; And lips that trembled off with grief Now found a blessed, sweet relief In smiles of gladness bright.

The burdens that we all must bear, The sorrows that each one must share, Temptation, sin and strife Before her welcome coming fly— The good things live; the evil die Within the radiance.

Of old her robes were black as night, To-day they are of woven light And we no longer fear Her call, which bids the weary rest Protected, comforted and blest In heaven's home so near.

She brings a balm for every ill, A benediction, "Peace, be still," She breathes upon the air; Then quiet broods earth's tempests o'er, And storms of discord rage no more— The sun shines gay and fair.

A bridge of pearls from love's tears made She o'er the Stygian river laid, And linked our earth with heaven; r Forget-me-nots, the heart's own flow, Fond memory strewn upon its floor, A tribute gladly given.

And o'er this bridge with tireless feet, And bearing missives true and sweet, God's children come and go; Yes, hand in hand and heart to heart,

They dwell together, ne'er to part, And wiser, nobler grow. GENA SMITH FAIRFIELD.

# Passed to Spirit-Life.

On Friday, November 22, John Calkins, of Lewiston, N. Y., received his diploma as a graduate from this primary school of life to the college of eternal progress, having faithfully used nearly eighty-seven years in this preparatory discipline where matter and spirit interchange energies and mutually mould their destiny. A consistent and exemplary Spiritualist, for nearly fifty years, he was well known for the change, and his influence has been widely felt as a liberalizing educator, and a moral stimulus, and the world is wiser and better for his living in it. His life-companion survives, and is now past 91 years of life! Over sixty-three years they have walked together in the holy bonds of wedded love!

The funeral rites were conducted at his late home, some four miles up the Niagara river, from Lewiston, and the consolations of Spiritualism softened the shadows of sorrow and pain and wreathed the light of immortal summer, like rainbow blossoms, over the darkness and mystery of death. As the exquisite music by the select choir filled the room with tender echoes of heaven, the two worlds met at this altar of silence and love, and turned the "valley of shadows" to visions of beauty and inviting revelations of eternal splendor shining through the "gates ajar."

A large concourse of sympathetic and admiring friends paid their last tribute of respect to this noble man and the family; and the hour was opulent with spiritual incentives and worthy ideals and suggestions for the benefit of all the living.

LYMAN C. HOWE.

Dr. S. D. Pace passed to Spirit-life at his home in Port Huron, November 20, 1895, aged 60 years. He had for many years been a Spiritualist and medium. His success in his profession depended, in a great measure, as he well knew and acknowledged, on the aid he received from a physician in the Spirit-world. His ever-ready pen was often used in defense of our grand philosophy, and he greatly enjoyed listening to Mrs. Anna L. Robinson, whom he engaged to lecture at his own hall several times during the fall. At the request of the family he officiated at his funeral, doing full justice to the occasion and giving such comfort and consolation as only our faith can give, to his wife, children and grandchildren in their great bereavement.

C. H. H.

Passed to Spirit-life, November 17, 1895, Mrs. Ada Voorhees, daughter of Joseph Murray. The funeral services were held at the father's residence. C. Fannie Allen gave a most impressive address to the large audience in attendance. Several beautiful selections were rendered by the choir, and Brother Murray, standing near the head of the coffin, said:

"Do not tell me that my child is gone from us, for although the earthly form may be laid to rest in the bosom of Mother Earth, we know that freed from earthly trouble, disappointments and heartaches, her pure spirit is still with us, and can assist us on our onward march through life; and when we are one by one called over to the other side, we shall be like a chain, link by link united, until we all are gathered home, one united family, to dwell in peace and happiness. Our beautiful philosophy of Spiritualism teaches us to rejoice that more is released from bondage and entered the portals of life and light."

There were a great many beautiful flowers brought to the house, in loving sympathy to the family and father, who is one of the most active and dearly-beloved members of our society.

San Jose, Cal. H. L. B., Cor. Sec.

Passed to Spirit-life, in San Jose, Cal., at the home of her son-in-law, Mr. T. J. Stone, Mrs. Jane E. Downer, aged 71 years. She came to this city in 1889, from Baldwinville, N. Y., where the greater part of her life was passed. Her last illness, disease of the heart, was borne with patience and resignation. All was done that human skill could devise or loving care bestow; but she rapidly declined, and after a few weeks of intense suffering, and in the full maturity of her ripened years, she passed to the "higher life," to join the loved ones gone before. By her kindly acts, her loving ministrations and unselfish devotion to her family and friends, she endeared herself to all. The funeral services were held at the house and largely attended. A deeply impressive inspirational discourse was delivered, by Mrs. Adair, of Santa Cruz, and fitting musical selections were sung. Her earthly remains were laid to rest in Oak Hill Cemetery, while her memory lingers like a sweet benediction, and will ever be an inspiration to noble deeds and lofty aims.

A. C. D.

Hazel Fern Johnson, aged 5 years, passed to the higher life November 23, 1895, from her home in Springfield, Ill. She is the youngest daughter of C. P. Johnson, State President of the A. P. A. of Ill. Mr. and Mrs. Johnson are both Spiritualists.

One more little darling to her home has gone, to bloom the fairer in her Spirit-home. We shall hear her voice again; shall see her loving face. Her smile shall bring us comfort as we ever watch and wait.

J. M.

Mr. Edgar H. Caughy, late of Erie, Pa., passed to the better land on Saturday afternoon, November 24, 1895, about 47 years old, of enlargement of the heart, leaving a kind-hearted wife, and five devoted sons, ranging from 5 to 18 years of age. The deceased had been a pronounced Spiritualist for some twenty years, and his loving wife is a fine medium, seeing clairvoyantly and writing automatically. She had a warning of his going out by her guides, and saw his spirit as it left the form. Mrs. Inez H. Agnew performed the funeral services, to the acceptance of all.

SIDNEY KELSEY.

# Missionary Work.

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# POEMS FROM THE INNER LIFE







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SATURDAY, DEC. 14, 1925.

## A Sectarian War.

The signs of the time indicate a terrible contest in the Orient growing out of the discord in Turkey. The great powers of Europe are concentrating their naval forces in the vicinity of Constantinople, and have asked permission of the Sultan to pass through the Bosphorus into the Black sea. In the interim advances indicate the Kurds and Armenians are waging a war of extermination against each other.

It is an old maxim that "One story is good until another is told." The Western world hears but one side, and that the statement of the missionaries, who are intent on the destruction of Islamism, and who color all their reports to make their opponents appear the aggressors. Occasionally is seen the statement of some half-way honest returned missionary, who says:

"It is true the Armenians are not wholly faultless. They have committed great excesses, and irritated the Mohammedans, and driven them to retaliation."

Armenia is a country lying south of the Black Sea, and north of ancient Syria, embracing an extensive tableland, in which rise the Euphrates and Tigris. It has been the seat of intestine wars and foreign invasions throughout the entire historic period. It was at one time a Macedonian province; then it fell into the hands of the Parthians, from whom it was wrested by the Romans, during the protracted wars which prevailed between these powerful empires. Strife and contention have been the leading characteristics of the country, and it so continues to the present.

The Kurds, from Kurdistan, invaded Armenia during the fourteenth century and gained partial control of the southern portion of the country. They are a set of debased Mohammedans, whilst it is claimed the Armenians were the first people who espoused Christianity. Both classes are intolerant, oppressive and abusive of the other, their feuds generally ending in violence and bloodshed.

However desirous Turkey may have been to preserve order among these belligerent elements, it is very evident it was an impossibility to prevent occasional outbursts. The introduction of Christian missionaries from the West among these sectaries has fanned the flame of hate into a conflagration, and the whole Turkish empire has become involved.

The Armenians were encouraged a year or two ago, by the missionaries, to revolt from the Turkish rule, and set up an independent government. They were promised assistance from the Christians of Europe and America. For months they have been arming themselves for a desperate struggle, and the missionaries have been active in inciting their home governments to assist the oppressed Armenians.

While we write news comes that the Mohammedans, throughout their entire dominions, are rallying under the green flag, and are marching to the rescue of their beleaguered people. It means a religious war, another sea of blood wasted for the propagation of Christianity. It means a revival of the Crusades, for the glory of God, and the enthronement of his reputed Son.

## The Correct Position.

The Jewish Rabbi, M. Grimes, at Cleveland, gave a discourse on Thanksgiving Day, to a large audience of Unitarians, Universalists and Jews, wherein he opposed the issuing of proclamations by the President calling upon the people to meet for prayer and thanksgiving because this is not a Christian nation. While the majority of the people are Christians, a strong minority are not, and that minority is entitled to consideration. He did not desire to detract anything from Christianity, because he realized what it had done for the country, but he was in favor of larger religious freedom. The rest of his sermon was devoted to a plea for such freedom.

## The Truth Will Out.

Rev. W. H. Mason, of this city, recently preached a very pointed discourse, in which he showed up the shortcomings of the church in contrast with beneficent societies, which the Pope, with his papal machinery, is laboring to suppress. The good preacher's object was not to compliment the secret orders, but to shame the Church into more generous action. The following brief quotation gives the substance of his position:

"Many men who are not antagonistic to the church will not unite with it because they feel their religious wants better satisfied in the lodge. Who is it at fault that women constitute 80 per cent of the church membership? In Chicago there are 200 churches and 1,200 lodges with an average membership of 200 men. We cannot say women are more superstitious than men and hence unite with the church. The democratic spirit which predominates in the control of affairs in the lodges is in marked contrast with the ecclesiasticism of some of the churches. All men desire authority, and in the lodge every man can exercise his authority. In the lodge men know their widows and orphans will be taken care of. They have no assurance of this in the church."

Rev. Sam. Jones came to the support of the Chicago pastor, through the Nashville Pilot, in which he concedes the correctness of the former's statement, that women constitute 80 per cent of the church, and gives him another ten percent better, by saying: "Nine-tenths of the church are women and children."

"Without approving or disapproving, without agreeing altogether with or dissenting from Rev. Mr. Mason, there are many suggestions to a mind that think, in the quotations given from his sermon. In my past ministrations over the country I find the lodges in most quarters flourishing, with large and growing memberships and constant interest spurring them along. The Masons, the Odd Fellows, the Knights of Pythias, the Shriners, the Order of Red Men, and so on, flourish almost everywhere. The interest in these secret societies seems to be abiding. It is not an unusual thing to attend a Masonic fraternity on a Thursday night and find 200 men present; and then attend the average Wednesday night prayer meeting at a church and find 40 is a full house, 60 is a perfect jam, and nine-tenths of these are women and children."

"Does the pastor aforesaid give the reason for such a state of things? Like the reverend gentleman from whom I quote, I belong to several of these secret societies myself. Men get very close to each other in a lodge. Having touched each other in the lodge they walk closer to each other on the street. Their words and signs and grips keep them close together. \* \* \* Men will go and go again and keep going where hearts touch hearts, and where men will be brethren indeed."

And yet the preachers, with a constituency of "nine-tenths women and children," are paralyzing politicians, compelling them to do their dirty work. Before the war it was estimated 40,000 slaveholders controlled the destinies of the American Republic, and directed its legislation. Their constituency were slaves and had no vote; but they managed to magnify their importance and really converted northern politicians into submissive slaves, by the boldness of their pretensions. The priests are more numerous than were the controlling slaveholders, but they will find themselves without backing when the hour of peril comes.

The United States census of 1890 showed, in round numbers, a total population of 62,000,000. Of these 20,000,000 were reported members of the various churches. Take Sam. Jones' statement for a base, then there are only 2,000,000 of males belonging to the church, out of the entire male population of, say, 31,000,000. These figures are worth remembering.

## A Hard Time.

Notwithstanding the decision of Judge Gibbons that the Cody Sunday law, under which the barbers of this city were prosecuted for shaving on preachers' day, was decided unconstitutional, because it was class legislation, yet the promoters of anarchy, otherwise the Civic Federation, have gone on prosecuting, arresting, fining and holding to bail persons charged with the alleged offense. The matter came before Judge Goggin, on habeas corpus proceedings a few days ago. The Justice of the Peace who issued the warrants for arrest, and the prosecuting attorney, were most unmercifully scored for their action in the premises. The Judge told Justice Lee that he ought to be impeached and bound over to the Grand Jury for extortion and malfeasance in office, for still issuing warrants and causing arrests under a law he well knew the Circuit and Superior Courts had declared unconstitutional and void. And Attorney Anthon was told he ought to be disbarred for advising the issuance of warrants on a law decided illegal by the Circuit Court, while the ruling was awaiting a review by the Supreme Court.

Verily, our Christian brothers have a hard time in compelling men to rest while the preachers pray.

## Brave Words and True.

Did the Chronicle of this city well consider its words, in its closing paragraph, in an article entitled "Civilization's Thin Veneer," wherein it said:

"Wholesale murder has never been perpetrated with such persistence, upon so extensive a scale, with such direful results, as during the Christian era, when Christian nations have set about cutting one another's throats."

All students of history know the assertion is truthful, but the political press rarely possesses the bravery to so state. Commencing with the direction of Jesus to his disciples, "He that hath no sword, let him sell his garment and buy one," down to the very present, war has seemed the normal condition of Christianity. Even now its clergy are zealous to precipitate the so-called Christian nations upon Turkey and China, in aid of their proselyting expeditions.

It may not be generally known, as it should be, that the ante-war and peace societies, through whose beneficent labors a system of peaceful arbitration

has been brought about for the adjustment of national disputes, was inaugurated by persons the church class as infidels.

## Mrs. O. M. Richmond.

At the convocation of the second degree in the Temple of the Magi, on Sunday, December 2, there was the presentation of a beautiful chair and desk to the Worthy Grand Scribe, Mrs. C. M. Richmond, the wife of Prof. Olney H. Richmond, the presiding officer of the Temple. Mrs. Richmond has many friends among the Mystics of the order, and they took this method to express their high appreciation of her as a lady and officer. The Worthy Grand Warden of the Quarter of Clubs, J. R. Francis, made the presentation remarks, which were feelingly responded to by Mrs. Richmond. The event was one long to be remembered, as a feeling of tender appreciation and love for her seemed to pervade every soul present.

## Prof. B. F. Underwood.

Prof. B. F. Underwood, favorably known throughout the country as a highly cultured gentleman, has retired from the editorial chair of the Philosophical Journal. That paper's career has been long and varied. At one time it reached a circulation of 25,000, and the profits of the paper built a six-story brick building on Dearborn street. But stern fate has been against it, and we don't think it has today a bona fide circulation of 1,500. We hardly think it is within the range of any intellect to make it a success under existing conditions.

## From the Pulpit to the Bar.

Rev. Dr. Chunn, of Laverne, Minn., the able scholar who retired from the pulpit upwards of a year ago, because he was unable to teach the fables of Christianity as heaven's truths, has been attending the University of Minnesota, and has just graduated with the degree of LL.B., otherwise Bachelor of Laws. Beside his college degrees, he held from Yale, we think, the University degree of Doctor of Philosophy. The Supreme Court of Minnesota has just admitted him to practice at the bar in all the courts of that State. We trust he will not forget to occasionally discharge a broader view of his unswerving logic through THE PROGRESSIVE THINKER, at Old Error, with whose mythical beginning he is so well acquainted.

There are very few who reach the bar so well equipped in literary lore as Dr. Chunn. Additional to the classics of Greek and Latin, he is educated in Hebrew, Arabic, the Sanskrit, and reads French and German with the ease of his native English. We wish Dr. Chunn great success in his new profession. For a time he is located at Laverne, Minn., where he can be addressed.

## A Temple Christening.

On Wednesday evening, November 27, at the Grand Temple of the Magi, during the convocation of the third degree, a very interesting and novel ceremony took place, the christening of the little girl baby of Brother and Sister Mystics Victor and Emma Vogel. The sweet little bud was brought in dressed in purest white and placed on the altar, and our worthy Grand Mage, Professor Olney H. Richmond, administered the sacred and impressive ceremony of baptizing her under the benign influences of the four primal elements—Fire, Water, Earth and Air, and giving her her true astral name in connection with her own, Iris Maria Vogel, after which he read the horoscope of her life, which he then presented to the happy parents. Thus ended the christening of the first girl baby in the Order of the Magi.

"May her life be blessed," was the sincere wish of the large number of mystics there assembled. Mr. and Mrs. Vogel will receive the hearty congratulations of all mystics in having this happy addition to their family.

## Several Have Sent Clubs.

It is an easy matter for any one to get up a club for THE PROGRESSIVE THINKER, each one to receive free the paper edition of Vol. I of THE ENCYCLOPEDIA OF DEATH, and Life in the Spirit World. Any of our present subscribers can get the work by sending with their subscription new six months or yearly subscriber, who will also get the book. It is not sent out unless two subscriptions accompany the order—one being a new subscriber. Of course when two or more new subscribers send, both are entitled to the work.

## Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

## Poking Fun at Them.

The Christian Endeavorers proposed the religious world unite their efforts in prayer to convert Col. Ingersoll to their faith. The Chicago Chronicle suggests the burden of the prayers ought to have been that the good Lord, who neglected at their birth to provide the Endeavorers with a fair share of common sense, would in their later years make up the deficiency.

## The Natural Outcome.

David L. Pearson, living near New Buffalo, Iowa, was driven insane, as the result of his belief that the recent earthquake heralded the end of the world, and is now confined in an asylum. His daughter, aged 18, has also been adjudged of unsound mind, her father's peculiar hallucination having also affected her reason.

## They Come.

The Rev. J. C. F. Grumbine, formerly pastor of the Universalist Church of Pittsburg, and lately of the Unitarian Church of St. Paul, Minn., has resigned his pulpit to take up Spiritualism.

## WORDS OF WARNING.

Is There Danger from Christianity?

PROTESTANTS SHOULD BE ON OUR LIBERTIES AS SOON AS THE CATHOLICS—WORDS OF WARNING FROM MOSES HULL.

Lizzie Doten, in one of her admirable poems, said something about howling about "Catholic bigots at Rome," and saying nothing about "Protestant bigots at home." Here, I consider, is our great danger. An effort is now being made, and it has been partially successful, to bulldoze Spiritualists and Liberals into the warfare between Protestants and Catholics. This is done as much in the interest of the politician as in the interest of the religionist. The politician usually keeps in the shade and manipulates the wires and then laughs to see Liberal and Spiritualist puppets dance.

I am no defender of the Catholic church; in fact, I can give every one of the lectures against it points of which they never thought. I can think of no greater crimes than it committed during the Dark Ages, from the time of the death of Diocletian until Napoleon Bonaparte "put hooks in its jaws." But it is best not to spend too much time looking over the past sins of Catholicism. It would be much better for us to spend some time in getting ready to ward off some of the efforts to fasten Protestant ecclesiasticism upon us at the present time. "Let the dead bury their dead," we have a living foe, now, this hour.

On the third day of this month, the ministers held a convention in Columbus, Ohio. In that convention Rev. G. T. Dickinson said:

"The second defect was the employment of irreligious teachers; that was have many noble Christian teachers, but we have one who openly denounces Christianity. In the next place, better songs should be sung in the schools and in the churches. The songs should teach practical things. Another defect is the absence of a text-book on ethical Christianity. He would introduce in the schools Christian biography."

Now there can be no objection to everybody who wishes studying "ethical Christianity." But no one has a right to take public money, raised to educate our children, and use it to enforce Christianity upon them. If they want "ethical Christianity" let them get up their own schools at their own expense, to teach it, as the Catholics do, and the Catholics have as much of a right to demand their portion of the public school funds, as the Protestants have to demand theirs to teach "Christianity."

This proposition, look with that vast audience, if any one objected to it, he made no gain. On the other hand, it was endorsed by Rev. Mr. Lindsey, Rev. Mr. Marsten, Rev. Mr. Gladden and others.

Senator Blair, of New Hampshire, when in the United States Senate, went one step further, and urged that a text-book should be provided which should teach all the principles upon which Catholics and Protestants could unite, and that both parties should unite and force that book upon the people.

If we are to have text-books on "ethical Christianity," I would just as soon have one written by Cardinal Gibbons, as to have one written by Rev. T. De Witt Talmage. These things are all contrary to the spirit of our institutions, and the Catholic, who establishes his own school at his own expense, in order to teach his children his religion, is not to be feared as much as the Protestant who is working to wreck his religion through the public schools, and the children of Spiritualists and Liberals who know that orthodox superstition is to be dreaded more than the smallpox.

The Christian Citizen's League is but a little over a year old, and yet it boasts that "leagues have been formed in nearly every State in the Union. Their influence is felt from New Hampshire to California, and from Minnesota to the Gulf of Mexico. The wonderful increase in strength and potency of the National Christian Citizenship League has not been on account of effort on the part of its projectors to force its growth."

Its slogan, to state it in its own words, in its "call to the people of God everywhere," reads as follows:

"The world belongs to Jesus Christ. Whether we are known as Christians or not, all things were made by Him, and for Him. Satan is a usurper. What belongs to Jesus Christ should be yielded to him."

"In a marked sense, this country is his, since it was taken possession of in his name by its first discoverers and settlers."

"Government is an ordinance of God. Our history shows that God has chosen this government in an especial manner to fulfill His great purposes. But since He works through human means, these divine intentions must be wrought out by Christian men and women. If the prayer, 'Thy kingdom come,' will be done on earth, as it is in heaven, it is ever answered, the people of God must do a two-fold work; as in Nehemiah, iv, 16-18, 'We were to work with our hands, and on the other, they simultaneously rebuilt the walls of the holy city and fought the enemy.'"

It also urges that the Christian Sabbath must be enforced upon the people by law. "Christians are in the majority, and majorities must rule." Here are some of its words:

"We live under a government of the majority. But the majority is composed of Christians—if not of actual church members—at least of those who are adherents of the church. Therefore we are responsible for the evils mentioned above. However we may differ as to creed, ritual and polity, we can all agree as to the need of united action to correct those evils. We can co-operate without surrendering our denominational names or our political preferences. The only question is one of methods."

Mr. Editor, I could furnish you extracts similar to the above, enough to fill a whole page of your paper, but it is unnecessary. All I desired to do was to convince your readers that they need expect no quarter from Protestantism. If they can use us as cats' paws to pull their chestnuts out of the fire, that is all they want. They would rob us of our liberties as soon as the Catholics would.

I do not object to Catholicism or Protestantism as such. Every cat, so far as I am concerned, is equally right to enjoy its own religion; it is the right to undertake to infringe on the rights of other people that I object. I am very jealous of our liberties, and when any

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## EXCELLENT THOUGHTS,

As They Come from Mrs. Mattie E. Hull.

MEDIUMSHIP—THE EXPOSURE AT LILLY DALE—FORTUNE-TELLERS—A PLEA FOR MORALITY.

TO THE EDITOR:—The various Spiritualist papers have come to hand for the present week, and having more time for reading than I can possibly command when in active service in the field, I have given some of the leading articles a careful perusal, and desire to congratulate you, and others in your line of work, that the general trend of thought, as expressed in these journals, is so thoroughly progressive, and especially gratifying must it be to every earnest, honest worker, to know that the managers of the Spiritualist press are determined to make every effort to defend the true in Spiritualism, whether in person or principle.

H. D. Barrett's words of warning are timely, and I rejoice to know he has the sympathy of the mass of Spiritualists along the line.

No one, save a medium, can ever know the estimation that the world at large puts upon mediumship. Among the ignorant, and we find them everywhere, lecturers and mediums of all phases are classed with fortune-tellers, and unless the mediums themselves in their announcements, conversation and work make a discrimination, it is not to be expected that our judiciary system will discriminate for us.

We cannot truthfully deny that large numbers have passed before the world as mediums, representing that they do just the same as fortune-tellers, and in fact, when we listen to their sayings, given under the name of "psychometric read ings," "clairvoyance" and "tests," it would take a much wiser Spiritualist than I have ever met to tell where their work differs from fortune-tellers.

I do not wish to have the appearance of a chronic grumbler, nor in any sense of making an effort to suppress the phenomena, either in a public or private way, but there are grounds for some of the charges that have been made against the Spiritualists, but I will not name them here.

The exposures at Lilly Dale last summer, and the unearthing of wicked work in some localities since that time, on the part of persons who claimed they were doing a legitimate business as "spirit mediums," have made intelligent Spiritualists thoughtful, and I trust, more cautious than ever on the subject. If only those who had been imposed upon by the so-called seers would be bad enough, but as a result of such infamy, honest, conscientious mediums are under the ban of suspicion. It is not to be supposed that an investigator can always discriminate between the spurious and genuine.

Mr. Barrett says: "No Spiritualist organization can furnish any protection to fortune-tellers." Good! If such a declaration is carried into effect, it will not be long until mediumship will hold an honored place in community, for Spiritualism has a wonderful hold on the public heart; not only are confirmed believers anxious to receive messages, and such help as can be gained through our media, church-members and infidels are coming to our Spiritualism, for its helpfulness and consolation.

There is another point I desire to touch in this communication, and I presume, in doing so, I may be censured by those who may not understand my motive, and it may seem to some, that I am indulging in "professional jealousy," yet I desire to say that no such motive prompts me to pen these words.

For the good of the cause, I wish no organization would ordain to the ministry any person who does not love Spiritualism well enough to make an effort worthy the high calling.

Intelligent persons long since came to the conclusion that magnetic healers should not be encouraged in their work, unless they were willing to cleanse their bodies by right living. No sensitive person, understanding the subtle law of magnetism, will permit a treatment from a healer, filled with the fumes of whiskey or saturated with nicotine, yet such are held in full fellowship to-day as representatives of Spiritualism, and are sent forth, in the name of our organizations, to expound our philosophy and preach our religion.

I am aware that many are opposed to any restrictions concerning our mediums and lecturers, but we must do one of two things—either seek to elevate our standard, and encourage the education of those who would represent us, or be content to know that it is impossible to hold within our ranks the cultured and refined who, though they love Spiritualism, do not care to associate with elements that can be of no benefit to them.

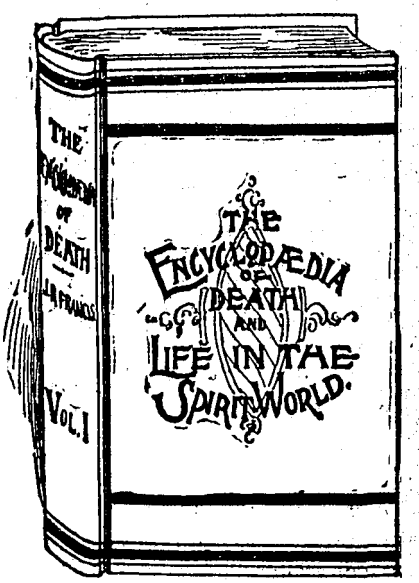
I know whereof I speak, when I say that the liberal churches are largely made up of persons who are friendly to Spiritualism, and were it not that they feel a "better grade" of Spiritualism is being handed out from the liberal pulpits than from some of our Spiritualist platforms, they would be among our rank and file to-day. I do not wish my readers to think I would cater to the church. It seems to me I have been too long in the field, and am too well known to be thus judged. I am only urging that Spiritualists as a class, strive to reach higher ground.

As I peruse the Spiritualist papers and come in touch with some of my esteemed co-workers by correspondence, I learn this desire is at the present time paramount to all others in their thought. If every representative of our cause would, as far as possible, strive to make his life pure, sweet and clean, striving at the same time to unfold intellectually and spiritually, and if such qualifications were demanded, requisite by organizations empowered to ordain to the ministry, would not be long until Spiritualism would receive the honor in every community it deserves.

I would not under any circumstances withhold sympathy or support from our mediums when they are known to be honest, pursuing a legitimate work. At the same time, Spiritualists, above all others, should condemn imposture, under whatever name it comes. In discussing principles we should not favor friend or foe.

I cannot feel satisfied to close this hastily-written article without a few words of exhortation to Spiritualists. Let us endeavor to show to the world in every way that Spiritualism is to us not only a philosophy, but a religion—a life. Some of our esteemed co-workers object to calling Spiritualism a religion. We will not quarrel over that word here. I

will only say in passing, the one who can see in Spiritualism only a science, it seems to me, has seen but one side of its picture. Spiritualism must spiritualize, or its mission is but half accomplished. Undoubtedly among the many prosecutions being carried on at present, the true will suffer with the false, and no stone should be left unturned to free the worthy from the strong-arm of the law. Our success in this direction depends upon the united, determined effort of the rank and file in our ranks. This is no time for personal bickerings, or no time for management of internal disruptions. There are no foes so deadly as those within one's household. Many a society that had withstood the battering-rams of theology and triumphed over persecution, has at last been strangled by those who should have been its friends. More anon. MATTIE E. HULL.





## CONVENTS! NUNNERIES!

The Government Should Investigate Them.

A Daring Protest From a Fearless Thinker.

BY HUDSON TUTTLE.

**TERRIBLY SIGNIFICANT STATEMENT—**  
IT SHOULD BE READ AND Pondered  
BY AMERICAN FREEMEN—PRACTICAL  
WORK FOR THE A. P. A.

If a man tell the truth, will his life be in danger? Perhaps, yet the truth must be told, though its way to publicity be in tracks of blood. I have read the literature of the A. P. A., and as far as it goes sympathize with their endeavor to have those who love liberty better than religion, in office, yet I have felt that they were working for impractical generalizations, while they let the practical go by unnoticed. Especially my thoughts were turned in this direction when, in writing the "Secrets of the Convent," I consulted the official Catholic Directory of the world. Turning to the United States, I found that our country, which we fondly believe is the home of freedom, was divided into provinces and dioceses, with arbitrary subordination to the demands of the Romish hierarchy, with the exactitude that a conquered country would be parceled out by the conquerors.

There are thirteen provinces, divided into dioceses. The parish priest is obedient to the bishop of his diocese, who reports to the archbishop of his province, who reports to the American pope, who is the head and front of Romanism in this country and taker of the tribute it pays its religious conqueror. A tremendous power; the best disciplined on earth! A government within our government, which might, without a moment's warning, hold the secular portion in chains.

I turned to the enumeration of convents, and found, after a good deal of vexatious search, that the number was given at 1,405. The number of victims these contained is not fully given.

Alive as I was to the horrors of one "holy institution," the fact that I must multiply the awful details fourteen hundred and five times was overwhelming!

That the reader may more fully understand the subject and arise to a comprehension of its magnitude, I will give the following details from Sadler's Catholic Directory, official organ of the church.

Convents in the United States and dioceses in which located:

Arch-diocese of Baltimore, comprising all counties in Maryland west of Chesapeake Bay.....31  
Arch-diocese of Boston.....41  
Arch-diocese of Cincinnati, comprising all counties in Ohio south of 40 deg. 41 min.....11  
Arch-diocese of Milwaukee, comprising Southern Wisconsin.....22  
Arch-diocese of Chicago, comprising all Illinois north of the south side of Whiteside and Kankakee counties.....76  
Arch-diocese of New Orleans, comprising Louisiana between latitude 29 deg. and 31 deg.....20  
Arch-diocese of New York, comprising the city, several surrounding counties and the Bahama Islands.....58  
Arch-diocese of Oregon.....10  
[Convent of St. Mary, Portland, has 85 professed sisters, 6 novices, 7 postulants.]  
Diocese of Sacramento, Cal.....10  
Diocese of Salt Lake, Utah.....7  
Diocese of San Antonio, comprising parts of Texas and Colorado.....5  
Diocese of Savannah, Ga.....9  
Diocese of Scranton, Pa.....22  
Diocese of Sioux Falls, S. D.....4  
Diocese of Springfield, Mass.....24  
Diocese of St. Augustine, Fla.....10  
Diocese of St. Cloud, Minn.....17  
Diocese of Syracuse, N. Y.....16  
Diocese of Trenton, N. J.....32  
Diocese of Vancouver's Island, B. C. 1  
Diocese of Vincennes, Ind.....3  
Diocese of Wheeling, W. Va.....4  
Diocese of Wichita, Kan.....4  
Diocese of Wilmington, Del.....3  
Diocese of Winona, Minn.....9  
Diocese of Louisville.....11  
Diocese of Manchester, N. H.....17  
Diocese of Marquette, Mich.....13  
Diocese of Mobile, Ala., and West Florida.....8  
Diocese of Monterey and Los Angeles.....7  
Diocese of Nashville, Tenn.....13  
Diocese of Natchez, Miss.....6  
Diocese of Natchitoches, La.....10  
Diocese of Nequally, Wash.....21  
Diocese of Newark, N. J. [sisters, 1,000].....83  
Diocese of Ogdensburg, N. Y.....16  
Diocese of Omaha, Neb.....5  
Diocese of Peoria, Ill.....4  
Diocese of Pittsburgh, Pa.....74  
Diocese of Portland, Me.....6  
Diocese of Providence, B. I.....26  
Diocese of Richmond, Va.....2  
Diocese of Rochester, N. Y.....5  
Diocese of Dubuque, comprising Northern Iowa.....10  
Diocese of Duluth.....6  
Diocese of Erie, N. Y.....15  
Diocese of Fort Wayne, Ind.....30

Diocese of Galveston, Texas.....4  
Diocese of Grand Rapids, Mich.....31  
Diocese of Green Bay, Wis.....5  
Diocese of Harrisburg, Pa.....24  
Diocese of Hartford, Conn.....29  
Diocese of Helena, Montana.....1  
Diocese of Jamestown, N. D.....4  
Diocese of Kansas City, Kan.....17  
Diocese of St. Joseph.....4  
Diocese of La Crosse, Wis.....8  
Diocese of Leavenworth, Kan.....8  
Diocese of Lincoln, Neb.....13  
Diocese of Little Rock, Ark.....12  
Arch-diocese of Philadelphia, comprising the city and ten counties.....20  
Arch-diocese of St. Louis, comprising all Missouri west of the Chariton River.....21  
Arch-diocese of St. Paul, Minn.....11  
Arch-diocese of San Francisco.....11  
Arch-diocese of Santa Fe, comprising New Mexico, Donna Anna and Grant counties excepted.....3  
Diocese of Albany, N. Y.....39  
Diocese of Alton, comprising Southern Illinois.....40  
Diocese of Belleville, Ill.....36  
Diocese of Brooklyn, comprising Long Island, N. Y.....13  
Diocese of Buffalo, N. Y.....45  
Diocese of Burlington, comprising the State of Vermont.....15  
Diocese of Charleston, comprising the State of South Carolina.....2  
Diocese of Cheyenne, comprising the State of Wyoming.....3  
Diocese of Cleveland, comprising Northern Ohio.....18  
Diocese of Columbus, comprising Ohio south of 40 deg. 41 min., bounded by the Scioto River on the west.....4  
Diocese of Concordia, Kan.....1  
Diocese of Covington, Ky.....26  
Diocese of Dallas, comprising 108 counties of Northern Texas.....13  
Diocese of Davenport, Iowa.....34  
Diocese of Denver.....3  
Diocese of Detroit, comprising the Lower Peninsula of Michigan, south of Ottawa, and other counties.....35  
Vicariate of Idaho.....4  
Vicariate of North Carolina.....3  
Vicariate of Indian Territory.....6

The geographical boundaries of each of these dioceses cannot be given for want of space. A few of the first mentioned are outlined, to show with what exactitude the whole country is mapped out and covered, even to a minute latitude.

The number of sisters or nuns in each convent is only partially stated, and evidently an attempt is made to make the matter obscure. Taking the diocese of Brooklyn, comprising Long Island, at random, it will be found that the twelve convents have from 6, the lowest, to 210, the highest, of sisters, novices, or postulants. The average of all is 60 nuns, or those preparing to become such.

In evidence, and to make the subject clear, the following list is given: Convent of the Visitation, 200 Clinton avenue, Brooklyn—Mother M. Philomena Darphin, superior. Professed choir sisters, 26; professed domestic sisters, 6; out-sisters, 6.

By receipt of His Holiness Leo XIII., March 11, 1883, the confraternity of the Guard of Honor of the Sacred Heart of Jesus, already canonically established in this convent, was erected into an arch-confraternity as the head-center for the United States.

St. Francis of Assisi Convent of Sisters of Mercy, 273 Willowhby, corner Classon avenue, Brooklyn—Mother Mary Stephen Salter, superior. Professed choir sisters, 26; novices, 7; postulants, 3; lay sisters, 12.

Convent of the Sisters of Charity, Congress street, near Court, Brooklyn—Sister Maria Louise, superior. 44 sisters, 25 of whom teach in six parochial schools of the city.

Convent of the Sisters of Christian Charity, 1918 Fulton street, Brooklyn—Sister Caroline, superior. 5 sisters, 1 postulant.

Mother-House of the Sisters of St. Dominic, Montrose and Graham avenues, Brooklyn—Mother M. Emily Barth, superior. Professed sisters, 55.

Convent of the Order of Our Lady of Charity of the Good Shepherd, Hopkinson avenue and Pacific street, Brooklyn—Sister M. Francis Xavier, superior. Professed choir sisters, 21; professed lay sisters, 26; out-door sisters, 15.

St. Joseph's Convent of the Sisters of the Poor of St. Francis, Henry street, between Congress and Warren streets, Brooklyn—Sister Gonsalva, superior. 80 sisters.

Convent of the Sisters of the Most Precious Blood, 291 Sumpter street—Mother Mary Gertrude, superior. 16 sisters.

Novitiate of the Sisters of St. Dominic, Amityville, Suffolk county—Sister M. Juliana Garche, superior. Professed sisters, 32; novices, 20; postulants, 11.

Mother-House of the Sisters of St. Joseph, Flushing—Mother M. Teresa, superior. Professed sisters, 210; professed lay sisters, 63; novices, 32; postulants, 12.

Convent du Sacre Cœur de Marie Vierge, Sag Harbor—Mother St. Basile, superior. Community, 15.

Convent of the Visitation, Villa de Sales, near Parkville—Mother Mary Agnes Dillon, superior. Religious, 28.

There are dioceses which show a much larger average, but not to overstate the number, that at Brooklyn is

taken. If the 1,405 convents in the United States are multiplied by 80, the result is 84,300 sisters or nuns, who are kept in more object slavery than ever before the negro of the South, and more closely guarded prisoners than the most depraved convicts in the penitentiary.

These bare figures, large as the number they represent, convey no idea of the misery, grief, hopelessness and despair which is in each one of these individual lives, rolled up into this mountain of anguish, held obedient by a religion selfish and all-devouring.

Each one of those 84,300 nuns was once a gentle, loving girl, with hopes and ambition for usefulness in society. They have been by insidious arts inveigled behind the doors of the convents, which were closed and locked behind them. There is for them no escape.

What are the terrible orgies, enacted within the convent walls, that such precautions are taken to prevent escape? If the sisters are living lives of holiness and devotion, absorbed in their religion, what can they reveal if allowed to go out into the world? Nothing of harm—only praise for the restfulness and spirituality of their institution. That they are not allowed to go out, nor receive anything from the outer world, shows the awful state of slavery in which they live.

The supreme law of the land cannot hold a single individual in prison for an hour without assumption of a just cause, and here a power, that ought to be subject to the government, holds 84,300 persons in inaccessible bastilles.

Ah! it is because of religion—the government has no control over religion! The sooner we awake to the imminent danger of such a religion the better. Religion may persuade; it has no right to enforce, and for aught that is known, all these 84,300 are held against their will. Any means for knowing is cut off.

Now, should a government of the people, for the people, allow 84,300 of its citizens to remain in imprisonment without investigating the reason therefor? If in farthest Turkey or Russia a single American citizen should be cast into prison, his case would at once awaken the attention of the government, and if held unjustly his freedom would be demanded, and the demand would be enforced by the entire military strength of the nation. Shall, then, a multitude of citizens at home be held in the name of religion by a theocrat on the other side of the ocean?

In the name of justice, I protest. In the name of all true Americans, I protest. Any religion leading to such results should be trodden in the dust and blown away with the world's scorn.

We make this demand in the name of right and justice, and sanctioned by constitutional law.

That the Legislatures of every State appoint a committee to annually investigate the Catholic schools, convents, nunneries and monasteries, as all other public institutions are investigated, and to determine who are held against their will, that such may go free.

If you do not believe such a measure worthy of any political effort, after consulting the tabulated statement previously made, read the revelations made in the "Secrets of the Convent of the Sacred Heart," where the massive walls of the nunnery are torn away and the awful crimes of the priesthood are revealed against the weak obedience of the enslaved "sisters."

These dens of iniquity are tolerated because their number and power is not known. They offer a valuable point to those who love liberty more than religion, and see in Catholicism a menacing danger.

## None Need Be Without It.

We desire that every reader should fully realize that no matter how much they may have to economize in other directions they need not be without Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, because it is sent absolutely free, postage prepaid, to all who desire it enough to put forth the little endeavor required to secure a new subscriber for one year for THE PROGRESSIVE THINKER. You may be made happy by securing the name of that party who winks a mile or two every week to borrow your paper. He will be made happy in possession of his favorite paper and a magnificent 400 page book; and the editor will be made happy in securing increased leverage for doing good.

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## ANGELIC VISITS

To the Dark Holes of Chicago

MISSION OF MERCY TO THE SUFFERING POOR—THE DISMAL SIDE OF LIFE VIVIDLY PICTURED—BLIND PASSION AND OVER-POPULATION—HEAVEN-INSPIRED NURSES—A HOLY DARK AND DEEP—WHAT SPIRITUALIST CAN SOLVE THE PROBLEM?

I.

ALL day long I have been looking into a dark hole.

A hole that has no measured circumference, nor which any plummet devised by man has ever sounded.

A hole that is as deep as hell, as hopeless as hell, as uncomfortable as hell—indeed, I am not so certain but that it is hell!

As I sit here with memories of the gruesome vision to haunt me and to blight all the happiness in present living, I am forced to ask myself over and over again: What good is there in thus staring into black holes with no power to illumine and no chance to let down a saving influence powerful enough to dispel the poisonous atmosphere? Why not avoid the neighborhood of black holes altogether if there is no permanent assuagement possible of their horror? What would be thought of a lot of miners who should congregate at the mouth of a pit and spend their time peering into depths which no facilities of labor had rendered accessible, and within whose cavernous gloom only an occasional candle gleam showed, to be swiftly extinguished before its rays had illumined so much as a square inch of the blackness?

When somebody wrote me a letter the other day and invited me to join one of the visiting-nurses in her labor of love, I accepted the invitation, much as one might accept the proposition to go picnicking in a region of barb-wire fences. I knew that not my garments but my heart was going to be torn to tatters, and that I should come home like the child who goes blackberrying and leaves the better part of her calico gown on the briars. Only mine would be feelings instead of homespun, and the thorns would be facts instead of briars.

The sun arose from out the steel-gray depths of the lake promptly on time, I suppose, although he kept himself so closely enveloped in clouds that his benign influence was quite unfelt by the few early risers, of whom I was one, who ventured upon the street before 7 a. m. The wind blew "piercing sweet," like the great god Pan by the river, and there was something in the flash of the seagull's wing that denoted storm. I betook me, in spite of the weary cold, to the West Side, where my trysting-place with the nurse was set to be. I found that nurse demure, fresh-cheeked, gray-eyed; apparently as little fitted to the stupendous work she had undertaken as a blossom to a Minnie rife.

With her hair brushed close, but not so close as to hide the gleam of gold that burnished its braids, and her close-fitting gown and bonnet of gray, she made a pretty picture, and as I toiled by her side in garments but little fitted for the fray, I could but think the best dressed society woman in the land is both unpicturesque and unbeautiful, compared to these little sisters in gray.

I am going, as far as possible, to give an account of our journeyings together, the nurse and I, and of what we saw as we peered into the great, mysterious black hole of human suffering and human sorrow.

The first place on the list was the home of a Polish Jew, if a ratty room, six by nine, could be dignified by so sweet a name. Upon a bed in one corner lay an immense woman with a face strong, vacant, expressionless. Her coarse hair curled, and was brushed, like Rosa Bonheur's, straight back from a forehead that was high and furrowed with deep lines. Her eyes had the look which I have seen in the eyes of animals as they were prodded into stock cars—rebellious, yet despairing. The pillow on which her head lay was clean, singularly so for the surroundings, but her body, as it was revealed when she unquietly moved in her narrow bed, was grimed like the framework of a house storm-beaten by mingled dust and tempest. By her side lay a newly-born baby, which claved its own soft flesh with large pink hands that looked like groping lobster feelers. Its eyes were tight closed, and only the coming and going of a little wave of breath, like the tide on a shingle, gave evidence of life. On the other side of the bed another baby, scarcely a year older, sat and shrieked. It pulled at the sick mother's breast and demanded the sustenance that the new baby had taken from it. Without a word the

woman reached down and produced a tin cup full of black tea, which the shrieking baby drank with steady gulps, and shrieked for more. On a chair in a corner a fat neighbor sat and nursed her own child, a year older, with hair the color of sunlit copper and a forehead like a Murillo cherub. A small boy, in a suit of gray large enough for a youth of fourteen, bestrode a rickety stool and lashed an imaginary steed with a leather strap. Another woman, with spaniel eyes and the look of one who had never known youth, bared her own bosom for the new-born baby, saying simply that its mother had nothing for it. What struck me first in this abode of poverty was the kindness shown by women to a suffering sister in her hour of need. The fat mother in the corner told us, as plainly as she was able in her broken dialect, that the husband of the sick woman had just died, that her baby had been born since, and that there was no food for it nor for the mother, only as the charitably inclined gave it. Her case had been brought before the Jewish Aid Society and relief was promised.

"Let me wash the baby," said the nurse, as, briskly removing her cloak, she took the newly-born and proceeded to divest it of its rags.

A dishpan was brought, with a piece of common soap. As I watched the preparations I could but think of how other mothers whom I knew make ready for the pretty ceremony of baby's bath. The scented soap, the fragrant water, the velvet sponges! Ah me! and yet God meant us all to be alike! I doubted it when I saw the mite with its big, sprawling hands and its tiny receding head, dipped by the hand of charity into an old dishpan, and rubbed into a lather with the soap one uses on kitchen floors.

Smartly washed, the baby was wrapped in clean rags, produced, like the tea, from underneath the bed; its needs were attended to, so that the little eyes unclosed and flashed a look of dim intelligence upon the scene, and baby was handed back to the mother, who received it without a smile and without a caress. The next thing to be done was to care for the mother. She was bathed with gentle care, a clean sheet substituted for the rumpled one beneath her, and a few practical and kindly suggestions given for the benefit of all concerned. As we took our departure there was no gleam of gratitude visible in the face of the mother. Neither have I ever marked the same in the eyes of the animal whom successful prodding had brought through the doorway of the stock car.

## III.

The next place visited was occupied by a black-eyed little woman, whose rather pretty surroundings betokened happier circumstances than those of the place just left. The bed on which she sat—for she had gotten so far toward convalescence as to sit and not to lie—was clean and trimmed with cotton lace. There was a picture in a gilt frame hung high on the smoky wall, and a green cotton-back velvet chair occupied the place of prominence in a small outer room that boasted a strip of red and yellow carpet. Here there was nothing worse than a maternity case without complications. Both mother and child were doing well, so there was nothing left but for the nurse to remove the record card and say good-bye. There was a great deal that was heartsome in the words of the black-eyed mother as she held the hand of the nurse in hers: "Come in and see me just as often as you can. I don't want to have you forget me."

And I shouldn't think that anyone could feel otherwise when bidding good-bye to these brave, efficient women, who, without reward, perform the deeds of Christian benevolence and sisterly affection among the suffering and the lowly.

## IV.

On Clinton street, away back in a rear alley, approached through a gate that hung loped on its broken hinge, we found a case that flingers with me yet like the sudden smiling of discordant chords in an even-flowing harmony. In a room that was clean and sweet compared with others that we had already visited, we found an old man grinding coffee, while on the stove a slice of bacon slowly sizzled. The old man had a cheery, kindly face, over which poverty had not yet drawn the mask of gloom. On a bed within an alcove lay a small and withered child of three. His eyes were supernaturally large and shining. About the room played three or four mature and solemn children, who spoke in whispers and moved like wired manikins.

"How is the little fellow this morning?" asked the nurse cheerily, as she prepared to go about her constantly recurring service of love.

"He screamed all night with the pain," replied his mother, "until the blood came out of his nose. Indeed, if something isn't done to relieve him soon, we'll all go mad. Not a wink of sleep do I get, and the baby here won't let me leave him out of my arms long enough to do as I should by his sick brother. Indeed, it's to the poor that

trouble comes all the time, and not to the rich, who are able to bear it."

So saying the tired woman went back to the stove, where she forked up the meat and laid it on a platter to serve a breakfast for the family. There was a small dog in the group, who evidently belonged to a neighbor who had dropped in, as in every place we visited they seemed to do, to make proffer of such poor service as might be theirs to give. With this dog the children frolicked gently and joyously, like leaves that flutter in the wake of a hearse.

Very tenderly the nurse examined the back and legs of the little sufferer, pronounced them better, left ointments for their relief, and went her way, followed by the thankful words of those she had succored and blessed.

## V.

The next place visited might almost have been comical if it had not been for the knowledge that poverty lurked like a wolf just over the threshold. It was the home of a peddler who had been out of business for many weeks, and whose present duty consisted in looking after his sick wife, confined with her first baby. Anything more precisely and conspicuously neat than that little home it would be hard to find. The floor was covered with brown wrapping paper; the walls were hung with rudely constructed paper morning-glories and pumpkin blossoms. Cotton lace edged the pillow covers, and even-garnished the edge of an old lounge, while every chair was set in order along a regimental line. In the midst a dark-eyed, pale and big-nosed man reigned solitary and supreme. Did the nurse misplace a chair, he quietly set it back in line; did she drop a shred of cotton, he picked it up and cast it into the fire; in fact, he seemed to find his only consolation in displaying his household stock at best advantage, as he had been used to do with his goods. A very pretty baby was washed by the nurse, wrapped in clothes that were tied with little blue bows and frilled with penny lace, then handed back to the mother as sweet and comfortable as a rose. Nothing but the knowledge that the father was out of work suggested grim poverty here.

## VI.

In the next place on the list, however, things were different. Here there was a man out of work also, but the effect upon him was wholly bad. He was crushed, hopeless, indifferent. "I leave every morning at six and I walk all day," he said; "no use! There is nothing for me! My wife and my children, they starve, and this new baby? I give it away like the others. Two of my children already I give away because I cannot support them. One is already. This one? It go too, I guess." This with a little shrug like one who cast off responsibility. And yet, I wonder if another year will fail to bring another baby into that destitute circle! Ah, the irony of it!

The nurse attended to the present wants of these desolate people, washed and dressed the baby, made gruel for the mother, and served a saucerful to a thin child who seemed too scared to eat it, before she left for the next place on our list. Here we found a very homely woman, with a delightful smile, however, that made her almost attractive. She was up for the first time after her confinement, and pointed with pride to the work she had already done in cleaning up the premises. But no soap and water could rid the place of the awful smell that infested it. Indeed, it seemed to me a strange oversight on the part of the doctors who are sent to visit the sick in these abodes of squalor and filth that they do not insist upon fresh air and better hygiene. I would inculcate that system before I dealt out drugs.

A fat boy with a sharp black eye was busy washing his own face and hands in the dishpan, so there was some delay in bathing the baby; but when the little thing was at last washed and dressed and laid back on the pillow, the mother leaned over and kissed it with all the pride possible. To her it was the latest and sweetest flower on the old bush, and she gloried in it. As she turned to thank the nurse for all that had been done to make her comfortable, I imagined I saw the shadow of a tear in the corner of her eye.

And so, from place to place we passed until the day was far spent, leaving a little comfort behind us. But what is comfort worth to him who starves for food? There is no possible doubt that the ministrations of these nurses are heaven-inspired, and that the work done by this association is incalculable in its temporary effect, but, after all, what is it but the letting down of a transient candle gleam into the mouth of a hole as deep and dark as hell!

While saloons absorb the working-man's money and unfit him for work, while brute passion blinds him to the consequences of constant additions to a family already needy; while over-population and indiscriminate immigration rob each traditional dog of his rightful day, suffering will exist and poverty will sear with its three-fold curse. It is only by teaching scientific

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truths that the great question of humanity's misery can be met.

## VII.

The above, from the pen of Amber, in the Chicago Herald, contains such a divine lesson that we transfer it to our columns for the especial consideration of the Home Circle Fraternity. These visiting nurses are truly ministering angels, and their very presence is a benediction and a blessing. Read this carefully, and ponder well the holy mission of these women.

## VIEWS OF DEATH

By Celebrated Frenchmen.

**AN INJUNCTION FROM DUMAS—BOUGUEREAU THINKS IF DEATH IS AN EVIL IT IS CERTAINLY AN INDISPENSABLE EVIL—DAUDET SAYS OF DEATH, "OHUT!"**

"Death, that one subject of supreme interest to human beings, has been occupying the thoughts of several eminent Frenchmen recently. Le Journal, of Paris, thought that it would be a good idea to interview the intellectual leaders of France on this subject, and as a result some striking expressions of opinion have been published in that paper. In an English dress and somewhat condensed they read as follows:

"I maintain that we should think often of death if we desire to have at all times a fairly correct conception of the things of life.

"A. DUMAS, Fila.  
"If death is an evil it is an indispensable evil, and, as a matter of simple justice, ought not humanity to be subject to the same lot which it metes out to the inferior orders of creation? We must one day disappear and pass into Paradise, hell, Nirvana or nothingness. But as for that let each one believe as he will. You don't expect me to speak about the beyond, do you?"

"WILLIAM BOUGUEREAU,  
"Member of the Institute."

"Death is the quarter of an hour after life's banquet which Rabelais speaks of. I sincerely hope that you will ask me on the day of the next carnival what I think of life.

"JULES CLARETIE.  
"I believe that the creative spirit of the world and of the Infinite can neither be conceived nor judged by human thought. The creative spirit does not desire that before we die the secret of life should be revealed to us."

"ROSA BONHEUR.  
"According to the ancient myth, death and love are brothers; the one gives life and the other takes it away. In a word, death is the necessary end of every act and every form of being. Without it the world would be insensible, immobile, and, according to our conceptions of things, a mere void."

"BERTHELOT,  
"Secretary of the Academy of Sciences."

"Death is the close of a more subtle life. In the flower it sets free the perfume, in the chrysalis the butterfly, and in man the soul."

"JULIETTE ADAM.  
"If there were no old age death would be an abominable thing, but, as there is old age— H. MEHLHAU."

"Death is only the end of life. It is good, because it frees us from the imbeciles and the canaille, with whom we are forced to come into contact."

"J. L. C. JEROME.  
"Kindly excuse me. I think so badly of death that I could not in a grave matter of this kind express a properly impartial opinion."

"PAUL STRAUSS.  
"There are no theories which will enable one to bear with resignation the death of others, of those whom one loves, or, at any rate, such theories cannot be set forth in a newspaper interview."

"MARCEL PREVOST.  
"Here is my reply to your question."

[CONTINUED ON PAGE 6.]





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaker, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

J. R. L. writes from Leonidas, Mich.: "Mr. and Mrs. George Parker, while on their way to Battle Creek, Mich., were with us for one week. They gave us some very good seances and tests. They are nice people, and we believe them honest and true to the cause of Spiritualism. If anyone wishes to correspond with them for engagements, they can be addressed at Battle Creek, Mich."

Prof. G. G. W. Van Horn, test medium and healer, has returned to his office, 470 W. Madison street, Chicago, where he can be consulted daily, socially or professionally.

Will C. Hodge writes from Milwaukee, Wis.: "Mrs. Gladys had a good week here, and I am glad that F. Corden White is to follow her."

Prof. Lockwood lectured last Sunday at Waukegan, Ill., where he has succeeded in awakening great interest.

F. Corden White is filling a very successful engagement at Milwaukee, Wis. He was in Chicago last week and seemed to be the embodiment of happiness and prosperity.

S. W. N. of Aberdeen, S. D., writes: "F. Corden White has done good work here and has given our people something to think of; most of them think it is mind-reading."

G. W. Kates writes from Denver, Col.: "The Mediums' Conference has already met with a division. It seems that union and harmony is a hard thing for mediums to accomplish. Personal interests conflict, and there is no authority to apportion spoils. We need a little Methodism. There will be no destruction of this personal seeking for patronage until there is a method of appointing to separate fields of work. The conflicts in itinerancy soon brought Methodism to apportionment. But organization is bitterly fought by the majority of Spiritualists, and organization is the only safe means for positive progress."

We organized a Mediums' Union in Denver, for mutual work and organization. An effort was made to turn it into the forests of one of the locally chartered societies. Failing in this the members of that association (at least, our chairman and a few others), withdrew from the union. But we are going on and the conferences are succeeding. Meetings are well attended and full of interest. Sunday, December 11, the following officers were elected: G. W. Kates, president; Mr. Murray, vice-president; W. C. Marshall, secretary; William Musk, treasurer. These meetings are for public propaganda and services from each medium are freely given. If they shall accumulate funds, the same will be used for the good of the cause; and surely, by such united effort, we should be able to build a temple, or at least accomplish great work in holding meetings."

E. G. C. writes from Nessen City, Mich.: "Mrs. F. V. Jackson, of Grand Rapids, Mich., has been with us, and although her coming was not heralded, she openly and widely advertised, she came, she saw, she conquered. Many who witnessed her readings and who attended her lectures out of curiosity, were aroused to the pitch of enjoying private readings. Her tests were given freely, correctly, and were fully substantiated, and it was with much gratification the writer listened to the very high encomiums of praise meted out to her. One who fully believes in what she told him, and who allowed the use of his name, Wm. Hogg, cannot say enough, although a young recruit, or one who is most anxious for truth. In fact, a diligent searcher after it, wishes a more thorough activity amongst the many other residents of our little burgh, and earnestly hopes that ere long we may have a return of the same gifted worker."

D. L. J. writes: "Meetings of the Progressive Spiritualists of Battle Creek, Mich., are regularly held at Royal Temple Hall on Sunday evening at 7:30 o'clock, to which all are invited. The cause of Spiritualism is making rapid progress in this place, and THE PROGRESSIVE THINKER is being read by many and is a great benefit to the cause."

W. S. Hooser, of Utica, N. Y., writes: "The mediums have to live, but the Spiritualists do not help them much; this is my experience. They have told me that mediumship did not cost me anything, is a free gift, and if I give them a free sitting it is the best advertising I can do; for they have a great many friends they could bring. If I could guarantee satisfaction—they will not go to see any medium who does not advertise to tell the future—they try to get what no medium can possibly do

or give. I have never had an outsider to make fun of me or to be about me; but some Spiritualists are doing it all the time."

D. L. J. writes: "The members of the Society of Progressive Spiritualists of Battle Creek, Mich., met at the parlors of Dr. P. T. Johnson, on Friday evening, Nov. 22, to celebrate the 67th birthday of the Doctor, by surprise, and it was a complete success. The presenting of a gold locket and chain to the Doctor, and a beautiful china cake-dish to his wife was made by Joseph Seereiter, with a few appropriate remarks. The Doctor was completely taken by surprise, but by the aid of his spirit guides responded and thanked his many friends for this evidence of their regard and love. He also improvised a poem especially for the occasion, beautifully setting forth the benefit to himself, which was fully appreciated by all. The meeting was a happy occasion, enjoyed by all, and will long be cherished in the memory of those present."

S. K. writes from Erie, Pa.: "The First Spiritual Society of this city has secured the services of Mrs. Inez H. Agnew, of Watford, Pa., to talk to them for the Sundays of December. This lecturer is well liked hereabouts, and talks so smoothly and logically, as well as humanely, that no one feels like using the usual 'cheesebuns' made against Spiritualism. For the month of January, 1896, Mrs. Carrie E. S. Twing, of Westfield, N. Y., is to appear as lecturer. She, too, is a favorite in this locality."

Mrs. H. L. Bigelow, of San Jose, Cal., writes: "Last evening, Nov. 25, the auxiliary society of the First Spiritual Union, of this place, held a very nice social under the name of the Gypsy Camp Social, and the program under the management of C. Fannie Allen. The entire social was considered a grand success. It consisted of a song and pantomime—'The Gypsy's Warning,' and 'The Woeful's Reply'; a flag drill, by the lyceum children, conducted by Mrs. Allen, and some fine readings, and vocal and instrumental music. Many were dressed fantastically, as we suppose the Gypsy class does, in gaudy colors, while the mediums gave a few tests, and hand or palm readings. There were also some fancy dances—well executed by little girls. Refreshments were served in the dining-room, and a social dance concluded the program. We intend to have a social each month, and hope we shall meet with equally good favor as we have in our efficient sister and co-worker, C. Fannie Allen."

F. J. L. writes from Madison, Wis.: "Very interesting and well attended meetings are being held Sunday evenings at the home of Mrs. Wheeler, No. 316 Washington avenue. Mrs. Wheeler has developed remarkable mediumistic powers. Her controls are of the highest excellence. Tecumseh, manager of the spirit-band, though rarely heard at a circle, has by his wisdom and good counsel given light upon many a darkened path. Marguerite delivers the lectures. Her diction is scholarly, her thought of the most profound depth. She speaks upon subjects propounded to her by some member of the circle, after she has arisen to speak. After the lecture 'Red Bird' gave tests. 'Little Red Bird' has not an equal, is the opinion of those who have heard her. A statesman has lately come into the band. He speaks with great power, and shows a thorough knowledge of governmental affairs. He has not yet revealed his identity; we doubt not that his mission is a great and good one. Mrs. Wheeler's controls announce that they will shortly take their medium before public audiences to teach the truths of Spiritualism."

Recorder writes that Marguerite St. Omer has so far recovered from an attack of congestion of the lungs as to be able to lecture for the Progressive Spiritualists; that her psychometric readings and tests are surpassingly excellent, and many who have been church and creed-bound under priestly influence are becoming pronounced Spiritualists.

E. W. Sprague, speaker and platform test medium, is serving the First Christian Society of Spiritualists of Cincinnati, Ohio, for December. He has been reengaged by the Ft. Wayne, Ind., society for February and March, 1896. He is still unengaged for January, April and the following months. Address him at 1034 W. 8th street, Cincinnati, Ohio, for December. Permanent address, 965 Grove street, Meadville, Pa., care of Marie Sprague.

A correspondent writes: "We are pleased to learn that spiritual meetings have again been resumed at South Chicago. On December 1, our attention was held by a very interesting lecture, delivered by Mrs. Palmer, of Philadelphia, at Tinsley Hall; also, to a splendid poem, inspirationally given by Mrs. J. M. Snyder, and it seems unnecessary to look further for a speaker when we have such a competent person in our own society. Hoping others will favor our proposition we will await their decision."

S. A. Moore writes: "Mrs. N. L. Pierce held her farewell circle at her residence, 113 S. Paulina street, Chicago, on Friday evening, November 28. There were about twenty present, each of whom received evidence of the truths of Spiritualism. Mrs. Pierce left Chicago Wednesday, December 4, for El Paso, Texas, where she intends spending the winter, going from there to California. She expects to be absent from the city about one year."

M. F. Hammond writes: "My last communication came from Kalamazoo, Mich. Since then I have lectured on two Sundays in Goshen, Ind., to good audiences. The last night there was only standing-room in Engineer's hall. I was invited there by Mrs. Martha Burr, the only medium in the city. She is doing a good business, and people come eight and more miles to consult her on business and other matters. She is comparatively new at the work, but is good. It is a pity other mediums do not show as much zeal as this lady, for she bore all the expense of the meetings alone for the purpose of spreading the truth. From Goshen I was introduced by kind friends to Mr. and Mrs. Truman Kenyon, of this town (Elkhart), two veteran Spiritualists of over forty years' experience. They kindly opened their parlors on Thanksgiving night for a lecture, and after the lecture I was asked to speak in a hall on the following Sunday. This I consented to, with the result that several gentlemen engaged the hall for the four remaining Sundays in December, and I was immediately engaged, and it was announced that I would remain here until 1896. There are a few enthusiastic believers in our truth here, but they have not had any speaking here for a number of years, A.

B. French being the last one to speak here, and that was three years ago. I hope to organize a society here, and I think I remain a society will be 522 High street. I would like to correspond with parties in surrounding towns now, for week-evening meetings on easy terms during the current month."

At the First Spiritual Temple, Exeter and Newbury streets, Boston, Mass., Rev. J. C. F. Grumbine is the inspirational medium for December. Mr. Ayer, who built the temple in Back Bay at the expense of nearly a half a million dollars, introduced the speaker in a very happy manner, whereupon the guides, using the speaker's organism, spoke one hour on "Science and Religion or the Sphere of Spiritualism." The audience was large and enthusiastic and gave Mr. Grumbine an ovation at the close of the discourse. In the evening he spoke on "Psychopathy versus Materia Medica." Mr. Grumbine opens his classes in the audience-room this week. A large number will join the class in "Psychometry" and "Clairvoyance." Mr. Grumbine's address is Boston, Mass., P. O. box 1817. He goes from there to Brooklyn, N. Y.

Mrs. Mattie E. Hull lectured for the Spiritual Society, Portland, Me., the 24th ult., and the 31st inst. She engaged to lecture in Providence, R. I., December 22. Is free to make engagement for the last Sunday of the present month, within a hundred miles of Boston.

T. D. Kayner writes from Indianapolis, Ind.: "On account of the severe rain Mrs. Kayner's meetings of last Sunday were not quite so well attended as is the custom. The guides, however, did well in interesting those present, and gave the tests in a clear-cut and well-defined manner. She is becoming better in the phase of slate-writing and automatic writing, as she can be holding a book with one hand and reading, while the other is controlled to write by those passed on before whom she never saw or knew. At the home where we are stopping there have been many convincing tests given to Mr. Schmid and other business men who are interested in this great world's religion. Last evening while having a home circle, the influences told two business men, one of whom is connected with the Daily News, that there would be a serious fire here soon in the business portion of the city, and near the store of the friend with whom we are stopping, but that it would not hurt him. This morning at nine the alarm of fire was given, and a large block covering nearly half a square was on fire, which did not cut out all of the department. At 12 o'clock the entire inside of nine stores were completely burned out. They were all wholesale houses and will be a heavy loss. We hope to be able to reach some of the places near Indianapolis during the weeks while here, if possible. Our reception has been very kind by the people we have met, and we are beginning to feel that we are not entirely among strangers."

Julia Steelman-Mitchell, inspirational speaker and platform test medium, now engaged in Cincinnati, Ohio, has open dates for '96-6. Teaches mediumship and attends funerals. Terms reasonable. Address 109 Van Voast avenue, via Newport, Ky.

Mrs. Lora Holton arrived recently from the South, and is now located at 43 S. Carpenter street, first flat. She will be pleased to see her old friends at any time. She holds a test and developing circle every Tuesday evening. She will give readings daily.

Sunday, December 15, Walter Howell will speak in Adelphi Hall, corner of Broadway and 52d street, New York City, morning and evening. He takes the place of L. Brigham's platform for one Sunday only. This is his first appearance in public in New York since his return from California. Mr. Howell is very popular as a speaker in New York.

Mrs. R. S. writes from Owosso, Mich.: "Spiritualism is prospering in this little city. For the 17th and 24th of November, we were so fortunate as to have Mrs. Marion Carpenter, of Detroit, inspirational speaker and test medium, to officiate on our rostrum. That the work of her guides was appreciated is ample evidence of the growing audience that greeted her on each Sunday. We find her lectures eloquent and instructive; her tests pre-eminently clear and convincing—attributes that can but be conducive to her well-merited success."

Mrs. Jennie Moore, who is a general favorite in Chicago, has returned to her home in California.

Prof. W. M. Lockwood's permanent address is 98 Ogden avenue, Chicago, Illinois.

Frank T. Ripley, lecturer and platform test medium, is at Baltimore, Md., until the following Monday. He will respond to calls for January and February. Address him at once at 665 West Saratoga street.

W. J. Masters writes: On December 3d, a benefit was given by the auxiliary of the South Side Spiritual Society, at their hall, 77 Thirty-first street, to assist in raising funds towards building a spiritual temple in Chicago. Mrs. Clements, the president of the auxiliary, acted as chairman. The hall was packed to overflowing. The mediums on the programme who were expected to take part were Misses Lizzie and May Bangs, and also Rev. Geo. V. Cordingley, who is known the world over for his remarkable powers. On account of illness the Bangs Sisters did not make their appearance, but Mr. Cordingley filled the programme to the satisfaction of all. Mr. Cordingley seemed to be at his best, his inspiration being of a high order, as well as being controlled by a spirit of humor and wit which brought laughter to every one present. Mrs. Clements, the chairman of the society, was controlled by the spirit of a negro, and sang several plantation melodies, which touched the hearts of all present.

Volot Omar writes that W. H. Myers, the local fraud-croaker, recently came before an intelligent, truth-loving audience at Marshalltown, Ia., to the utter disgust and pity of the thinkers of that worthy city.

S. B. Beckwith writes from St. Louis, Mo.: "We love to hear and speak of spiritual advancement at all times, but we do not like to read these long, prosy encomiums that often fill the paper to the exclusion of valuable instruction. THE PROGRESSIVE THINKER is right when it says at the head of its 'General Survey': 'Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever change is made in speakers, or anything of special interest, send us a brief item, please.' Our monthly change brings Ida P. A. White,

lock, of Boston, who fills all that has been said in recommendation of her. She is with us for November and December, and is billed a year ahead. We are among those who want facts. True, correct statements from those capable of a thorough scientific investigation and not from an enthusiastic novice, who is like a young convert in the churches. If they would wait until they get a little older they would know more and write more acceptably."

Mr. Lew Howard, the inspirational musician furnished music for the evening. There is to be another meeting on December 17, when Misses Lizzie and May Bangs, are expected to be present. On December 22, the Progressive Spiritual Church of 3120 Forest avenue, will celebrate their Christmas by distributing presents to the children of the lyceum. A special musical programme will be given on that occasion. The public are cordially invited to attend."

Mrs. M. A. Reed, a most excellent trance test medium and psychometrist is located now at 2517 Michigan avenue, where she will be pleased to see her friends.

Dr. A. W. S. Rothermel, the materializing medium, can be addressed for the present at Broadhead, Wis.

J. C. F. Grumbine returns to the West the first of March. He is now speaking at the First Spiritual Temple, Boston, in January, 1896, he goes to Brooklyn, and in February he is in Norwich and Meriden, Conn. He has a few week-nights of March, April and May open for societies in Illinois, Minnesota, Iowa and the west. Address him Geneseo, Illinois.

## A NEW BOOK.

AUTOMATIC OR SPIRIT-WRITING, WITH OTHER PSYCHIC EXPERIENCES. BY SARA A. UNDERWOOD, WITH AN INTRODUCTION BY B. F. UNDERWOOD.

All books tending to shed light upon the mysteries of psychic or occult forces are to be welcomed, whether they deal with the philosophy or are concerned with the experiences of the wonderfully interesting realm. Mrs. Underwood's book is not among the least important and valuable contributions to the literature of the subject. It contains practically a record of her personal experiences in automatic writing, and is none the less valuable because of the fact that the author was not inclined to Spiritualism, but rather has been disposed to reject its theories and the spiritual solution of psychic and occult facts and manifestations.

Mrs. Underwood's early training and her predilections were decidedly in the line of orthodox Christian faith; but at the age of twenty she became an agnostic. Spiritualism sherejoiced, believing "It was imagination, or partly due to some undiscovered law, but mostly due to deliberate fraud." It was while in this state of unfaith, that she experienced in automatic writing her

It would form a very interesting chapter to follow her account of these writings as they occurred during several years and up to the present time; but the inquiring student of psychic phenomena will relish all the more the personal of it at first hand as it is systematically presented in her exceedingly interesting book.

Mrs. Underwood has made a genuine addition to the literature of the subject, and the facts of her experience as related will afford valuable aid toward the definite solution of the psychic problem.

Her own experience coupled with philosophic thought, and observation, seems to have brought her to the acceptance of the Spiritualistic theory of these manifestations. The book furnishes evidence of its author's earnestness and sincerity in her search for "the truth and nothing but the truth."

Price \$1.50. For sale at the office of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago.

## SPIRITUALISTS.

Reply to a Challenge by One Defying Christians to Prove Their Faith.

GREENSBORO, IND., November 30.—Elder Covert, the denouncer of Spiritualism, is to begin a series of lectures in this city Monday, December 2, and in his bills makes this declaration and challenge:

"Modern Spiritualism is a delusion, and all mediums are liars, frauds, knaves or ignoramuses. I will give \$500 to any medium of this country or Europe that will publicly meet me and demonstrate that the so-called spiritual phenomena is produced by the spirits of those who have died."

In response to the challenge, Dr. C. C. Burns, one of the wealthiest and most prominent citizens of this city, issues the following challenge to-day:

"In behalf of the Spiritualists and Free Thinkers of this city I make this declaration and challenge: Christianity is a delusion, and some preachers are liars, frauds, knaves and ignoramuses, and I will give any preacher in this country or Europe \$500 that will meet me and demonstrate that there is a God and that the Bible is the Word of God."

DR. C. C. BURNS.

## THE ARCA OF NATURE: HISTORY AND LAWS OF CREATION.

Dr. J. R. Buchanan writes: "I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

The first tunnel ever made was excavated by the mole.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

Daniel Webster was lofty and dignified. His abstraction sometimes created the impression of incivility where no discourtesy was intended.

Walter Scott was almost too polite. His unwillingness to disoblige others, even in small matters, often caused him great inconvenience.

Petrarch was so anxious to excel in polite deportment that he took lessons from a professor of dancing and breeding every day for six years.



GRAND TEMPLE OF THE MAGI, 1910 Washington Boulevard, Chicago.

SPECIAL NOTICE OF A SHORT HOLIDAY VACATION IN THE CHICAGO TEMPLE.

Notice is hereby given that the work in this temple will be suspended from Sunday, December 22d, for a period of ten days, resuming on the first Sunday in January, 1896.

During said vacation the undersigned will open the Grand Temple at Lansing, Mich., beginning, in the first degree, on Sunday, December 22d, at 3 p. m.

The entire paraphernalia of the Chicago Temple, for all the quarters, will be transferred to the State Temple in the Ayers Block, River street, Lansing, thus enabling our friends of the Michigan jurisdiction to avail themselves of an unrivaled opportunity to either join the order or advance around the Mystic Circle.

Detroit and Grand Rapids Mystics have already signified their intention of being present.

During the period named, a grand reunion will take place at some date to be filled later, perhaps on Christmas evening. It is also contemplated having one open lecture, free to all friends of the cause, notice of which will appear in due time.

Those who desire information regarding the Michigan session will please address their communications to Mr. Andrew J. Champion, Lansing, Mich., the G. M. of that jurisdiction, who will give the information desired. We have so much correspondence at the Chicago Temple that we are unable to answer promptly in most cases.

Fraternally yours, OLNEY H. RICHMOND, G. M. Jurisdiction of U. S.

## HON. A. B. RICHMOND.

## How His Friends Love Him.

The Erie (Pa.) Dispatch speaks of the great jurist, Hon. A. B. Richmond, as follows:

"Hon. A. B. Richmond, who represents the commonwealth in the Erie murder trial, is a familiar character in the Erie courts. His classical features of that learned jurist have a charm to the hundreds of Erie friends who have greeted him upon numerous visits to this city."

"Mr. Richmond is a cosmopolite and he is known by many names. The venerable resident of Crawford county greets him as 'Doctor' Richmond; the frequenters of Sunday-school and religious conventions speak of the gentleman in white cravat as the 'Rev. Dr.' Richmond; Pittsburghers strike hands with him and call him the Hon. A. B. Richmond; and the farmer juror comes up, slaps him on the back and calls him 'Judge.' There is a coterie of choice friends who think of him and speak of him as 'Al' Richmond, and to all these he is the same Richmond under any name."

## VIEWS OF DEATH.

CONTINUED FROM PAGE 5.

tion: 'What do you think of death?' Chut!!! ALPHONSE DAUDET."

"Death is not a gate which closes; it is a gate which opens. The present life is made clear by the future life. Death is less sombre than exile, because the tomb is only an open gate to another world, where each one finds again his fatherland. We salute the dead man who passes by us, considering him as a traveler who goes ahead of us. ARSENE HOUSSEY."

"Death does not exist. What we call death is nothing but the passage of a completed past into a future which is beginning. A. MERCIER."

"I consider death as something very disagreeable and inevitable, and that we should endeavor to obtain as much as possible out of it for our benefit. We should then always endeavor, to live as though we were destined to die on the morrow."

"HENRI GREVILLE."

"If death is quick and violent there is no time in which to become afraid of it; if it comes through old age or illness, nature takes care to steal away our physical and moral strength little by little, and we cross the threshold as easily as one glides out of a dream in slumber. The important thing for us is to live as honestly and as usefully as possible, and to then, when our hour has come, to go forth without any fuss. ANDRE THEURIET."

## Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-world, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais, broker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

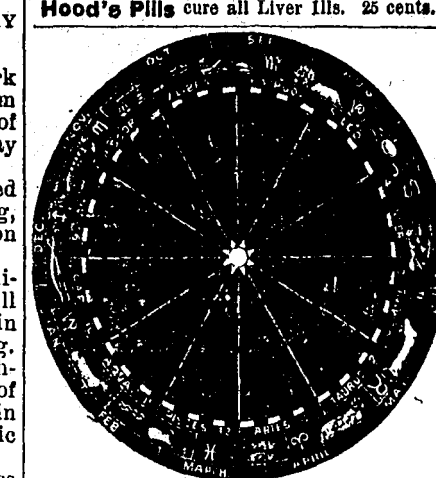
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## PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secret.

2. This information in any other form, if it were published, would cost from twenty-five to one hundred dollars.

3. The system also contains a chart which will give the positions and orderly movements of the planets in all past, present and future centuries, with one annual correction, which makes it the greatest astronomical device ever furnished by man.

4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.

5. The study contains a book on the occult meaning of the positions and relations of the planets, as they are found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty while living.

6. The work contains the Zodiac, and explains its signs in a manner that calls clearly to the soul for all mankind.

7. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.

8. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly explained.

9. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.

10. The co-ordinating qualities are touched upon in the reading, affinity existing between some magnets.

11. The delineation of the Horoscope of a recently noted personage, showing a marked intellectual character, with purity and gentleness of a high degree.

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13. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, to the greatest and grandest, and presents a picture to the mind's eye which shows the wonderful relation and actions of worlds, suns and systems, in all the universe.

This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, on receipt of price.

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## Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 524 pages is amazing. The title, as also given, fails to convey an idea of the richness and completeness with which the subjects are treated. The Matriarchate, or Motherhood in the days of the first chapter, in which much lore, quaint, queer and curious is to be found in elucidation of the wonderful relation and actions of worlds, suns and systems, in all the universe.

This is followed by chapters on Lullaby, Canon Law, Marguerite, Wilberforce, Wives, Polygamy, Woman and World, The Church, Church and State, Present, Future, and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information and not worth the price of the volume. It is packed with knowledge well arranged, and intensely interesting from beginning to end, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a very valuable volume of 300 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

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## HYPNOTISM; Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY LARGIL SEXTUS. THE BOOK IS BY LARGE a record of the facts and demonstrations of a stupendous kind of power, or of presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a very valuable volume of 300 pages, bound in cloth. Price, \$2.00. For sale at the office of THE PROGRESSIVE THINKER.

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## RELIGION OF THE FUTURE.

BY S. WEIL.

This is a work of great value. Written by one of the most prominent and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the delusions of credulity and from the dogmas of materialistic science. For it will strengthen the conviction of the free mind that mind and science are but the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous mental control that will supersede moral confusion; that only veritable talents can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For sale at this office.

## THE RELATION

Of the Spiritual to the Material Universe; and the Law of Control. New edition, enlarged and revised. By F. PARADY. Price 15 cents.

## The Evolution of the Devil.

By Henry Frank







## DEVELOPING CIRCLES.

Concise and Plain Instructions for Them.

BY W. H. BACH.

**POSITIVE AND NEGATIVE—THE BEST RESULTS—PROMPTNESS AND REGULARITY—THE HIGHER PHASE OF MEDIUMSHIP—MANY OTHER IMPORTANT STATEMENTS.**

When cold weather comes, those who are interested in Spiritualism and the development of their own mediumistic powers begin to think of circles for the winter. At the present time, nearly every mail brings inquiries as to how they are or should be conducted to get the best results. To answer these questions in a more general way than I can by writing personal letters, I felt the necessity of writing an article on that subject.

The first essential to the development of mediumship is to bring about the proper conditions. This can be arranged in different ways. One method, and without doubt the best one when it can be properly carried out, is by forming a harmonious circle.

To form a circle properly, it should be composed of an equal number of positive and negative temperaments. As a rule, males are positive while females are negative. This does not always hold good, but for the novice in spiritualistic phenomena this is the most feasible plan of solving the question of position. Arrange your sitters alternating a positive and negative. That is, if your circle is composed of an equal number of ladies and gentlemen, alternate them and distribute the complexions evenly. Put a blonde next to a brunette, and if your circle is composed of more males than females, put the light-complexioned ones in the places where females should be. If there are more ladies than gentlemen, put dark-complexioned ones where gentlemen should be.

I do not say that this rule always holds good, but it is the plan where there is no developed medium to arrange the circle.

Before beginning a series of circles it should be thoroughly understood that each individual must be prompt and regular in attendance. The circle will not be the same if one person is absent, and in development it is desirable that there should be no change in the magnetism of the circle. A spirit will come through the conditions made in a circle, and if changes are made it cannot come so readily.

Again, promptness is essential to proper results. You expect your spirit friends to be present and do their work, but many never think that it is necessary for them to keep the appointment as faithfully as they expect the Spirit-world to.

Two persons should not be taken into the same circle who are not harmonious. It will be productive of ill results. Each member of the circle bears a certain relationship towards all others, and likewise towards the influences which will be attracted to the circle. If inharmonious people are admitted, inharmonious conditions will be made, and harmonious influences will not be attracted, as like attracts like and unlike forces are repelled exactly as they are in earth life.

On account of the extra strength gained, the circle, when properly formed, is desirable. If a proper circle cannot be formed, it would be better to sit alone, or with one or two harmonious friends. For a circle, I have found that from seven to ten people usually give the best results; larger circles are not held together as readily, and smaller ones do not give sufficient strength for the development of the forces which usually come in a circle. If you cannot get a circle of more than seven people, unless it was in the case of a family, I would advise two or three persons to sit. As it is quite easy to get that number who will be harmonious and regular, good results generally follow such an effort.

Many are so situated that they cannot get anyone to sit with them. There are many cases where grand developments have come to one person sitting alone. In fact, most of the better class of phenomena are developed by the individual sitters. So, if you live where you must sit alone, do not be discouraged, but take it up with a determination to win, and you will generally succeed.

The greatest essential is promptness and regularity. Set a regular time for your sitting, and keep it sacredly. Twice or three times a week, for half to three-quarters of an hour, is sufficient where a person sits alone or with one or two friends, and one hour where there is a circle, will give you better results than to sit daily for a longer period. At least this has been my experience, and I find it is quite generally approved by the best mediums. P. L. O. A. Keeler, the slate-writer, advises sitting three times a week, and twenty minutes at a time, for developing "late-writing." But of all things, do not set your time at eight o'clock and then not begin until quarter or half-past.

I receive letters from many people

## DR. C. E. WATKINS,

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who have been promised the higher phases of mediumship without going through the preliminary ones. This, in ninety-nine cases out of one hundred, is misleading. The mediums of my acquaintance who have amounted to much, have gone through a regular course of development. True, there are a few partial exceptions, but not a complete one that I know of. Most mediums go through the preliminaries first. They usually get table-tipping, automatic writing, healing, then some form of trance, and then, after having gone through the preliminary stages, are ready to branch out into the broader fields of mediumship which are opened to them.

How long must I sit before I will get results? is the question asked oftenest. My answer always is: I do not know. Further, I don't believe anyone else knows; not even your spirit guides. I have had promises of development in three months delayed two and three years, and when the time for its fulfillment arrived, and I asked concerning it, the answer was that adverse conditions were met, and to contend with them occupied more time than they expected.

Do not ask your spirit friends to state positively how long it will be before you reach a development, but ask them to do the very best they can for you, and they will be enabled to do more than they would if you were continually asking them about it.

They cannot answer a question, no matter how simple, without the waste of some energy. Then ask as few foolish questions as possible, and especially questions which necessitate looking into the future—as these seem to draw harder upon them than any other line of work, and are the most unsatisfactory. It is a difficult matter to prophesy; developed mediums make only a passable success at it, and how much less likely novices are to succeed can be readily imagined.

Permit your spirit friends to give you what they can give best, but always insist that they give you only that which is reliable. If you are continually asking for the marvels of the universe, you will be likely to become surrounded by the same class, and you will wonder why the marvels do not appear after they are promised.

Another great mistake is made by trying to get rid of ordinary mortals as controls and demanding celebrities. Educated spirits will not be attracted to ignorant people. Moral spirits will not be attracted to immoral people. Practical, reasoning spirits will not be attracted to a circle where frivolity is the rule. Then, if you wish the best class of conditions to come through, and let your aspirations be for something higher than mere pastime. But if a spirit does come in contact with you, do not despise it because it does not have a great name.

I have seen mediums who profess to be controlled by influences with high-sounding names, where said influences did not have the first principles of an education. When this spirit gave the name of an educated mortal as its name, any reasoning person would know that it was not true. I once heard a person who professed to be under the control of Galileo, give a lecture on astronomy. Any child who knows the first principles of astronomy knows more than this professed astronomer did. The evidence, then, is complete that it was not the person it professed to be.

Make those who come to you welcome. Do not demand more than can be given. If it is plain John Smith who comes to you, remember that John Smith, honestly, is better than Galileo dishonestly.

Do not force an influence which comes to you to give its name. It makes little difference who the influence is if its teachings are right. You can soon determine by testing the statements whether it is good or not.

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I would rather have some unknown individual, who would be progressive and would give me thoughts that were calculated to make me better, than all of the grand names that could be given and no dependence to be placed on the messages.

Do not expect too much. People have written to me complaining because they cannot develop mediumship equal to the best in a few weeks. It is an impossibility. If you can get any communications which are reliable, in from three weeks to three months, you are doing exceedingly well.

By reliable I mean this: When the influences first come it is difficult to control the organism through whom they are working, and the result is that the messages are mixed somewhat in many cases. This will be overcome if you will give time to it. Ask your friends not to tell you anything they are not positive of. If the conditions are mixed, ask them to give simple messages, and do not insist upon them going a thousand miles away and carrying a message for you. This is occasionally accomplished by fully developed media, but seldom by any others.

A lady came to me not long since with the statement that she had lost a number of relatives recently. I asked her how she knew. Well, she knew it because she had been sitting with a talking-board and it had told her so. I told her I did not believe it. She was greatly insulted. She wrote back home, and even telegraphed, and it was not true. She had attempted to do what she was not unfolded to do, and the results were just what could be expected. She had been investigating Spiritualism about two weeks at the time.

I believe that my success in developing mediumship in others has been because I have always gone on the idea that the spirit who comes to an individual knows best how it can use the organism, and I have simply tried to give the spirit control and not to give form and shape to the manifestation. I believe if you who wish to develop will give the same conditions to the influences who come to you, the results will be the same.

**THE BEAST IN MAN.**  
An Earnest Plea for More Charity.

BY W. T. MOFFETT, M. D.

A STARTLING PROPOSITION TO UNSEX THE RAPIST AND OTHERS—A PLEA FOR MARRIAGE.

The article headed, "The Beast in Man," by Eva A. Cassell, in your issue of December 7th, is of such a nature that it should not be allowed to pass without criticism. I do not question but that Mrs. Cassell is a good, true woman, yet her ideas bear too much of revenge to be purely spiritual, and I feel that we should cultivate the higher virtues, including charity, even though we have to subdue the lower traits of our nature, revenge and resentment.

**LYNCHING.**

She says: "Lynching is none too good! Burning at the stake is none too good! Any torture that can be devised is none too good for a black wretch who seizes the organism of a white woman and imprints his fiendish personality upon the very cradle of the human embryo, while angels weep at the sacrilege. I, who declare this, am not a barbarian, either!"

If no punishment and no torture is adequate to expiate the crime, why should we become inhuman in our efforts to inflict this inadequate torture or punishment? Believing that expiation must be made for every wrong, may we not leave that part for



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the natural processes to work out?

No punishment we can inflict can make restitution to the wronged one. I believe that the Mosaic law of "an eye for an eye and a tooth for a tooth," is wholly unspiritual and unethical.

That any woman, black or white, bond or free, young or old, beautiful or repulsive, pure or debased, should be assaulted and outraged by a man, be he black or white, is indeed deplorable.

**INSULT TO THE BEASTS.**

It is indeed deplorable that her person should ever be defiled, either by rape or seduction, and when murder is added to outrage, the crime is too repugnant to think of meting out justice.

It is an insult to the beast to refer to such an one as a beast. Beasts do not resort to force in their sexual relations and offer no injury in any case. The beasts have no reproductive passions, but do not abuse them as man does.

Lynch law is not law; it is the very opposite, and defeats the object of legal processes.

But some will ask, What shall be done with the rapist?

Let us lay our passion and revenge aside and study the question coolly as a large family of brothers and sisters.

**THE PROPER COURSE.**

A man has barbarously assaulted a woman, outraged her person and murdered her. What is the proper course to pursue? Is it safe to permit him to come with his people, capable as he is of repeating his offense? No. Suppose a mob or a court of justice takes his life. Where, then, is this depraved, despicable intellect or soul? Have you succeeded in putting it where it can exert no lustful influence? Have we not rather made his range of influence greater? Have we not freed him, to roam at will where his debased desires lead him? Who knows but that he was influenced by a former rapist who was lynched, and who, through impression or control, caused this terrible crime as an act of revenge; and in turn, if he dies by violence, may he not find some impressionable being through whom he may repeat the deplorable outrage?

What authority have we to send such a base and undeveloped, uncivilized spirit to the Spirit-world? Is it not far wiser, and better protection to society, to keep him here, where we can control his acts and endeavor to reclaim him before he enters that other life?

The argument has often been advanced, that if society makes life of so little sacredness that society may remove one of its members for vile crimes, that the vile will themselves hold life in less esteem. As for their own lives, most of them care nothing. Life is not worth the living. They have exhausted the fires of love and honor, and have now only the smoldering ashes of lust and hatred. Capital punishment does not deter the murderer or rapist.

**A STARTLING PROPOSITION.**  
What, then, shall we do to protect society? Unsex the rapist, the murderer, the habitual criminal, and it might be wise as a prophylactic measure to unsex the insane. This would prevent the possibility of procreating a race that would bear the stamp of their moral and mental imperfections. Then imprison them for life, at labor and without pardon. This would give them ample time to reflect upon their misspent lives, and possibly to gain some degree of moral and spiritual advancement before leaving the physical body.

This would protect society from the culprit and posterity from his offspring, and he would not influence impressionable ones to commit like outrages. The rapist, unsexed, would rape no more.

This need not be looked upon in the nature of torture or punishment. It could be humanely carried out, and revenge need not enter into the proceedings at all. Let us not forget that seduction is an evil which should not be passed by lightly. Rape de-

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files the body; seduction not only defiles the body, but defiles the soul.

**SEDUCTION AND RAPE.**

The outraged woman has the sympathy and respect of all good people; her honor has not been defiled. The seduced woman has condemnation, her honor gone. Rape is more terrible, more appalling in the suddenness and the striking enormity of the crime; but seduction is inestimably worse for the spiritual and moral welfare of the victim, and I dare say of the seducer. Physicians and others whose observation has favored a knowledge of the question, well know that human-kind has made a plaything of the procreative function, and many of the ills and misfortunes, and a large percentage of the morally and mentally deficient offspring, are the more or less direct result of this fact.

**ENCOURAGE MARRIAGE.**

We need more wholesome relations between the sexes. Marriage should be encouraged at maturity, and moderation of sexual instinct should be maintained. We should not educate our children into habits of luxury and uselessness that will mar their opportunities to make suitable marriages. The age of legal consent should be raised and paternity should stand in law as marriage, the same as the common-law marriage.

There should be laws in all States so that the rapist or seducer or bigamist should be brought to justice, and not be allowed to escape by crossing a State line.

The faults of society reach a culmination in some isolated case, and the outraged feelings of society demand that vengeance should be wreaked on the miserable culprit whose crime is through moral and mental weakness.

The rapist's crime is repugnant enough, but let us not add another as hideous or heinous. "Two wrongs never made a right." What is wrong for an individual to do, is wrong for man, collectively, to do.

In kindness of feeling toward Mrs. Cassell, I suggest that man is not totally bad, and even the fiend, crushed to earth by his lusts, may progress from his debased condition to the realms of love; and we, if we would advance to such realms, must overcome hate and revenge, and mature love for all, "for all is ruled by love."

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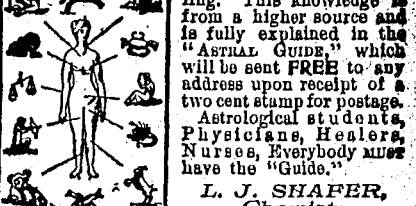
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VOL. 13

CHICAGO, DEC. 21, 1895.

NO. 37

## THE FALLACIES

And Sophistries of Theosophy.

A Synopsis of a Lecture Delivered at Portland Oregon, by

DR. DEAN CLARKE.

FRIENDS OF TRUTH:—Although the mission of a critic who seeks to expose error for the good of those who hold to it, as well as to prevent the unsophisticated from being misled by it, is not always a pleasant one, but is often a thankless task; nevertheless I feel it incumbent upon me as a duty, to endeavor to show that a cult which originated about twenty years ago, and has since elicited considerable attention by reason of its high pretensions as "The Wisdom Religion," is but a Colossus of Error, built largely of myths and speculations, with occasional truths interposed, cemented together by ingenious sophistry, and whitewashed and gilded by the magic art of a most consummate enchantress and adventuress.

### AS MADAME BLAVATSKY

Is the great orator from whom or through whom this strange conglomerate of ideas has come, we may first question her reliability and veracity. Is or was her ipse dixit sufficient authority to pin our faith upon?

As to her truthfulness, many of her best friends and followers, and even her associates in the fabrication of the system, admit that she was a falsifier at times; and as to her reliability as a teacher, her books contain so many plagiarisms (over two thousand in "Isis Unveiled," alone), so many forgeries and garbled quotations (at least one hundred and sixty in "I. U.," so many misstatements (at least one hundred and twenty in regard to Hinduism and Sanscrit literature); and so many errors in regard to important subjects, as, for instance, over sixty relating to Buddhism; over one hundred regarding Hebrew religion and literature; seventy-five concerning Christianity and the New Testament; thirty about the classics; twenty-five of Egyptology; twenty upon Assyriology; and twenty more relating to Persia and Zoroastrianism—so says Wm. Elmest Coleman—that all together they prove her utter unreliability.

### THE MAHATMAS.

And as for her Mahatmas, undoubtedly they are myths.

Sumangula, a chief priest of the Buddhists, declared his disbelief in their existence to Moncure D. Conway. Sir Edwin Arnold, who conversed with many learned pundits, found no proof of their existence. Sir W. W. Hunter says Koot Hoomi, whom she (Mad B.) claimed as her chief authority, is not a Sanscrit name or word. Originally she wrote it "Cothume," a compound of Olcott and Hume, two of her "sucking doves."

Furthermore, Mr. W. E. Coleman, one of the ablest and most erudite Oriental scholars in this country, says there is scarcely an item in the 1,500 pages of "Secret Doctrine" which he cannot point out in the published literature of the world, though she claims to have got it direct from Mahatmas; and he has traced their pretended teaching to the following sources, viz.: About one-fourth to modern Spiritualism; one-third to Brahmanism and Buddhism; one-third to Paracelsus and Eliphas Levi; and the remainder to Science, Gnosticism, Kabalism, Neo-Platonism, Rosicrucianism and other forms of Mysticism. (Exit Mahatmas!)

Again the Madame's authority is impeached by her

### MANY SELF-CONTRADICTIONS.

In Isis Unveiled she (her Mahatmas) teaches the three-fold nature of Man and the trinity of Nature; while in Secret Doctrine she insists on seven-fold principles in both. In Isis Unveiled she says that reincarnation seldom occurs twice on this planet while in Secret Doctrine it is claimed it occurs many times in the mineral, vegetable and animal kingdoms successively, and over 5,000 times on the human plane.

In Isis Unveiled she says the elements never evolve into men; while in Secret Doctrine she says: "They are all future men." O, Consistency, thy other name was not Blavatsky!

Thus those who are not victims of the "glamour" she confessed that she cast upon her hypnotized followers, ought to see on what conflicting authority their boasted "Wisdom Religion" rests. Will such a conglomerate house, "divided against itself," stand the test of further investigation? Let us see if the superstructure is not as rotten as the basis.

### IS THEOSOPHY PHILOSOPHICAL?

Granting that all cults, isms and ophies must be judged on their intrinsic merits, as well as the assumed high authority of their source, let us candidly and impartially examine at least two of the main pillars of Theosophy and see if they are logical and rational. Its great high priestess made

KARMA, REINCARNATION AND SEVEN PRINCIPLES

the great trinity of her alleged "Wisdom Religion." The first two, she said, are "inextricably interwoven," hence we will consider them together. It is claimed that they explain the Problem of Evil and all the diversities of human life.

The "Keyto Theosophy" thus defines Karma; "Karma is the ultimate law of

the universe, the source, origin and fount of all other laws that exist throughout Nature. It is the unerring law which adjusts effect to cause, on the spiritual, mental and physical planes of being. It adjusts wisely, intelligently and equitably, each effect to each cause, tracing the latter back to its producer. Another high priest of this "osophy" says: "Karma is another name for the great Unknowable Causeless Cause."

In personal application by its teachers it seems to mean character. They claim that each person's Karma acquired in one incarnation, determines his or her condition in all respects in the next incarnation. In other words, by the thoughts and deeds of a previous mortal existence, we made ourselves just what we now are constitutionally, and our present happiness or misery is the exact measure and result of our good and bad deeds in previous incarnations.

Logically, this doctrine is a denial of the universal law of heredity, for it assumes we are what we have made ourselves, not what Nature through parentage made us. But when confronted with innumerable facts from all Nature, that sustain heredity, some Theosophists admit that our physical nature was determined by inheritance, but mentally, morally and spiritually, say they, we made ourselves as to conditions.

This illogical position to which the logic of facts has driven some Theosophists, surely contradicts their definition of Karma as "the law of cause and effect acting on all planes." It contradicts also the scientific fact that our spirits create our bodies by organic law, and if Karma produced the state of our spirits, it must have produced that of our bodies also. Granting that our spiritual ego is the maker of our bodies, as some Theosophists claim, have they pulled its pre-existence as an individual personal identity, which selects and controls the parental conditions of each reincarnation, and thus proved that Karma has made us what we are bodily and in character? Nay! These postulates of Theosophists are but bold assumptions, not demonstrated facts. On the contrary, the

### LAW OF HEREDITY

is as well established as that of evolution, of which it is the basis, and this law determines the mental and moral constitution as much as it does the physical, for they are both evolved together, and mutually affect one another. "Like begets like." Parental traits of character and their mental qualities are everywhere transmitted to children. Race and family characteristics persist from generation to generation through heredity.

Does karma or heredity, produce hybrids? Was the mulatto made such by the black karma of one of his parents? All improvements in domestic animals, and in man too, physically, are secured by attention to the law of heredity. "The survival of the fittest" is largely due to transmitted "variations." Seemingly exceptions to heredity, where a child is, in some respects, unlike either parent, are often cases of "atavism," or taking back in the ancestral line, other instances may be accounted for by antenatal influences, both physical and psychic; and still others, as where a genius is born of common-place parentage, are fully explained by the law of inspiration, as we shall show further on. When an idiot is born from intellectual parents, his misfortune is due to violated sexual law, or to some disturbed nervous condition of the mother during gestation, just as monstrosities and "birthmarks" are.

It is entirely unnecessary to accept the far-fetched and fantastic theory of karma, to rationally explain any and all seeming deviations from the universal law of heredity.

### THE SPIRIT MONAD.

Throughout the entire kingdoms of animate nature, every living creature begins existence as a germ, or spirit monad, deriving its being from the variously combined life-forces of its parents, and is doubtless a new being. Were it not thus neither species nor races could be perpetuated. Observation and experience, however, have proved the scientific fact that each fountain head does "bring forth after its own kind," and this law is heredity, and not karma, as understood by Theosophists.

### DOES KARMA ACCOUNT FOR ORIGINAL EVIL?

If it be true, as asserted, that it is "the causeless cause of all things," of course it does. But we deny the premise, and have shown that it is not the cause of human conditions, nor character. A thousand ills that afflict humanity, and destroy health and life, may be traced to physical environments without regard to human conduct.

To claim that calamities from flood, fire, famine, pestilence, earthquakes, thunderstorms, etc., are "Karma-Nemeses," to tax reason and credulity to the very verge of superstition. And as to "moral evils," ignorance and perversions of man's animal nature, hereditary tendencies and influence of environments fully explain them. Evil is born of undevelopment, not of karma. So says reason and common-sense!

### REINCARNATION.

As reincarnation is "inextricably interwoven" with karma, let us see if it has not an equally shaky foundation. An able exponent of Theosophy has given several reasons (?) for its necessity, which we will first consider.

1. It is claimed that "only through reincarnation can knowledge of human life become exhaustive."

Well, what necessity is there for each human being to have the experiences of every other one, as claimed? As well

claim that each atom in the universe must exchange places with every other atom in order to become shaped like it! Nature never made two atoms, nor two persons, wholly alike. Each fills its own place, and thus preserves its individual identity as nature designed. Reading, observation and comparison will give us all we need to know of other people's experience.

2. Again: "Reincarnation gives occasion for development of all the faculties, which can only be developed during incarnation."

How do Theosophists know what is assumed in the last paragraph quoted? Nature teaches quite the opposite. Evolution implies that spiritual faculties (such as all of man's are) will develop far better with spiritual environments corresponding, and ten million facts of modern Spiritualism, which cannot be gainsaid, absolutely demonstrate the falsity of this materialistic theory.

The infinitely graded spheres of the Spirit-world, not earth's kindergarten, afford the only conditions for man's higher development. It stands to reason that we need the experiences of a fetus, babe, child, and youth but once—not 5,000 times!

3. Again we're told: "Only through reincarnation is the unsatisfactory nature of material life fully demonstrated." That is not the case with the average mortal, especially when he or she experiences the ills of old age.

One earthly life, especially in "hard times" like these, very effectively weans them from Mother Earth. Besides, if our decarnated spirits still hanker for "flesh-pots," as Spiritualists know from hundreds of proofs, they remain "earth-bound" till they get their fill of them, without reincarnating, unless it be by a mere semblance of it through control of mediums.

4. We're further told: "The meaning of

### UNIVERSAL BROTHERHOOD

becomes apparent only as the veil of self and selfish interest thins—which a series of incarnations effects." This is crass materialism. It implies that only in the flesh can the evil of selfishness thin! This makes matter superior to spirit, and in a gross form at that.

Such an idea immensely exaggerates the importance of earthly life, and immeasurably belittles the opportunities of the higher and better Spirit-world where, we are told by those who are the wisest and ought to know, every possible opportunity for eternal progress is found.

5. Another egregious fallacy is stated thus: "Reincarnation gives scope for exact justice to every man. True awards must be given largely on the plane whereon they have been incurred. Physical outrage has to be checked by the infliction of physical pain and not merely by the arousing of internal regret."

"One career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place."

This, it seems to me, is applying the great law of universal brotherhood, for which Theosophists claim a special tenderness, with a vengeance! This whole proposition is the old barbaric law of "an eye for an eye, a tooth for a tooth." "If thy brother smite thee on the one cheek, turn" and hit him on the other "for the precise balancing of accounts."

Theosophic justice requires that a murderer shall be murdered, and if he doesn't get his due in one life, he must be reincarnated till he gets "exact justice"—tit for tat. O, Sophistry! thy most appropriate "Christian" name is Theosophy!

Pray tell us when crime would cease by this method of "balancing accounts"? Surely not while reincarnations take place.

This is both an illogical and an immoral doctrine. Karma says all human suffering is just: that we must suffer every pain.

Yet it punishes the one who gives us our due, notwithstanding that he is compelled to do it "for the exact balancing of accounts, on the plane whereon" we sinned!

The theosophic idea of compensation and retribution is that of savages, that "physical outrage must be checked by the infliction of physical pain." Such barbarous materialism gives the lie to the title "Wisdom Religion." Satan can never cast out Satan. Evil is not overcome with evil, but only with good! The physical body is not the man. Our spirits, not our bodies, are responsible for the good or ill we do. The idea that many earthly careers are necessary "that every good or evil done in each may be requited on the earth where it took place," shows the poverty of spiritual knowledge in the boasted "Wisdom Religion."

In the name of reason and common-sense, why may not the decarnated spirit that did good or evil be compensated for both in the Spirit-world? The Bible teaches that there we are judged "according to the deeds done in the body," and millions of communications from there to-day confirm its teaching.

A rational deduction from the great law of evolution is that we

### BEGIN SPIRIT LIFE

where we leave off here, and there forever progress, instead of returning to earth to repeat over and over 5,000 times the needless experiences of fetal, infantile and child life. Evolution does not thus take the back tracks.

Heaven mythology never taught a more irrational "fad" than reincarnation! It compels our "spiritual ego"

continually to return to conquer "the world, the flesh and the Devil" really to no purpose, for after the lower nature has been subdued, we have no farther use for it, but it is left behind, while the divine part of us enters Nirvana or is absorbed by the Infinite Spirit where it started from, none the more spiritual than before it played this egregious farce of reincarnation, or "much ado about nothing!"

Every other alleged reason (?) for reincarnation can easily be shown to be equally sophistical.

### IS THERE ANY POSITIVE PROOF OF IT?

Not a scintilla! The facts put forth as such, to-wit: Seemingly memories of a former life; precocity of mind in children; mental superiority of some, and exceptional genius of others, etc., can all be scientifically and rationally explained without resorting to such a fantastic hypothesis.

Most of these vague memories are echoes from dreamland, or of our spiritual experiences in sleep. Others are impressions from our "familiar" guardian spirits whose thoughts at times so interblend with our own that their experiences may seem to have been ours in a previous life.

And as to great genius, precocious children, etc., these, as shown when treating on Karma, can all be accounted for by ante-natal influences, human and spiritual, upon the mother's mind, and by post-natal mediumship. Inspiration is often the secret of genius.

### THE DOGMA OF SEVEN PRINCIPLES

is but a fantastic fad of Paracelsus, a dreamy mystic of the sixteenth century. It has no true foundation in nature nor in man.

The trinity of nature, which Madame Blavatsky, or her Mahatmas, taught in Isis Unveiled, Vol. I., pp. 281-286, and which she quoted St. Paul, Plato, Plutarch, Irenaeus, Origen, and the Kabbalists to sustain, is far more rational and scientific.

Matter, force and spirit or intelligence are all the primal principles that can be found in Nature, or in man, who is nature's epitome.

### ELEMENTALS, ELEMENTARIES, AND ASTRAL SHELS

are three more ridiculous absurdities—mere myths—nightmares of the dark ages of superstition, conjured up by the apostate Madame Blavatsky to account for the spiritual phenomena. Not a particle of proof worthy of a moment's notice has ever been given of the existence of any such "Brownies," or hobgoblins! Gulliver and his Lilliputians are as much of a reality. Such fantastic conception of the necrotized brain simply show that Theosophists will "strain at a gnat and swallow a camel" to get away from the only rational explanation of spiritual manifestations.

Having now disposed of these puerile fads of theosophic nonsense, let us synthesize our strongest objections to its great central dogma of reincarnation.

(I.) It is gross materialism, for our "spiritual ego" must have a human body to make any progress in. The theosophic devaluing of heaven is simply a boudoir to dream away the 1,500 years of time between each reincarnation. No spiritual growth there!

(II.) It is contrary to both evolution and heredity—two laws scientifically demonstrated as fully as that of gravitation.

(III.) It destroys all family ties on earth: Parents are not really father and mother, nor are children really brothers and sisters—and it blasts all hope of family reunion in the Spirit-world.

(IV.) It destroys the personal individuality of the greater part of the human race—only one ego to 5,000 bodies!

(V.) Its theory of life is appalling and awfully depressing. It condemns us to a dreary round of mortal hardships, disappointments, sickness, and woes innumerable, which must continue at least "three scores and ten" 5,000 times repeated, or 35,000 weary years, and all this alleged effort of the reincarnation gent to justify its ends in loss of all personal consciousness in Nirvana! Sic transit gloria mundi!

Such are the fads, fallacies and sophistries of the great "Wisdom Religion" (whose foolishness never was equaled) which thousands of Spiritualists (?) have accepted as truth "way beyond" the all-comprehensive science, philosophy, and religion of Spiritualism, and which they do not believe, of a minister preaching doctrines he knows to be false.

It is difficult to comprehend the perplexity of a minister thus situated. He well knows that nine-tenths of all his ministerial brethren stand on this alleged edge, and in their hearts rejoice when one of their number dares say a brave and honest word, and that the other tenth are of no account, yet he well knows that every one of them will denounce him with frowning countenance before their respective churches, and call him before the church court, and brand and blast him with the opprobrious name of "Heretic." He has labored all his life to gain a standing with these ministers, and become a teacher in his church. His social life is with them, his standing in the community in their hands. His support and that of his family is gained by his popularity with the laity. His educational bias and prejudices are on one side; on the other honesty to what he knows is truth, and integrity to the new light which conflicts and overthrows nearly all he has thus far in life regarded as of momentous worth. The position is grave and merits profound sympathy.

If really a strong man, he may, like Beecher, Swing, Thomas, and a few others, carry his church with him up to independent grounds, but he must possess more than ordinary tact and knowledge

Note.—Dr. Clarke proposes, if sufficiently encouraged, to publish this lecture in full, treating other points not abridged of above, and amplifying those abridged; and to couple with it another equally searching upon Christian Science, and to add to those succinct synopsis and treatise upon the Spiritual philosophy, showing its superiority to both of these pretentious cults which have drawn many away from the "true faith," by their seductive pretenses of superior wisdom. The three combined will make a large pamphlet, which will contain a photograph of the author, fully worth 25 cents, but all readers of THE PROGRESSIVE THINKER who will assure him by postal card that they will take one copy at least, can secure one for 15 cents postpaid. Address him at once, care of THE PROGRESSIVE THINKER, 40 Loomis Street, Chicago, Ill.

DR. DEAN CLARKE.

Misers mistake gold for good, whereas it is only a means of obtaining it.—Rochefoucauld.

## MINISTERS.

Those Who Expound the Gospel.

A Vivid and Sympathetic Presentation.

BY HUDSON TUTTLE.

I would not cast reproach nor sneer at the ill-advised work of ministers of the gospel, for in my heart I pity them. Their position and that of the churches is most anomalous. Creeds and set forms of observances, thought essential to salvation by our fathers, have become outgrown by swift progress, not in the direction they led, but in the more thorough understanding of the world of causes and effects—the world where knowledge is supreme.

These creeds and dogmatic doctrines have made no growth. They remain unchanged and unchangeable. They are conservative forces of blind resistance, and to doubt them is to destroy. They are outgrown, absolute, yet remain in the books of the churches—unrevised and unrevivified.

The new convert does not subscribe to them. The minister is careful not to read certain obnoxious passages which our fathers thought of vital importance. Ministers carefully eschew doctrinal discussion, and no longer blow the embers of hell-fire to a white heat, parade the Devil, nor talk of eternal lamentation. They feel the firm hold their predecessors had on the laity has loosened, and the prestige of their office has gone. They are no longer revered as anointed revelators of God's will. They are moral and intellectual teachers, and if strong enough, gifted leaders, perhaps, but their office has been outgrown. The want they once supplied us no longer exists. The phase of civilization which called for ministerial office has passed, and the form as a shadow only remains.

Hence, the minister of the gospel has a difficult task before him. If fresh from the theological school, he has been kept apart from the living present, and steeped in antique ideas until he is a part of the past, and when he enters the pulpit, he is an anachronism—out of place and time. The world is rushing ahead, but he is a century behind. He is a Rip Van Winkle, awaking from sleep, with knowledge only of a dead generation.

If of ordinary mould—and preachers are, as a rule, made of quite ordinary material, as the bright youth find more congenial pursuits—he is confused at the antagonism of the beliefs drilled into him at college, and the practical thoughts of the day, but he blindly goes on preaching as his professors taught him to preach, and lets the world go its way. He is a made preacher; his sermons are made sermons; his orthodoxy passes unquestioned. He is dry and uninteresting, and his hearers listen as to the infliction of a penance for Christ's sake. It is a burden for him to speak, and a cross for his audience to listen, but a part of church work because custom enforces it.

Should, however, the preacher be cast of fine material; should he think for himself, and be quickened by the fresh thoughts of living men, and, reasoning, break through the shackles of his creed, then, indeed, he deserves our sympathy. On the one hand, he has spent years preparing for his profession; by it he gains support for himself and family; honors, emoluments, friends, influence, all the heart holds dear, entice him to the ranks of the orthodox faith. On the other hand is the independence of free-thought, the aspiration for the highest truth, the urgency of conscience to be true to conviction. He is far ahead of his creed, and believes himself to be in advance of his church-members. Here he mistakes, for he conceals and hedges before a laity more radical than himself. They have outgrown their creed, and hall with rejoicing his bravest utterances. If he continues to grow, the synod or conference, made up of ordinary men, will suppress his boldness, and he will continue to preach, offering in the strange spectacle of a church listening to a preacher they do not believe, of a minister preaching doctrines he knows to be false.

It is difficult to comprehend the perplexity of a minister thus situated. He well knows that nine-tenths of all his ministerial brethren stand on this alleged edge, and in their hearts rejoice when one of their number dares say a brave and honest word, and that the other tenth are of no account, yet he well knows that every one of them will denounce him with frowning countenance before their respective churches, and call him before the church court, and brand and blast him with the opprobrious name of "Heretic." He has labored all his life to gain a standing with these ministers, and become a teacher in his church. His social life is with them, his standing in the community in their hands. His support and that of his family is gained by his popularity with the laity. His educational bias and prejudices are on one side; on the other honesty to what he knows is truth, and integrity to the new light which conflicts and overthrows nearly all he has thus far in life regarded as of momentous worth. The position is grave and merits profound sympathy.

If really a strong man, he may, like Beecher, Swing, Thomas, and a few others, carry his church with him up to independent grounds, but he must possess more than ordinary tact and knowledge

of human nature. If he fail in these qualities, he loses everything but his self-respect, and becomes an unrecognized minister without the possibility of having a church to preside over. For he knows too much for a minister, and not enough for a lecturer in the ranks of reform.

Hence it is that the incentives which move most men are strong to hold the minister in his bonds and make it the most difficult of all things for him to be honest. The laity are equally dishonest. They are in fear of each other, as the minister is in fear of them. On some occasion of love-feast or conference, where all may arise and relate their experience, if, instead of mouthing the parrot story of their grandfathers, they would tell the truth as to just how they felt and believed, from the humblest member to the minister, they would find for once "confession good for the soul," and there would be such a revival as would shatter the old castle of belief like a card-house, and make all things new.

As it is, with fear and trembling the minister stands before his church, and asserts what he knows is impossible to believe; frowns on and denounces the fresh thoughts he knows all must believe; pretends to abhor what he knows in the end will be accepted as divine truth; makes himself a sham and mountebank; cheats, whitens sepulchre, not of dead men's bones, but of dead ideas.

Let us not denounce and sneer, but with unmeasured pity spread the mantle of charity. Let us bring the pulpit and pew to a better understanding by supplying that knowledge of Spirit-life for which they long have blindly sought.

### THE APE AND THE THINKER.

Revolving deeply as he went The controversy of descent, A Thinker chanced upon an Ape, And after sundry modifications, Engendered by the creature's shape, Exclaimed: "There's surely something in it!"

This is no theory of the minute, And you and I must be relations. The monkey closed one weary lid, And "Nay," he muttered, "God forbid!" "What!" cried the man, "you with your tail."

So humble in the social scale, Say this: My friend, have you reflected How good 'tis to be well connected? Or else, if this world you despise, And on the next one fix your eyes, In such case what have you to hope for? For if the scriptures are correct Life here is all you can expect. Your good deeds by no angel hoarded, You die forever unrewarded. If Darwin's right, the soul I grope for Is in some measure shared by you, And thus we twain walk hand in hand Joint tenants of the promised land."

"I firmly trust that is not true," Replied the melancholy beast: "I've come to know this world at least, And something also of your race: And where among I have discerned One human heart that sometimes burned In pity for a brother's woe—

One man, confronted face to face With troubles other than his own, Who found the time to pause and spend Some costly moments for a friend; Not deep, sad eyes devised for show, Nor easy sympathy well told, Nor chilly gift of naked gold; But moments he might never regain, Squandered then in cheerfulness To heal some heart, to ease some moan; For one, I say, to whom distress Spoke and he turned I counted ten That marked the human cry of pain And looked, but never looked again. Cold selfishness comes not in heaven; Sooner are hot sins there forgiven. Therefore," the ape said, "on the whole I hope we monkeys have no soul. For, mark me, we could never live Happy with your alternative; You with your souls may win salvation, But soulless apes have no damnation."

—MOODS.

### THE PRESENCE.

The greatest souls of every age Have walked with God. 'Mid unseen witnesses the sage Has ever trod.

Though, save on rare occasions, they Reserve their speech, They never fail his call, but stay Within his reach.

All spirits of the good and true About him stand And proffer aid: he needs but to Put forth his hand.

Upheld by such as these he Whose cause is just; He meets whatever is to be With simple trust.

'Tis thus he tastes of victory, Though overthrown; 'Tis thus that in the desert he Is not alone.

'Tis thus he does his portion take Without a cry; 'Tis thus he for his fellows' sake Fears not to die.

MILES MENANDER DAWSON.

God overrules all mutinous accidents, brings them under his laws of fate, and makes them serviceable to his purpose. —Marcus Antoninus.

The most cultivated minds are usually the most patient, most clear, most rationally progressive, most studious of accuracy in details. —James Martineau.

Malevolence is misery: it is the mind of Satan, the great enemy; an outcast from all joy, and the opponent of all goodness and happiness. —J. Hamilton.

## FAKES AND FRAUDS

And What to Do With Them.

A STRONG PLEA FOR HONESTY AND INTEGRITY AMONG SPIRITUALIST WORKERS.

TO THE EDITOR:—Under the head of fakes and frauds, I have a few things to say. My experience with so-called mediums who travel over the country for the money they can make out of the business, convinces me that at least three-fourths of them are frauds, or they practice it at times. The question is, what are we going to do about it? Something must be done or our best people will leave our ranks and join other liberal societies. I, from this time on, will indorse no mediums that will not submit to absolute test conditions and prove their mediumship. To this no genuine medium can object. I trust all our papers will take this stand, and I know all our noble mediums will rejoice to see the frauds relegated to parts unknown.

I have recently been the means of driving from our city one of the greatest tricksters that ever traveled over the country as a test medium and independent slate-writer—by name while here, Charles Lee. Many of our people are satisfied that he is a good medium and slate-writer. I will offer no opinion for or against his mediumship, except to say that I offered him \$100 to obtain for me one name written between two closed slates under test conditions. My offer was refused even a trial. This looks a little fakish.

His mode of beating people is to make them believe that he can develop them to be good independent slate-writers, for which he charges them \$25 cash, if he can get it; but rather than miss the job, he will take \$10 cash, balance when developed. Also for a good fee he would find lost friends, property, and everything in that line. Take notice: He is going to remain at least six months, and it always requires six or seven weeks to develop slate-writing or find lost friends or property. This is his stereotyped expression, "six or seven weeks." He endeavors to make as many as possible believe he can do all he claims, and in a few weeks he has caught a good string of suckers. He requests each and every one to tell no one, as "it will ruin conditions." In a little while he receives a telegram from his short, stout, blonde wife, who is in a certain city, saying: "Very sick; come at once." He is off at once to see his dear wife, but, strange to say, he takes the train going in the opposite direction, and some think he has been lost, or sand-bagged into death for the money he took with him.

Poor fellow, he has never been heard of, nor will he be. I suppose he has been reincarnated ere this, but this time as John Doe, or Richard Roe. Lee is 35 to 40 years of age, about 5 feet, 8 or 9 inches; weight 145 to 155 lbs; complexion rather dark; of very good address, and a hand-shaker all round.

Spiritualists everywhere, keep a sharp lookout for this pair, as they will be somewhere and some of you will lose your money. This developing business is one of the fakirs' strong forces. I am fully convinced that if we can stop the frauds we will increase as no other religion or belief ever increased before. Dr. E. J. Morrison and E. A. Holbrook in a late PROGRESSIVE THINKER give their views with no uncertain ring. They are my kind to a dot. I, too, was a disbeliever in materialization; but not now, nor for the past twenty-three years.

When J. H. Mott was living in Memphis, Mo., I read many reports of his wonderful materializations. I made up my mind to test this matter for myself. Accordingly I addressed Mr. Mott for the first time in my proposition: "I have read much of your phenomena. Desiring to know the truth, I offer you the following proposition: If you will come to my house, and under test conditions cause to materialize any one of my departed friends so that I and others fully recognize them, I will pay you \$75." He replied by return mail that he accepted my proposition, and that I might expect him on the following Wednesday evening. Promptly at the appointed time Mr. Mott arrived. Everything was in readiness, with twenty sitters. We placed the medium under the most rigid test conditions our combined skill could devise. Mr. Mott offered no objections to any tests we wished to subject him to, only requesting us not to hurt him. We soon had him secure, to the satisfaction of all. Soon the bell began to ring and a face appeared at the aperture and called for Dr. Foreman. I answered by stepping up to the cabinet. To my astonishment I beheld my father-in-law, who had passed over about eighteen months before. We exchanged salutations. I immediately called up two of my



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER II.

The next day the wildest excitement prevailed in the village. Two more of its inhabitants had disappeared, as strangely as Nellie Warren had, a few years before. While the villagers were uttering improbable conjectures, disliking to acknowledge themselves duped by a villain and running around, trying to get clues of the fugitives, expecting to find them in the old mill or some copse of woods, they were separated from them by broad rivers and lofty mountains; vast plains and miles and miles of green fields intervened.

It was approaching Admission Day, a few years prior to the events narrated in the preceding pages of this story. Californians celebrate the 9th of September, the anniversary of their glorious State, much as the 4th of July is celebrated in other States.

Ethel Arlington was deep in the mysteries of a costume for the occasion, though the time was several weeks distant, when her grandmother entered the room and walked across the floor to the window. She stood for a few minutes gazing out on the beautiful scenes of San Francisco. The Arlington mansion stood on an eminence where one might command a fine view of the city. Presently she turned away and took a seat near her granddaughter. Laces were strewn about the room, much to the proud old lady's disgust.

"My dear, lay by your work; we will have a dressmaker," she said.

"I feel like sewing, grandmother; it makes the time pass."

"Time passes fast enough," said the old lady, half sighing.

"So it does," Ethel said, regretting her thoughtless speech.

"Poor Lawrence," said the aged lady, again sighing.

"I fear he will not be the same dear old Lawrence when he returns; he has suffered so much," Ethel said.

"He disregarded my advice. He must suffer for his folly. Your papa made the same mistake, my dear. He married into a family without position or character."

"Mamma was good and true," said the girl, looking at her guardian in wounded surprise.

"So she was. I was half dreaming when I mentioned that to you. I meant to impress upon you the fact that mistakes in marriage affect posterity for several generations. If one takes a step downward it not only affects himself or herself, but also vibrates through their blood for ages."

"I do not see why a marriage is unequal or how discord could arise when both love each other and are true," said the girl simply.

"My dear, caste should be observed more than temperament; high-bred people will not yield to degrading practices; or, if they do, the world will not know it. They are never vulgar, passionate or excitable."

"I never heard mamma was ill-tempered, or that there was ever any disagreement between her and papa."

"I presume not; your papa was an Arlington. Well-bred people do not engage in family quarrels."

"Then papa fell; Lawrence fell; the Arlingtons are retrograding?" Ethel said meditatively.

"Lawrence has erred, but will redeem himself. He is an Arlington. An Arlington will always rise above misfortune."

"But he will never again be happy."

"The world will not know it, if he is not. Only the weak carry their hearts upon their sleeves. The proud are taught to dissemble from infancy."

"Then they are not natural."

"Quite natural. It is natural for proud people to maintain dignity at any self-sacrifice. Social elevation is a plane of cold formalities, devoid of sentiment. Yet it is grand. We look from our altitude down on the servile class, the Sudras of our nation, in pity for their weakness, their demonstrativeness, their confidences, their sentiment, their manifestations of sorrow. I should not own Lawrence a son if he betrayed grief for that abandoned woman he so foolishly made his wife."

"But he loved her, grandmother."

"Love, as you regard it, is a delusion—never has or can be realized. Woman must be man's equal socially and intellectually and vice versa to bring happy results. Each must have the highest respect and confidence in the other. That is love. Incongruous union, unequal marriage, is the base of all social evils."

"Then how can those whose fate it is to be lowly born ever become better, ever arise above their ill-fated destiny?"

"By adaptability, emulation, assimilating without combining. In this way they can improve from generation to generation, pursuing a strictly honorable course, keeping on aspiring lines till they eventually reach the highest limit of human greatness. On the other hand, one may take a step downward and transmit their folly to a portion of their posterity."

A servant interrupted them by announcing that Arthur Gilbert was waiting in the parlor to see Miss Ethel.

The young lady, blushing, explained that he was the gentleman who had caught her frightened horse a few days before, which probably saved her a serious accident. Both ladies went promptly to the parlor.

"I am pleased to have the opportunity of offering you my highest gratitude for your act of bravery in catching my granddaughter's horse, Mr. Gilbert," the old lady said, extending her hand, yet maintaining a cold dignity, which the quick, perceptive mind of the visitor interpreted. "You have meanly taken the advantage of that little incident to intrude your society on my granddaughter."

"Do not mention gratitude, dear madam. I did no more than the meanest servant would have done."

Ethel thought his gallant reply should have pleased her guardian, but saw it only irritated her. After a few general remarks Gilbert turned to her and said:

"Miss Arlington, knowing if your custom to spend Saturday afternoon in the 'Gardens,' I called to ask the pleasure of accompanying you to-day."

"I did not think to go to-day, but, unless grandmother objects, should be pleased to attend the play in the pavilion."

"So, my dear, Mr. Gilbert is your neighbor," she said quietly, but Ethel knew she was displeased.

Woodward's Gardens were looking their loveliest. The day was delightful. The young couple loitered among the fountains and flowers or watched the animals till the great bell rang announcing the play had begun. They entered the pavilion, watched the play and pronounced it a success; then returned home, having enjoyed each other's society more than they dared own to themselves.

## CHAPTER III.

A book from the Arlington residence, on one of the guest books of the city, stood on the great hall rang announcing the play had begun. They entered the pavilion, watched the play and pronounced it a success; then returned home, having enjoyed each other's society more than they dared own to themselves.

The structure was massive and imposing, though one not desiring complete retirement would hardly choose it for a home.

The house had been tenanted a year when occupied by the Gilberts. A white-haired elderly gentleman left the mansion about nightfall each evening and walked rapidly toward Geary street, but was never seen at any other time.

Another gentleman promenade the grounds incessantly and was ludicrously called the peripatetic. He avoided conversation, yet his penetrating eyes showed deep perceptiveness and magnetism.

A lady, tall and richly attired, attended mass regularly and seemed a devout Catholic, but always went out closely veiled.

One day in June a cab was seen, rather indistinctly, through the dense fog, to stop at the gate. A lady and gentleman alighted and entered the gloomy house. The neighbors found gratification in conjecturing that the new arrivals were priest and novice, calling the massive, solemn-looking mansion a convent.

They had scarcely passed, however, when their conjectures were proven false so far as the priest was concerned, for the young man was a gay, dashing fellow, so handsome that the ladies were captured at once. His fair, curly hair was as bewitching as Absalom's, his eyes as melting as Mark Anthony's. He lacked stature to be called perfect in form, yet he was a handsome man.

Ever a fortnight passed the avenue was familiar with the form and name of Arthur Gilbert. He was witty, courteous, faultless in dress. To the old he was deferential and obliging, to the young amusing.

He soon gained admittance to the drawing-rooms of the best families. His manners were so winning, no one questioned his social right, save a few blue-blooded families, who held aloof and quietly awaited the denouement. His lack of real refinement was noticeable but overlooked, for his humor was so charming. He soon met Miss Arlington, who was fond of that organism, society, her family now avoided, and, not long after, happened the accident mentioned, when Arthur Gilbert, perhaps, saved her life.

He frequently called, after this event, at the palatial residence of the Arlingtons.

The proud old lady pointed out his crudities to her granddaughter, but she thought her grandmother growing ungenious with age. She could not see his faults. Ethel was no longer impatient for her brother's arrival. The days were no longer too long. Each day brought her some new delight—drives, excursions, flowers, delicate perfumed notes, and all the tender missives that belong to youth and lovers, occupied her time and thoughts.

At last the long-expected letter came. Lawrence would be at home to spend the Admission Day. His sister joyfully imparted the good news to Gilbert, when he called an hour later. He knew she expected her brother before Admission Day, but turned a shade pale as he said:

"Then he will likely arrive this week."

"We may expect him at anytime, now," she said in her gay, merry way. "I am sure you will like him very much. He is so—But he has had a great misfortune," she added seriously, "he may not be the same. Anyway, he will always be noble and grand."

"He is a noble man, I am sure. He could not be otherwise, being Miss Ethel's brother, to me," he said, looking tenderly into her eyes, "but I can not meet him on this occasion. I have just received information of a business failure at Portland, and, being a heavy stockholder, I must go at once. I came to bid you good-bye."

"I am sorry you must go," she said disappointedly.

"I deeply regret that I cannot meet your brother and spend Admission Day with you. I hope, however, to renew the pleasure I have enjoyed in your society on my return; may it be so?"

He took her unresisting hand tenderly and looked gravely in her face.

"Tell me you will not forget me," he said, "and will welcome my return."

"I shall certainly not forget you and hope nothing will intervene to cause me not to welcome your return," she said with such earnest candor that he felt himself grown pale, for he knew that much might intervene.

Lawrence Arlington was seven years older than his sister. Both had been reared by their father's parents. Their own parents died during Ethel's infancy.

Their father was the only child of the aged couple, so they naturally cherished his children as their own. At the age of twenty-six, Lawrence met and married an actress two years older than himself. This was a great blow to the proud

grandparents, but when they heard of her subsequent dishonor, they were deeply distressed. Lawrence was impulsive and his reckless marriage was prompted by the passion of youth, so often thought by very young people to be true love.

He arrived two days after Gilbert's departure. As he only remained a few days, no particular mention was made of young Gilbert's late visits to his sister. He knew of no one on earth to whom he would as soon trust his sister's care as his proud grandmother, whose actions had always been above reproach. Then, he trusted his sister implicitly and asked no questions. Lawrence was inspired by his misfortune. His former witicism and levity had changed to gravity and thoughtfulness. He showed a feeling of deep tenderness for his aged guardians. When the hour for his departure came it was with difficulty that he pronounced the words, that so often bring pain to human hearts—Good-bye.

## CHAPTER IV.

Gilbert returned two weeks before Ethel expected him. A month had passed rather drearily to the Arlingtons, as they now missed Lawrence more than ever. The great house was desparingly monotonous to the young girl. She welcomed Gilbert with unaffected pleasure when he called, just after the old couple had retired for the night, about an hour, he said, after landing.

They enjoyed a delightful hour's conversation, and then he arose to go. As he did so he requested her to visit his aunt and cousin. His cousin was an invalid, he said, and might not be able to see her, but his aunt would be delighted.

"The elderly gentleman," he said, "was his uncle, a retired sea captain, and very eccentric. The gentleman called the peripatetic was a clergyman, but having had a recent sorrow was living in retirement."

Gilbert went to Alameda for a few days, and Ethel expressed her intention of visiting his relations.

"My dear," said the old lady, "I fear something is wrong at that house."

"Why do you think so, grandma?"

"They are so exclusive."

"So are we exclusive."

"We do not go out with our faces always veiled heavily, as though fearing recognition."

"Perhaps it is modesty."

"No; they are either foolishly vain or living under a cloud."

"Grandma, your aunt is a great authoress whom we would quickly recognize if we knew her non de plume, but she forbids."

Her speech was interrupted by the incredulous expression of her grandmother's countenance. She turned her spectacled eyes full on the girl's flushed face, then arose and laid her hand gently on her shoulder.

"My dear," she said, "I can trust you. You are an Arlington. Go visit those people, then you can better judge them. I have passed my life in refined society. I cannot be imposed upon by gilded people."

Ethel went. During her short walk she felt herself doubting Gilbert's sincerity in desiring her to visit his relatives. She had regretted having started, but was now at the massive door; it was too late to retreat. An uneasy feeling came over her as she pressed the bell button.

Gilbert's stately aunt received her, with profusion of smiles, but the young lady was suffering from headache and could not come down, the aunt said.

She led her through a long hall with oddly frescoed walls into a unique parlor of crimson, brown and gold. "This is my room," she said, it represents autumn to correspond with my time of life."

"You are a great artist," said the girl as she looked admiringly around the room. The three colors were artistically blended in the silken curtains, carpet and upholstery. Vases of autumn flowers were arranged in brackets of unique design. Costly pictures of autumn scenes adorned the walls. In short, the room was a dream of autumn and sunshine.

A large parrot in a gilded cage quite startled Ethel by crying out: "Poor Poll! Poor Poll!" She thought he ought to be a happy captive, surrounded by such luxury.

Mrs. Gilbert appeared to Ethel an accomplished, pleasant lady, and she was quite pleased with her visit. The hour passed very quickly. She departed with promises of future visits, but the great door was scarcely closed behind her when she was terrified by the most hideous scream she ever heard uttered. She walked on, impelled by the terror she felt, without looking back.

## CHAPTER V.

Naturally she became distrustful of her new acquaintances. She decided to request Arthur Gilbert to cease visiting her without giving him any reason for doing so. But when he called again his unaffected, easy, graceful manner seemed so real that she decided to ask him to explain the cause of his homecoming. Accordingly related her visit and told him of the horrible scream that emanated from the upper part of the house, as she departed.

He looked grave a moment, then asked anxiously:

"Have you mentioned this to any one else?"

"And if I have?" said she, looking him straight in the face.

"Then I should be very sorry. My cousin Alice who has been an invalid for years, has consequently been indulged by fond parents, being an only child, till she has become so whimsical and irritable that she is a great trial to her friends at times, especially when she has one of her bad headaches. She will sometimes scream when suffering, just to annoy the rest."

"Can she find no relief?" Ethel asked, half doubting his story.

"Only temporary; her mind is affected, you see—I mention this confidentially. My aunt is so greatly attached to

her, that she is sure to tell her of it."

"I shall certainly not tell her of it."

"I shall certainly not tell her of it."

"I shall certainly not tell her of it."

"I shall certainly not tell her of it."

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her, she being her only sister's child, that she urged me to bring her here hoping for her recovery; but I fear she is going worse."

"That is indeed sad," said she, now fully convinced that this story was true.

"Yes, it is sad for us all. My aunt, as you know, is a brilliant woman, but Alice's condition causes her great anxiety at present and fills the house with gloom. I could not induce to remain beneath its dreary roof an hour if it was not for being near one whose society is indispensable to my happiness."

She looked at him questioningly. He replied by seating himself by her side and taking possession of both her hands. He felt her warm, jeweled fingers quiver. A thrill, half pleasure, half pain passed through her heart, and she trembled with emotion.

"Miss Arlington—Ethel," he said, passionately, "I love you as I have never loved woman. I am utterly unworthy of your affection, but can not live without it. If you drive me from you I shall—I really do believe—I shall kill myself. You surely will not be so cruel, my own—own darling."

He clasped her unresisting form to his breast. She raised her head and tried to speak, but he sealed her lips with his first fervent kiss.

Finally, she pulled herself together and begged him to go away for a few days while she entreated her guardians to consent to their marriage.

"My love, it is useless," he said; "they will never consent—I feel that they will not. You believe me your own true love—I know you do. God intended us for each other. Do not risk making both our lives wretched."

"What would you have me do?" she asked, looking at him in astonishment and despair.

"Consent to a clandestine marriage. Every legal rite shall be observed. The bond shall be made as strong as human power can make it, only no one must know yet."

She arose and left his side indignantly, but he fell imploringly at her feet, entreating her to consider that they need expect no favor from her grandparents. He reasoned that if they were married secretly all would be forgiven in time, and that they should be married at once for their own happiness. She felt the truth of his words. His reasoning seemed good; her grandparents would never consent.

The hour of temptation comes to all. Even Jesus had his hour with the tempter. It is at such times destinies are decided for good or evil.

One may, however, refuse the overtures of the Devil if he comes undisguised, but when he appears in the mask of Cupid and kneels at the feet of a romantic maiden, he is usually victorious. Before Ethel awoke from her blissful dream she had consented to a secret marriage and all arrangements were settled for immediate consummation.

## CHAPTER VI.

There was an old house on Longwharf, built upon pilings, time and neglect gave it an ominous appearance, and it was usually tenanted. At present it was occupied by a gentleman and his wife between whom there seemed great disparity of age. Mrs. Clifford, the old gentleman, was a fine-looking, scrupulously neat and punctual. His wife was retired and rather shrewish, as her neighbors thought who had caught a glimpse of her. At precisely eight o'clock each morning the old gentleman left the house and returned punctually at nightfall.

Families of mechanics and tradesmen occupied the neighboring residences. They were respectable, church-going people, yet they loved gossip more than their God.

Some peculiar influence, extraneous or otherwise, brings to every place some particular bad which has its center of gravity. At this time this nook of San Francisco was amuck with sewing and missionary workers, with their usual concomitant—gossip of a most villifying nature.

Religion and asperion is a strange medley, nevertheless it exists in all classes of society.

Mrs. Walker, a bright-eyed little woman, was a leader in her social sphere. She was active in getting up church festivals, soliciting alms for missionaries, a tireless and efficient nurse, and a great success at gleaming news. Her neighbors were, consequently, very dependent upon her and thought her a great success.

Mrs. Walker went to call on the Cliffords, while her neighbors waited in breathless suspense to learn who they were, what they were like, why Mrs. C. had married a man so much older than herself, Mr. C.'s business and especially what church they belonged to, if any; if not they must be converted and help the missionary cause.

Mrs. Clifford opened the door at her visitor's timid knock and stood staring at her a full moment before either spoke. Then she said very quietly:

"I do not receive callers, madame."

Mrs. Walker was a brave woman and determined to dislodge her visitor and to explain the cause of her homecoming. "These are your missions?" she said.

"Yes, your mission?" Do you want a new organ for the church, or is it a quilt for the minister's wife?"

"Neither, lady; I am your neighbor and my mission is—"

"Attending to other people's business, I guess," she interrupted, as Mrs. Walker hesitated, trying to think what it really was.

"I do not wish to meddle with your business. You seemed so retired I sympathized with your lonely condition."

"Then our sympathy is mutual. I sympathize with all meddling women."

"I felt that some great sorrow burdened your soul, didn't you?"

"No, I am not a fortune-teller and do not believe in it. But you are unhappy; you're lost friends, or—"

"You can't bring them back and had as well give yourself no trouble about my affairs."

"I can't bring them back; but I can tell you of a blessed Jesus; how His love heals all sorrows and cleanseth all sin."

"I have heard of him before and probably know as much about him as you do; so if you have nothing of more importance to talk about, I would rather not waste time."

She did not finish; for Mrs. Walker threw up her hands and implored her not to use such blasphemy against her maker.

"All women are by nature devoted," she said, in conclusion. "All women need the help of God to make them strong—to give them strength to bear their trials. You, a woman, must recog-

nize this fact. You have a woman's heart."

At once I had, but not now. Hearts are a dangerous thing to have. Please go away; I can't talk to you now," she said in a changed, husky tone.

"I will go away; I do not wish to annoy you," said the brave little woman, with her eyes swimming with tears. "Good-bye; may God bless you."

"No, stay."

Mrs. Walker was descending the steps which would round to the street. She could hardly believe her ears, but looking up saw her strange neighbor leaning over the balustrade actually calling her back.

She quickly reascended. Mrs. Clifford was walking back and forth along the narrow veranda, but as she approached her, stopped and stood looking out on the bay as though trying to penetrate its opaque waters. She pointed to a rustic bench and asked her to be seated.

Mrs. Walker sat down, wondering if she was going to throw herself into the sea, as she walked very near the edge of the porch. Presently she turned her deep brown eyes full upon her as though searching for her innermost soul, and said:

"I want to say a few words which are not very flattering to yourself and then I will tell you why I called you back. Will you listen?"

"With pleasure."

"No, not with pleasure; you can only hear what I have to say with pain."

"With patience, then; please go on."

"Well, your patience will be tested. To begin: You are a gadding, meddling woman. You have done some good in the world in a general way, but your evil has overshadowed it. You talk of Jesus and experience an emotion that you think is the divine power of God working in you. You make long prayers in church and believe yourself very near the throne of God, then arise and tell the audience that you are the greatest sinner on earth. You do this by habit because it is the custom of Christians to call themselves sinners—not because you believe it; for in reality you are so bigoted you believe yourself a saint. You talk of the loving Jesus one hour and the next you whisper to Mrs. Smith that Mrs. Jones has a new bonnet, although owing her dairyman for two months; that the minister's wife is too fashionable and laughs too much to be sincere in her religion, for clergyman's wives should be grave; that the parsoness actually hired a carriage and took his family for a drive Sunday, when the church needed a new carpet; that Mollie Brown is having beaux, though not yet eighteen; that Mrs. Black has discharged her hired girl because she doubted her character, and was right, of course. If a girl's character is doubtful no one should give her shelter. That—but this is a great secret and must not be told—Mrs. Black actually receives gentlemen when her husband is from home. Some think that the reason she discharged the girl, but she is a staunch member of the church and if the story gets rumormongered it will injure the cause of Christianity. Not only that, but Mrs. Black donates money liberally to the missionary and church funds than any other member."

"Now, Mrs. Walker, I say all this to undeceive you in yourself. You are blind, while you think yourself far-seeing and wise. You are living in sin while believing yourself a saint. You come to teach me of God, knowing nothing yourself of his attributes. Your associates degrade themselves by slandering each other, then call themselves Christ's lambs. Lambs, indeed, in one sense; they're so much wool over their eyes they can't see their faults."

Mrs. Walker was at first white with anger, but she had grown used to listen and concluded to await its end and learn the liberalist of this woman's wild tirade against her character. As she proceeded, her words falling with burning intensity, her listener felt the defence she had hastily gathered, intending to make at her close, growing weaker. Instead of the angry gleam that first shone from her eyes, there now stood a tear of mortification.

"Now," she continued, after she had paused a moment, looking again deep into the woman's eyes as though searching her heart, "as I have shown you your worst side, I am going to point out your better qualities, which I hope will redeem you. You have a great heart, a truly noble soul. You want to do good, but have become so confused by orthodox dogmas that you don't know what right is. There was a time when you felt guilty at gossiping, but you made it a habit and now have become hardened and feel no compunction, or if you do you go to church and think Christ absolves you when you eat what you call his flesh and drink his blood. You can never get forgiveness by this sort of cannibalism. You have noble qualities and by renouncing what your instinctive nature tells you is wrong, you will become a grand woman. You have great moral courage; you have strong force of character; you have a high sense of honor and the ability to make yourself what I desire in a true friend if you will try to do it. Tell me, that for both our sakes, you will try."

No trace of mortification was now visible on Mrs. Walker's features. Her head rested on her hand. She looked out over the purple sea in earnest thought. Her lips were still tightly compressed. She made no reply till Mrs. Clifford again repeated the question.

"Will you solemnly vow to renounce what you now see a great evil and dangerous custom—that of gossip of any kind, for your own sake and for the sake of my friendship, which means my happiness? You came here desiring to make me happy. You have the power of doing it. If you will make me this promise, I will trust you."

"Yes," she said, rising, "I will promise what you ask. You have revealed my true character to myself. Your picture is real. You have photographed my true life. I have slandered good girls. By dropping remarks that I meant to be taken as of no consequence, I have started balls rolling which every other tongue in the neighborhood added material to. They finally grew to monstrous size and crushed many an innocent woman. I felt like a criminal all the time you were speaking. I will promise to never again say what may injure an innocent person; to never again discriminate in favor of church members or influential people. I will make 'Justice' my motto. I will renounce dogmas and build upon reason. Is this enough?"

"Quite enough," said Mrs. Clifford, trembling with emotion. "And now, although I am sure you have never kept a secret in your life, I am



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SATURDAY, DEC. 21, 1906.

Forgibly Strained.

A clergyman in a Boston pulpit recently said: "No one but an idiot goes through life without a creed." THE PROGRESSIVE THINKER is of the opinion that he who adopts a creed to govern his action and belief for life partakes more largely of the characteristics of an idiot than does he who has no creed, but changes his views from day to day with increasing knowledge. The most worthless of all creeds are those inherited from our savage ancestors.

There is a close relationship between creeds and the primal meaning of the word religion. The latter comes to us from the Latin *religio*, re, back, and *ligo*, to bind. It is a binding back to ancient faiths, just the thing creeds are designed to make eternal. Some monk in the long-ago formulated what is known as the apostle's creed. Without regard to advancing knowledge there has been a determination on the part of the church to force all men to conform to that worthless article of faith. A creed is like the Procrustean bed of the Grecian robber. Each occupant if too short was stretched, and if too long his legs were lopped off so as to bring him to the required length.

Bad Logic.

Rev. R. T. McArthur gave a discourse in the Calvary Baptist church, Chicago, quite recently, in which he showed by figures an immense falling off of Christian converts from the natives of Hawaii, under the reigns of Kalakaua and Liliuokalani, who, he said, removed all restraints from religious belief, and thereby aided the spread of idolatry. Under the new, pure and free government he had hoped the natives would return to Christianity.

Observe, when the Hawaiians were free to act their own will they deserted Christianity. Under the free government "it is hoped they will return to the true faith." Is there not some defect in the parson's logic?

Another Terrible Lesson.

God does not want his worshippers to kneel in prayer. Indeed, it is very offensive to him to have his devotees thus debase themselves. Is the proof asked for? Rev. D. F. Levy, late of Fairmount, Tenn., while quickly kneeling, ran a splinter into his knee; inflammation was set up, blood-poisoning followed and the faithful divine, with no fault but kneeling in his devotion, was swooped up by the powers that be. But for that inconsiderate act it is probable he would have survived many years.

MORAL: Don't kneel when you pray.

Sixty is a Crowd Punctuated.

The statement of Rev. Sam Jones, quoted in our last, that "forty persons in attendance at church service is a crowd, and sixty is a jam," was punctuated at the St. Chrysostom church, this city, on the 4th inst.; only "one lonely little worshiper, whose eyes were big and gray, whose brown hair came almost to her waist in two fluffy braids, and whose dress reached just to her shoe tops, and to say the amens, and make the responses." So says the Chronicle. The good Rev. Dr. Thaddeus Snively, who ministered on the occasion, should hurry up and get his God into the Constitution for he seems to be leaving the hearts of the people.

An Old Beathen.

That old pagan philosopher, Cicero, who was born 106 years before our era, whose fame as an orator is immortal, discoursed in this way on the death of Scipio, to whom he was devotedly attached:

"I comfort myself with this solace, that I am free from the error by which most people are wont to be grieved at the loss of their friends. I think no evil has befallen Scipio; to me it has happened if any has happened—and to be greatly grieved at one's own misfortune is the part of one who loves not his friend, but himself."

Christian Logic.

"No man has a right to think as he pleases, unless he pleases to think right."

Such was the language which recently fell from a Christian pulpit. It shows the trend of religious thought. All men must not only act as the priest directs, but they must think in harmony with priestly dictation. This tyrannical usurpation cannot be arrested too soon.

## Speedy Retribution Desirable.

The lynching of negroes in the South, as discussed by Mrs. Cassell in these columns two weeks ago, no doubt met with disapprobation by some of our sensitive readers. The refined mind views all acts of violence with horror. It can never be guilty of those gross crimes which incite the populace to frenzy, hence it is ill qualified to look with approval on the doings of a crazy mob.

The law takes cognizance of human passion, and frequently looks leniently on the homicide who has murdered a near relative, or has invaded his home, and debauched his wife, daughter, or sister, provided the killing immediately follows the offence, before the hot blood has time to cool. In these lynchings, whether South or North, the public are conscious that the more speedy the penalty the more effective the lesson. They only stop to make certain of the guilt of the party, then quick retribution follows. Such prompt punishment must have a powerful influence in restraining the criminal classes.

If a fiery bolt was flashed from heaven, and the assassin was certain he would be stricken down so soon as his crime was committed, there would be no premeditated murder. That which comes nearest such actions must be the most effective in the way of restraint.

But the moralist would have the law do its work in a legal way. What is that legal way? The guilty party is arrested, he has a formal examination, is held for trial, long and weary months intervene, a grand jury reviews the case and presents an indictment. The prisoner is brought into court. Then follow adjournments and the usual delays from term to term. The dear, good, sympathizing preachers come to his relief, the sisters, warm-hearted souls, forget the crime, and work upon their imaginations until they think the prisoner is persecuted. The demon of yesterday gets religion to-day, and the clergy hover around him, and arouse public sympathy in his behalf. His trial comes on. Able counsel insist he was insane when the crime was committed; a doubt of moral guilt is raised, and a divided jury follows. After several ineffectual trials with like results the prisoner is set free, or, if convicted, an unfair trial is claimed, and a new one is prayed for. That denied the case is carried up on error to a higher court. If the appeal fails, the governor is asked for a pardon. During all this long delay the original offense is forgotten; the preachers have worked up the case for all it is worth. They finally stand at his side when executed, and pray God in his behalf. The drop falls, and the culprit, washed white in the blood of the Lamb, swings off to heaven with the words on his lips: "I know my sins are forgiven, and I shall be with dear Jesus at the right hand of God in half an hour."

With any number of parallel cases in mind, who can justly blame the mob for executing speedy justice? In case of positive guilt, if a jury could be empaneled, and the prisoner given a prompt trial with no delays, and the verdict was executed instantly, Judge Lynch would quickly retire from business; but while the present order of things continues we may expect an occasional hanging outside the forms of law. And in those awful cases to which the sister alludes, let us turn aside and drop a tear, regretting that a just God has not proportioned the punishment to the enormity of the offense, in which event it is possible the wretch would have suffered the agony of a thousand deaths.

Recruits for the Penitentiaries.

It is stated that Sir Havelock Ellis, in his book entitled "The Criminal," says no class of the community has so large a percentage of Christian believers as the criminals. Quoting him verbatim in continuation, he is reported as saying:

"Rarely, if ever, do you find an avowed Atheist among them, seldom a Deist, but almost always a firm believer in some orthodox cult."

Spiritualists and Jews might have been included with propriety among the criminal classes. With these facts well established, there are not the revival meetings, to all intents and purposes, recruiting stations for peopling the penitentiaries?

A Judgment of God.

When Col. Ingersoll was interviewed at Omaha in regard to the prayers of the Christian Endeavorers for him three days before, he said:

"It reminds me of an experience I had with a Pennsylvania clergyman. At one time I had a severe throat trouble, and the statement got into the newspapers that I had cancer of the throat. The clergyman took it upon himself to write me a letter, in which he said he had heard of my affliction and believed it was a judgment from God on account of my blasphemous utterances."

"I answered the letter and told him he might be right. If it should develop that I had a cancer, as he said, it might be it had been sent by God, as a punishment for my utterances. In that case I did not know as I should blame God very much, for if I was in his place I might be tempted to kill a man whom I could not answer. That settled the clergyman and he subsequently wrote me a letter of apology."

Several Have Sent Clubs.

It is an easy matter for any one to get up a club for THE PROGRESSIVE THINKER, each one to receive free the paper edition of Vol. I. of THE ENCYCLOPEDIA OF DEATH, and Life in the Spirit-World. Any of our present subscribers can get the work by sending with their own subscription a new six months or yearly subscriber, who will also get the book. It is not sent out unless two subscriptions accompany the order—one being a new subscriber. Of course when two or more new subscribers send, both are entitled to the work.

## A Merry Christmas.

The date of this paper is December 21st, and before another reaches our readers, Christmas will have come, its festivals enjoyed, and thousands of poor, lonely hearts made happy. We hope that our readers will not only have a happy Christmas, but that they will all strive to render some one else happy who is placed in less fortunate circumstances financially.

While we have made no effort whatever to get out a special Christmas edition, this number of THE PROGRESSIVE THINKER will be found most excellent. Dr. Dean Clark has something valuable to say on our first page in criticism of the Theosophists, though his views on reincarnation will not be endorsed by thousands of advanced thinkers among Spiritualists. Hudson Tuttle has something interesting to say of those who expound the Gospel. A. L. Foreman criticizes the "Fakes and Frauds" in a very caustic manner. Miles M. Dawson gives some sublime thoughts in verse.

On our second page Mrs. Louisa Biggs Read has the second installment of her charming story, "Dual Lives." Mrs. Read is the brainiest woman in Kansas, and in this story our readers will have a choice treat.

On our third page J. C. Underhill treats in a highly satisfactory manner, "Moral Hysteria." Dr. V. Fell, in a terse article, endorses Mrs. Cassell's views in regard to the punishment of the rapists. Moses Hull, under the head of "Book Reviews," expresses his opinion of "Right Living," giving it his cordial endorsement. Dr. Green comes in with his suggestive "Wayside Jingles and Jewels." President Barrett presents good reasons why everybody should have the report of the convention of the N. S. A.

On our fourth page, besides the usual editorials, there will be found a most excellent article by R. J. Dagve, a leading journalist of California. Other items of interest.

Our fifth page is full to overflowing with sublime thoughts—extracts from the secular press. They show the drift of public sentiment, and are a harbinger of the good times coming when every leading secular paper will have a department devoted to Spiritualism. "Our Angels," and "A Child in Heaven," are by Geo. H. Hepworth, editor of the New York Herald. That page alone is worth a year's subscription to THE PROGRESSIVE THINKER.

The sixth page contains the usual installment of items, etc.

The seventh page contains Hudson Tuttle's interesting and suggestive answers to questions. John Wetherbee has an excellent report of the doings at Ayer's Temple, Boston. Eva A. Cassell has something striking to say of "The Beast in Man." Items of interest by Dr. Carey and others.

The eighth page contains a very readable article on the "Woman's Bible," which is creating so much discussion at the present time.

Mrs. E. V. Wilson.

We overlooked the important fact in our previous issue that we have just issued an edition of "The Truths of Spiritualism—Immortality Proved Beyond Doubt by Living Witnesses." This work is by the late E. V. Wilson. It contains 400 pages and the price is \$1. B. F. Schmid—a generous-hearted man of Indianapolis, Ind., paid for the publication. We did the work without a single cent of profit. Now, Spiritualists—every one of you—we want you to purchase a copy of this book for the benefit of the widow. She is in straitened circumstances. We hope 1,000 orders will reach her within the next thirty days. Mrs. Wilson is old and infirm—in a measure, helpless. By sending her a dollar, you get more than the worth of your money, and at the same time help an estimable lady.

E. V. Wilson was one of the best test mediums that ever lived. He did a noble work for the cause. Now, add the great old wife and mother by buying the book. Direct as follows, enclosing one dollar: Mrs. E. V. Wilson, No. 91 S. Locust street, Valparaiso, Ind.

The Encyclopedia of Death.

TO THE EDITOR:—Your printed circular has just been received, and I hasten to enclose you \$1.50; one dollar for the renewal of my subscription and 50 cents for Volume II. of "The Encyclopedia of Death and Life in the Spirit-World." Volume I. is one of the grandest works that has ever been issued from the spiritual press. I have just finished reading it for the second time. It contains more startling facts upon the subject on which it treats than any book I ever read. Every investigator and advanced Spiritualist should own a copy of this valuable book and let their neighbors read it. It will make many converts to our cause. More than a dozen of my friends who are not Spiritualists have read my Volume I, and express themselves much pleased with the contents, and now seem anxious to know more of our beautiful philosophy. How on earth you can publish a book like that for fifty cents is entirely beyond my comprehension. But my solitary work must be done by us all, and your great experience as an editor and publisher enables you to set us all an example which is worthy of our emulation.

JOSEPH G. PATTON.

Any one of our present subscribers can obtain free a copy of Volume I. bound in paper, by sending with their own subscription a new six months or yearly subscriber. Any two new yearly six months subscribers can each have a copy of the book free. The book is only sent out to clubs of two or more. After reading it you will appreciate it as highly as Mr. Patton does.

The War Against Mediums.

It still continues in Philadelphia. Mr. Theodore Price, a genuine medium, has been "convicted." Spiritualists everywhere should be awakened to the dangers that confront them, and assist those in Philadelphia who are conducting the defense. At least \$1,000 should be raised.

The human teeth are divided by dental authorities into three portions: Dentine, the crusta, petrosa, or bony tissue, and enamel.

## IMPORTANT QUESTION.

It is Addressed to the Members of the A. P. A.

Stirring Arguments Against the Reading of the Bible in the Public Schools.

BY R. A. DAGUE.

A Leading Editor of California.

UNANSWERABLE STATEMENTS—THE BIBLE BY NO MEANS A SUITABLE BOOK TO BE READ IN THE PUBLIC SCHOOLS.

TO THE EDITOR:—I notice that about 60,000 orthodox people, both Protestant and Catholic, are petitioning the Chicago Board of Education to require the Bible to be read in the public schools. Now, where does the A. P. A. stand in this emergency? It is understood that they oppose all Catholic interference in our public schools, which position, I believe, is correct; but will they now stand up for the rights of Jews, Agnostics, Spiritualists and the great army of Liberals who pay school taxes, and who do not want their children taught theology in the schools, but who insist that these institutions should be non-sectarian and purely secular, while the youth should be instructed in religious precepts and doctrines at home or in the Sunday-school and church? Will they oppose this movement inaugurated by Protestants to teach religion in the public schools, as vigorously as they now stand out against Catholics, whom they charge with doing the same thing?

The time was once when to object to the teachings found in the Bible would subject the objector to violent denunciation as a heretic, an infidel—an all-around wicked wretch, who, at a still earlier time, was put to death. Not so now. The ripper scholarship and higher criticism of the last twenty-five years have stricken the scales from the eyes of millions and no longer do the more broad-minded classes believe the Bible to be infallible—to be perfect, without blemish or error. On the contrary, it is now known that it has no more claim to infallibility than the books of the East, was written by men quite limited in knowledge and possessing even less education real inspiration and wisdom than scholars of this day.

BIBLE ABSURDITIES AND CRUELTY.

Many teachings of the Old Testament, especially, are not only false, but decidedly immoral, and wicked. Just think of the idea of holding up a man like Abraham, who sacrificed his own son, as a pattern. His conduct as a polygamist and libertine, and his dastardly treatment of Hagar, and his own child, totally unfit him, as a model to be patterned after in this age.

Then there is Moses, a murderer, a cruel, brutal tyrant, who authorized bloody butcheries, and fiendish atrocities that would to-day disgrace a savage Indian chief or Chinese monster.

Now, the Old Testament not only presents Moses with this vile character, but often, very often, represents God as a being of wrath, jealousy and variable moods, and sanctioning the outrage of virgins, the murder of women and children, the massacre of whole cities and peoples, the author of slavery, and often presenting of acts committed or contemplated. Moreover, he is presented as a being who put "lying spirits into the mouths of his prophets that they might deceive the people; or hardening Pharaoh's heart that he would not release the children of Israel from slavery; of blessing Jacob, who acted a lie; of hating Esau before he was born; of causing the sun to stand still, thus lengthening the day that Joshua might have more time in which to slaughter his enemies, and of "repenting of the evil" which he smelted the sweet savor of the burning flesh of a bullock, which ascended up to him in heaven.

The Old Testament was written by MEN OF LOW MENTALITY

and savage instincts, hence their conception of a Deity was correspondingly low. In this age of enlightenment and high purposes, when we want to teach our children to have pure and merciful and loving ideals, is it wise to present to them the conceptions of God that were held by ignorant and semi-savage tribes three or four thousand years ago? Surely not. Those men in early ages wrote the best they knew. They presented God in the light they viewed him, but their ideas of God and of his nature and purposes ought not to be adopted as ours. Their standards of justice and morality are too low for this—a better age.

It is a profound mistake of theologians to consider the teachings of the old ancients as so perfect that they can not be improved upon. To-day we are happily far advanced in science and theology. We now know that the earth, and moon, and sun, and stars were not made in six literal days about six thousand years ago. We now know that this planet is not flat. We now know that the earth never stopped an hour in her revolution at the command of General Joshua. We now know that there was no "Noah's deluge" such as is described in the Scriptures, and that the rainbow always existed since the first rain and the sun shone. Not only do we know these things but our conceptions of a Deity are immeasurably higher than that of Moses, and David, and Joshua, and Solomon, and our standard of morality and justice is also very much better than theirs. Theology should be as progressive as science and government, though the rate of advancement of the former has been much slower than the latter.

We have largely outgrown the old childish idea that there is a malignant

UBIQUITOUS DEVIL

nearly if not quite equal with God in power, and much of the time more crafty and shrewd in management of affairs. Clear-thinking people no longer believe that Satan so effectively thwarted and upset God's plans that it became necessary for God's son "who is God himself," to be put to a painful death on the cross in order to prevent the devil from gaining a complete victory over God and a thorough frustration of His designs. They no longer accept the old teaching that although "God suffered death" to make a way of escape for mankind from the power and dominion of the Devil, yet, owing to Satan's unrelenting cleverness, he still largely succeeds in frustrating God's plans. Not such a great plan of creation and salvation is a creature of the imagination, the ignorance and fear

of men who lived in the infant age of the world. To hold the beliefs they held is excusable in them. Not so with us. Such teachings are dishonoring to

GOD AND MAN

and a serious reflection on his justice, his power, his wisdom and his goodness. Now the more awakened people think of God as an intelligent power that is infinite in wisdom, infinite in love, and power, and goodness, and justice, and beauty, and glory, and is himself the law of the universe. God is spirit and is from everlasting to everlasting, the center and circumference, the creator and preserver of all things visible and invisible, and every human soul is a part of Him, not one of whom can be irretrievably and eternally lost and put beyond the reach of infinite love and goodness. No power can exist in the universe antagonistic to God unless by His consent. Infinite.

UNCHANGABLE, ETERNAL LAW

governs everything from atom to sun, from the youngest babe to the highest intelligence of the higher heavens. The universe is a school in which we will be pupils all eternity. Every soul must learn the lessons of existence and go up higher as he fits himself for a more elevated plane. This physical existence is the kindergarten state. Punishment for wrongdoing there is and will be in this existence and the next, but it is not inflicted by the wrath of God, but it is for corrective or reformatory purposes.

There are no

INFALLIBLE BOOKS

written by man, and there never will be. The Bible contains inspiration, but is not free from gross error. There have been inspired men and women in the past, and there are such now, and will be in the future, but no revelation of the future. Jesus was not the God of the universe, but a highly unfolded and illuminated son of God, and we are all sons of God in different degrees of development. The blood of animals, or men, or Gods, can wash out no sins of the soul. Water baptism and other poems and ceremonies may be helpful to those in the infant classes of God's great school, but are useless to the unfolded soul who knows he is to live forever and can advance spiritually only by conforming to the spiritual laws of his being. There are no days holier than other days. All days are periods of time to be rightly lived. Evolution is the law of the universe. Let us not go backward, but forward. Let no old, musty superstition cause us to put into the hands of the school children books, unexplained, that will instill into their tender minds low, degrading ideas of God, writings that may cause them to believe the Deity to be a wrathful monster instead of a loving father; but let them be taught that God is spirit, that God is love, that He is infinitely wise and good, that the most acceptable service we can render Him is to go about doing good—that the best religion is the practical one of right doing.

R. A. DAGUE.

HIGH NOON.

Time's finger on the dial of life Points to high noon. And yet the half-spent day Leaves less than half remaining! For the dark, Bleak shadows of the grave ingulph the end.

To those who burn the candle to the stick, The sputtering socket yields but little light. Long life is sadder than an early death. We cannot count on raveled threads of age.

Whereof, to weave a fabric we must use The warp and woof the ready present yields And toil while daylight lasts. When I bethink

How brief the past, the future, still more brief, Calls on to action, action! Not for me Is time for retrospection or for dreams, Not time for self-adoration or remorse. Have I done nobly? Then I must not let Dead yesterday, unborn to-morrow shame.

Have I done wrong? Well, let the bitter taste Of fruit that turned to ashes on my lip Be my reminder in temptation's hour, And keep me silent when I would condemn.

Sometimes it takes the acid of a sin To clean the clouded windows of our souls So pity may shine through them. Look—my faults and errors seem like stepping-stones

That led the way to knowledge of the truth And made me value virtue. Sorrows shine in rainbow colors o'er the gulf of years Where lie forgotten pleasures. Looking forth

Out to the western sky, still bright with noon, I feel well spurred and booted for the strife That ends not till Nirvana is attained. Battling with fate, with men, and with myself.

Up the steep summit of my life's forenoon, Three things I learned—three things of precious worth, To guide and help me down the western slope. I have learned how to pray, and toil, and save;

So pray for courage to receive what comes, Knowing what comes to be divinely sent; To toil for universal good, since thus And only thus, can good come unto me; To save by giving what we have—To those who have not—this alone is gain.

ELLA WHEELER WILCOX.

William Henry Ott, alias "Mustang Bill," says that he used Ayer's Hair Vigor for nearly five years, and owes to it his splendid hair, of which he is justly proud. Mr. Ott has ridden the plains for twenty-five years, and is well-known in Wyoming and the Northwest.

As universal practice as lying is, and as easy a one as it seems, I do not remember to have heard three good lies in all my conversation.—Swift.

Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water drops a water pot is filled.—Buddha.

No virtue fades out of mankind. Not over hopeful by inborn temperament, cautious by long experience, yet never despair of human virtue.—Theodore Parker.

## IMPORTANT NOTICE.

To Societies, Mediums, and to All Spiritualists.

The recent attempts of the officers of the law to class mediumship and fortune-telling under one and the same head, and the fact that they are supported in these attempts by some of the judges upon the bench, render it important that all mediums, and the friends of true mediumship, should unite to disabuse the public mind of the idea that the two classes are synonymous. Fortune-telling presumes for a consideration to predict future events, portray business openings, unite lovers, reunite families, etc., by means of charms, cards, dice, and pretended supernatural powers. A medium is an instrument through whom disembodied intelligences can make themselves known to mortals, by giving positive proofs of their identity. The distinction between these two classes is clear. True mediumship should be protected, and charlatans, pretenders, tricksters, fakirs and frauds no longer permitted to prey upon the public.

Fortune-telling is the evil genius of Spiritualism, and seeks to utterly destroy it. Mediums should, therefore, avoid the use of the words "tellers of fortunes, prophets, or occult seers," and cease to advertise as being in possession of charms, talismans, etc., or wonderful occult power. All business cards and advertisements should state simply the one central truth, that the person advertising is a medium for spirit manifestations. Strict adherence to this rule will avoid all trouble to the medium, and lead to a true and just distinction on the part of the courts, and will diminish and falsify of all kinds. This will enable all local organizations, and the National Association as well, to make a better defense for a medium in case of arrest or prosecution. Too much care cannot be exercised in this matter; therefore, we should stand by the terms medium and mediumship under all circumstances.

The officers of the National Association urge the importance of the above stated facts upon all mediums and friends of Spiritualism. They do not seek to dictate to any of the workers as to their methods of procedure, but simply request them to respect their mediumship by avoiding the pitfalls that have snared so many of them by the pretenses who are endeavoring to bring mediumship into disrepute by connecting with fortune-telling and other proscribed practices.

FRANCIS B. WOODBURY, Sec'y.

HARRISON D. BARRETT, Pres't.

Books for Christmas.

Right Living is a book for old and young. By Susan Wixon. Price, \$1.00. From Soul to Soul. Poems by Emma Rood Tuttle. From the soul of the author to the soul of the reader these poems speak. Price reduced from \$1.50 to \$1.00.

Encyclopedia of Biblical Spiritualism. To those who are acquainted with Moses Hull and his writings this book needs no introduction. 385 pages, nicely bound in cloth. Price, \$1.00.

Life Work of Mrs. Cora L. V. Richmond. 700 pages, bound in cloth, with three portraits of Mrs. Richmond. Edited by Harrison D. Barrett. Price, \$2.00.

The Soul; Its Nature, Relations and Experience in Human Embodiments. By the guides of Mrs. Cora L. V. Richmond. Price, \$1.00.

Psychopathy, or Spirit Healing. By Mrs. Cora L. V. Richmond. Price, \$1.50. Fifty Years in the Church of Rome. By Father Chinsky. Price, cloth, \$2.25. The Priest, the Woman and the Confessional. By Father Chinsky. Price, \$1.00.

Books of Song.—Echoes from the World of Song—Volumes I. and II. Beautiful spiritual songs: sheet music sale, bound in cloth. Price, \$1.00 each. Postage, 10 cents.

Spiritual Harp. Vocal music for the choir, congregation, and all occasions. By J. M. Peabody and J. O. Barrett. E. H. Bailey, musical editor. Price, \$2.00.

Lyceum Guide. A collection of music, golden chain recitations, memory gems, etc. By Emma Rood Tuttle. Price, 50 cents.

Automatic Writings (so-called). With Other Psychic Experiences. By Sara A. Underwood. Price, \$1.50; postage, 10 cents.

The Missing Link in Modern Spiritualism. By A. Leah Fox Underhill. Price, \$1.50.

Voice's Ruins and the Law of Nature. Price, cloth, 75 cents; paper, 50 cents.

Voltaire's Romances. Price, cloth, \$1.50; postage, 15 cents.

The Dream Child. By Florence Huntley. Price, cloth, \$1.00; paper, 50 cents.

There Is No Death. By Florence Marryat. Price, cloth, \$1.00; paper, 50 cents.

A Man and His Soul. By T. C. Crawford. Price, cloth, \$1.00.

Beyond the Gates. By Elizabeth Stuart Phelps. Price, \$1.00.

Perfect Motherhood, or Mabel Raymond's Resolve. By Lois Walsbrooker. Price, \$1.00.

Woman, Church and State. By Matilda Joselyn Gage. Price, \$2.00.

Religion of the Future. By S. Weill. Cloth, \$1.25; paper, 50 cents.



## THE SECULAR PRESS.

EXTRACTS THEREFROM, ILLUSTRATING THE GRAND WORK IT IS DOING FOR THE CAUSE.

## A REMARKABLE CASE.

## Human Testimony as to Supernatural Events.

ONE MAN'S EXPERIENCE—HE FELT THE ANGUISH OF AN UNFORGIVEN FRIEND—THE STORY OF A MAN INFLUENCED TO DO RIGHT BY MESSAGES FROM ABOVE.

The facts in the following incidents can be vouched for, so far as human testimony can vouch for supernatural events. I ask the Inter Ocean to publish them, hoping the record may attract the attention of some doubter on the subject of future life, or that, in this day, when the almighty dollar is the helm and power of our thoughts, it may be read by some persons who may come to the conclusion that God is just as near to us now as he was to the people in the days of Moses and Christ, if we will but create the conditions. As the parties who figure in these incidents do not desire publicity, initials only are used, but any seriously disposed inquirer can be put in communication with them through this paper.

A and B lived in the same town in Southern Illinois. D lives 200 miles from that town and is acquainted with A, who is a very philanthropic, kind-hearted, humane person. A and D are investigators of the subject of after-life, each having mediumistic powers partially developed; D receives automatic writing and occasionally sees visions of persons known to him and others to be dead; neither is a member of any spiritualistic circle; both are active members of their respective churches. B is dead. So much for the personnel of the individuals who go to make up the actors in this, to say the least, remarkable statement:

Some two years before the death of B he came to A and asked for the loan of \$1,500 to pay a mortgage on his home. A held B and his family in high esteem, and believed him (B) to be a man of honor, and loaned him the money without the usual security, with the express understanding that it was to pay up the mortgage, and be repaid at the earliest convenience. Instead of paying the mortgage, B used the money to relieve himself of a criminal lawsuit. This came to the knowledge of A, who felt deeply hurt at this outrage of friendly confidence. A felt that it was an insult to philanthropic friendship, and, although being a most charitably disposed person, conceived an unnatural hatred for B; when B's family was turned out of the homestead this feeling became intense.

## A SINGULAR MALADY.

Soon afterward B took sick and died. A was at his bedside, and while feeling deep sympathy for his family, still retained the uncharitable feeling toward B. This was the more remarkable, because A is a personification of kindness, without any special appearance of outward piety. Again, at the grave of B, A stood unmoved, and mentally refused to forgive B, hoping he would never have rest until he had atoned for his wrongdoing. All this time A gave but little thought to the loss of the money; the ungrateful action of B to his family and friend was the principal motive that influenced A, which feeling became a passion that held possession of A until the following incident occurred:

About a year and a half after B's death, one day A became violently sick, physically and mentally; the following is A's description of this singular malady: "It was Sunday afternoon about 4 o'clock. I was sitting in my library reading; had been reading several hours. All at once an indescribable feeling of trouble and distress came over me. It seemed as if someone was standing back of my chair, back of my right shoulder. I knew that I was alone, yet looked to see who it was, but no person was visible. Still the imaginary presence troubled me. A cold, chilly feeling crept over me, and I began to get very nervous. I tried to read and throw off the feeling, but could not concentrate my thoughts on the book I was reading, and the more I tried to throw off the painful feeling the worse I became. I laid down my book and walked into the garden, crossed over to see a neighbor, but so restless had I become that I could not sit down, nor yet stand, with any comfort, and I felt so burdened with some imaginary trouble that I thought I must scream right out for relief. I tried to be calm, and reason that it was all imagination or an attack of nervousness, but the more I tried to reason on that line the worse I got. My hands had now become cold and clammy. I shook as one with a severe chill. Having returned to my own house, I undressed and went to bed, but could not lie still. The chill

grew in severity, my limbs jerked and quivered like one in a spasm.

## A TERRIBLE STRAIN.

"All this time the mental strain was terrible, and I was possessed of the idea to run somewhere, I knew not where, and scream for help. I had yet sufficient reason left to keep me from doing either, but realized if these conditions continued I would go raving mad. For relief I got out of bed, and again for relief I got into bed—how many times I cannot tell. My family were about me, and could not account for this unusual condition. Hot flannels were placed on me without giving me any relief. I felt desperate. I was desperate, and I wanted to throw them off. How great is the hell of one's own conscience. All this time the one hateful act of my life pressed me like a mountain lay on me, for during all this frenzy I fully realized and was clearly impressed that the spirit of B was with me, and that I was suffering just as he was, and that it was my unforgiving spirit that prolonged his suffering. I felt that he was with me and following my every step. I kept glancing behind me, expecting to see him just as if he were living. I looked for him to place his hand on my shoulder every moment. I have but little memory of what I did, but I can plainly remember that I always felt B was standing beside me. Perspiration would break out in large globules all over my body. In this painful agony it was simply impossible for me to lie in bed, and yet when out of bed it was equally painful for me to remain up. I walked back and forth from room to room, into bed and out again, for eleven hours, which to me seemed an age. I cannot describe or give the faintest idea of my feelings, nor did I ever before realize it was possible, without any visible cause, to work the body and mind into such a painful fever and chill at one and the same time, while my mind, haunted and feared, stood on the brink of raving madness, with reason enough to realize the horrors of both body and mind. Had I committed murder, or some other inhuman crime, I could not have been worse.

## ANGUISH AND MISERY.

"At times my pain, anguish and misery would be so intense that I knew not what to do; nursing and the care of my family, which I had in abundance, was of no more avail to give me relief than was a blade of grass in resisting a cyclone. In this delirium of pain and madness, haunted by the sin of unforgiveness, and, I firmly believed, the spirit of the man I refused to forgive, I felt there was one resting-place for my sin-sick soul and body. I was impressed with the desire to throw up my hands to heaven and ask for mercy and relief; but, oh, how stubborn is hateful sin! I resisted this antidote for hours. I was simply desperate, in my wandering from room to room, seeking rest and ease. I was passing through the dining-room about 8 o'clock in the morning; pausing, I turned toward where I supposed B stood. Speaking out loud, as if he were alive and before me, I said: 'I forgive you; for God's sake leave me; rest in peace, for you have surely atoned.' Immediately I got relief; my mind calmed down, my nervousness left me, and I ceased to feel pain, went to bed, and slept several hours. I feared a repetition next night, but none came, and I felt as well as I ever did, only quite weak. That one night, gave me a fearful idea of the torments that await, in after-life, the unrepented sins of earth. I am now convinced, by experience and evidence, that I participated in at least a part of B's sufferings."

A few weeks after the above incident occurred, A received a letter from a lady spiritual medium then residing in Indiana, some 150 miles from A's home, who had but little acquaintance with A, and knew nothing of the above incident. Inclosed in the letter was the following communication: "A—, I have done you a great wrong while yet on earth. At times I felt myself to be in the wrong, but mortals would not allow me to acknowledge it. Now I know it to be necessary to do so for my own advancement, and I come to you for help. Knowing your true nature, I feel I will not ask in vain. Will you give me the words of forgiveness and peace? As ever, B."

## MOST REMARKABLE.

The above letter, with a full description of the horrible experience A had passed through, was forwarded to D, asking for advice and counsel. D regarded the whole affair as most remarkable, and, to say the least, out of the ordinary current of mortal events, and he sought for light among the invisible powers that gave him automatic writing, by asking the following questions:

"Was A correct in attributing that

sick spell to the unforgiving spirit that refused to forgive B?" The answer was written: "Yes; that was correct."

"Was the soul of B really present with A during that terrible agony?" Answer: "No; B was not, nor was he near A, but God gave A a taste of the punishment he was imposing upon B by not forgiving him."

After receiving this information, D wrote at once to A, begging forgiveness from the heart without having a taint of worldly hate, and suggesting that A should do some unusual act of charity which would evidence the forgiving spirit, and further, D wrote to A: "You should regard yourself as one specially blessed by God in being selected as the instrument of his divine mercy to that poor soul, as well as the event, is a wonderful evidence to us all of the necessity of charity in mortals. If these incidents which you inform me of happened in the days of early Bible history they would certainly be recorded in that remarkable book, and deserve to rank with many of its supernatural events. By all means try to meet the mercy and grace of a loving Father, with the purest and most heartfelt forgiveness."

## AS IN A VISION.

To add evidence to the supernatural source of the most remarkable events, that same night, D had one of his visions, in which the father and grandmother of A, who are both dead, appeared to him for the purpose, as he was afterwards informed through the automatic writing, of thanking him for the good advice given to their child. Immediately on receipt of D's letter A did as requested, and by act and deed gave evidence of the total forgiveness of B. Inside of a month, through the same medium referred to, A received the following message:

"God bless and keep you. Oh, the joy of knowing I am forgiven. I have been held in darkness all these years by the misdeeds of my life, but I was not wholly responsible. I was influenced by those I believed in the right. Oh, God will bless you. I will give my life to helping you in the next few years coming. B."

Soon after A received, through the same source, the following message:

"My Kind Friend—God bless you. I have suffered even as much as I caused you to suffer. During all those days I passed from the body I did not try to throw the conditions on you, but could not help it. Now I am growing to realize how black my sins were. I thank you, to whom I did so much wrong. Oh, God forgive me. B."

Again came a message through the same source to A:

"Dear Friend—I have now an object in Spirit-life to prove my gratitude to you for all you have done, and to undo the wrong I done you. I can say from the depth of a full heart, all is well. God bless you for the kind thoughts. B."

If the above incidents are true, and the parties are prepared to present evidence of their truthfulness, the striking feature of these facts to my mind is the evidence they give of the continuation of life, the simplicity, or natural, rather than supernatural, condition of that continuation, the responsibility for acts done on earth, and the positive evidence that God demands compensation for violation of his laws.

I know there are psychic and philosophical societies that make a specialty of this line of inquiry, and if there is an explanation outside of the supernatural or spiritualistic theory, I would be glad to have it.—Inquirer, in Inter Ocean.

## LITTLE JOE.

Little Joe is a hearty, rollicksome lad, neither very good nor very bad; There is a roguish smile in his looks, Though quite a drollard he seems in books, His hair is the color of amber or red, Has a crinkle that graces a round little head, His cheeks are plump as a red-cheeked apple, And his face and nose are somewhat dapple.

But Joe is really a funny fellow—About his voice there is something so mellow, That into the heart of deepest woe His boyish presence seems to go, To those who, living cold, apart From sympathy's tender, yearning heart, Find not a blessing in their woe That I have found in little Joe.

I pray that he may never grow, And loving hands on him bestow The kindness suited to his age, To make the coming man a sage, Wherever my lot in life may be, Of pictures in my memory, The face of simple-hearted Joe Will shine among the friends I know.

BISHOP A. BEATS.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

The human eye is a perfect camera obscura.

## OUR ANGELS,

## A CHILDREN HEAVEN,

As Set Forth by Brilliant Genius.

THE ARTICLE IS A SPLENDID SPIRITUAL SERMON, BEARING WITH GRAND TRUTHS, BY GEORGE H. HEPPWORTH, IN THE NEW YORK HERALD.

"Angels came and ministered unto him."—Matthew iv., 11.

It is a glad surprise to the careful student of the older and the newer scriptures that the beings whom we call angels occupy so prominent a position in the Father's dealings with his children on the earth. And it is not the least curious fact in the history of our modern religious life that the mission of these angels should be either ignored or practically discredited. We have not been willing to admit that God uses any secondary agencies in the accomplishment of his purposes.

As a consequence we suffer spiritual loss, for there is great comfort to be had in the belief that a throng of invisible beings are nigh at hand in our time of trouble, pitying us in our distress, and lending such aid as lies in their power. How many of our burdens are lightened by their succoring strength, how frequently we are enabled to resist temptation by their power added to our own, how often holy suggestions come from them which we attribute to our own minds or hearts, no one can tell. But that they do come from heaven to earth, and that our daily lives are blessed by their presence, no one who accepts the record of Christ's ministry as veritable history can possibly doubt.

Their doings run through the pages of the Old Testament like a golden thread in a costly fabric. The dark places in the life of the ancient Hebrews are illumined by them, and every prophet held communion with them and received from them the mandates of the Most High. Daniel, when speaking of the strait he was in, said: "Behold, there stood before me as the appearance of a man \* \* \* and he informed me and talked with me," and his experience is so multiplied by others of a like nature that we are almost startled by their constant recurrence. They shine like stars on a winter night; and to them the Hebrews were indebted for their courage and their national glory.

The birth of Christ was announced by an angel; the flight into Egypt with the child was commanded by an angel; when the temptation of Christ was ended he was ministered unto by angels; when the fearful women stood at the tomb it was an angel, "whose raiment was white as snow," who proclaimed the resurrection, and when the mob followed the Lord, and the disciples talked of resistance by force, he rebuked them, declaring that if needful he could call on "more than twelve legions of angels."

I adduce only a few out of many instances, but they are sufficient to establish and emphasize the fact that we are seen though we do not see, and that heaven holds the earth in its arms as a mother her babe. No distance forms a barrier either to our longing or to their response to it. We may not feel the hand that is placed in ours, but it is there; we do not hear with the hearing of the ear, but we do hear with the hearing of the heart; we do not see these guardian spirits with the eye, but with our inner consciousness we are sure that they are close by.

What a glorious realm of thought we are exploring! What a glorious realm of fact is revealed to us! The poor soul that is being driven along the downward path by the fury of his passions is accompanied at every step by God's messengers—the messengers of his pity and his love—and with their supremest efforts they try to bar his way to further wretchedness. The lonely heart that has been chilled by frosty misfortune, and falls upon a desperate mood that regards even crime with indifference, is surrounded by invisible agents who are doing all that heaven itself can suggest to make the way smoother and the sky brighter. And the mourning soul, sitting in the shadow of a great bereavement, looking upward with tear-dimmed eyes—is no one near to whisper consolation? Is God unkindly or powerless to assuage this grief? The angels who represent God's sympathy are in that darkened room, and the peace that comes to the broken heart comes from above.

We have here a practical fact, but we have made too little use of it. The wonder is that we have neglected it so long, for it is one of the most precious truths to be found within the whole range of God's providence. Not alone, never alone, but always in the companionship of ministering spirits enjoin by the Father to do us good service if we will allow them to do so.

And who are these heavenly beings? Why not those who have been bound to us for many years and who love us now more than ever? Shall they who have been so dear, but who were summoned to the other land, be sent far away, while strangers do his bidding for our behoof? Our guardians are

those who have been closest to our hearts, I believe, and they are always ready to come at our call. They hover about us, guide our wandering footsteps, avert impending danger, do what they may to encourage and cheer, and after the nightfall, when the morning comes, they will be the first to greet us and welcome us to that home where partings shall be forever unknown.

## A CHILD IN HEAVEN.

"Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass."—Job, xiv., 5.

Of all the bereavements which are possible to a home, the loss of a child is perhaps the most disappointing and the hardest to bear.

"There is no household, howsoever defended, but has one vacant chair," and the world's sympathy is most generously given when that chair has been occupied by one in the halcyon days of his youth.

At first sight it would seem as though something had gone wrong in the universe, and we are mentally puzzled. We have the feeling that a young man has a certain right to life, and if he is robbed of it our faith in the goodness of God is taxed to its utmost limit. Reason fails to follow the ways of Providence, and the deeper our love the harder is it to believe that a mistake has not been committed. Faith droops and we falter in our allegiance to the Lord.

He was on the very verge of great things, we say, and the prospect was specially alluring. He had noble gifts, had dreamed dreams of a successful career, was full of hopefulness and buoyancy and vigor. Then death intervened, and it instantly became impossible for him to do what we should have taken pride in seeing him do and what would have won for him an enviable name among his fellows. How can we be resigned under such circumstances and in what way can religion explain the terrible problem?

There are so many instances of this kind that a solution must be found, if there is one. I am aware that "God moves in a mysterious way his wonders to perform," but he always leaves footprints behind, and if we follow them we are sure to find light. If we cannot know all, we must discover enough to set our hearts at rest, enough to assure us that no mere accident has occurred, but that the eternal plan is being carried on without error. Religion deals with matters which are beyond the reach of our reason, but I doubt if it ever contradicts our reason. The intellect of man is as feeble an instrument with which to find out God as Galileo's toy telescope was to separate the stars in the milky way; but Galileo got glimpses of the Creator's plan, and we may do the same thing.

There are certain facts which ought to be beyond dispute, but possibly you have neglected to note them. It is not wholly day, it is not wholly night, and though objects are dimly seen there is light enough to walk by. That boy was a bunch of vital forces which took the form of character. When death came it neither dissipated the forces nor destroyed the character. You did not bury him. He was your son when you carried his worn-out body to the churchyard, and perhaps he accompanied the sad procession. Vital forces are indestructible, as science long ago insisted, and personality remains intact in spite of all that death can do. Indeed, death is simply the server of a summons in accordance with orders from above. Some one is wanted in another sphere of existence, and death comes to take the person named in the warrant. When this person goes he carries his entire personal entity with him, without the loss of a jot or tittle—his intellect, his moral qualities and his affections. That boy, therefore, thrills with life to-day just as he did when you folded him in your embrace.

This is the corner-stone, as sound as logic can make it, on which you are to build a shelter from raging doubts and the fierce spirit of antagonism to God.

There is a larger field of usefulness there than here, which is the second fact. Heaven is not the lounging-place for indolent souls, the Sleepy Hollow of the universe, where one reposes on eternal river banks and sings himself into a mental nonentity. A man wakes up in heaven, after this restless dream of earthly life, and sees that God has glorious work for him to do—work in his own development and helpful work for others. That son has not ended his education because he has died, but rather has just begun it, and begun it under better auspices and better teachers. So far as he is concerned, he has reaped a great advantage, and would be sorry if you could call him back to these narrow quarters. He has nothing to regret, although you think you yourself have much.

The third fact is that the door of heaven is not bolted on either side, but swings both ways. There are those who go in and those who come out. A great throng of released souls are constantly finding their way upward to the new life, and another throng are constantly coming down to minister to our comfort. Heaven and

earth are thus forever intermingled, and in your home there are unseen visitors who could tell you strange news if you had ears to hear it. You cannot call for help but the Father hears you, neither can you reach out your hands but someone takes them. The coming of the departed when they are needed is a truth that underlies every system of religion known to the human race, and is chiefly illustrated by Christianity.

It is the fate of men and women to weep, but tears may become stepping-stones to higher thoughts, and the longings which cannot be repressed and will not be satisfied until the day of eternity dawns, may be rounds in some Jacob's ladder whose top is hidden in the clouds. You may mourn; but your mourning should be based on resignation. The light will break on your darkness some time, and then from your coign of heavenly vantage you will be surprised that you believed so little and that your belief was harassed by so many doubts. There is nothing in this world so nearly priceless as the cheerful faith that a morrow shall come when you shall once again fold to a warm embrace those who silently stole away into the shadows of death.

GEORGE H. HEPPWORTH.

## GENIUS IN FAIR GUISE.

## About Mrs. Hodgson Burnett

THE BRILLIANT NOVELIST WORKS ONLY UNDER INSPIRATION.

Mrs. Burnett laughingly deprecates the day when bangs shall go entirely out of fashion, and declares that she could never present her unadorned front to a carping world. Her golden fringe does help to conceal a very high, very prominent forehead. Indeed, her head is of unusual size, and the phenologists all say contains a man's brains. But whether masculine or feminine, they'll do. She possesses the most extraordinary fertility of imagination, the kind that seems to respond spontaneously to any demands made upon it.

## TRUE INSPIRATION FERTILITY.

One day a little circle of women friends were grouped about her—the thing she most loves—when a fair-haired young girl said: "Dearest, I want to write a story; tell me how to go to work."

"Oh," said the gifted novelist, "you do not have to look for your story; it is always at hand; always just near; everything contains the story. Now, let us take the first thing our eye lights upon, and I will tell you how to make a story out of it." Then pointing at random, "Take that picture, for instance." It chanced to be a Spanish bull-fight, and she began weaving her magic spell about it, and it grew and grew until the young girl was fairly swamped in it, and Mrs. Burnett herself sufficiently interested to adopt and develop it. And that is how "The Pretty Sister of Don Jose" came to be written.

At another time Miss Gertrude Hall, after agonizing for a fitting title for a set of stories which she had just completed, in despair wrote Mrs. Burnett, who is her most intimate friend, asking her to suggest one. Almost immediately came back six, all of them good; one of them actually inspired "Far From To-day." And her stories always make their first appearance dressed in their best, so that she is able to send her first copy to her publishers, a beautifully dainty manuscript, disfigured by few erasures or interlineations.

## A CHILD IN A BOOK.

I had the pleasure of reading her "Two Little Pilgrims' Progress" in manuscript while she was writing it last year, and was somehow very unusually stirred by the clever and beautiful story, and when I told her how much new purpose, courage and inspiration it had given me, she replied that it had the very same effect upon herself; that really nothing had ever wielded a more powerful influence over her than this creation of her own brain. She had always before felt that she could not force herself to write, but must wait upon her mood; she had, however, consented to undertake this story against her inclination, as in the beginning the subject in no way appealed to her. But this dear little girl soon got absolute dominion over her, and inspired her with her own two animating ideas: "You can do anything you set your mind to," and "No one is so poor but that he has something to give somebody." And under the stimulating influence of this little child she regained the courage and confidence which seemed to have gone out of her with the death of her eldest son. She came to feel that she, too, could do anything she set her mind to, and for the first time in her life found that she could even make herself write thereupon, producing two books that will rank with the best she has done. "A Lady of Quality," not yet published, was suggested to her by one of the vaults in her wine cellar in Portland place. It is written in the style of the Spectator, and is a book of tremendous power and interest.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's YMCAs. It may be made very useful, young and old will be benefited by it. Cloth 51 For sale at this office.

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## POSSESSES TRUE FEMININITY.

Exceeding refinement is the keynote of her whole nature, and nothing could exceed her daintiness in all matters pertaining to her personal appointments. She once said that it seemed so absurd to sell lace by the yard; that no one should ever buy it except by the mile; and at a time when she was very ill one day she said: "You may realize how ill I am when I tell you that I have even lost interest in lace and ribbons."

The sorrows and suffering of the world often weigh most heavily upon this noble woman's heart, and like many another she wonders how both love and omnipotence can be at the helm; "but," she will say, "if there were no God, then so much more should each one of us constitute himself a God to help every human being within his reach." And I suppose it would take a very large book to contain all the impositions that have been practiced upon her in her effort to see how far one little woman can carry out this beautiful idea.—Marion Depew, in New York Sun.

## FELT DEATH'S PRESENCE.

Remarkable Premonition of a Young Woman Singer in Brooklyn.

Miss Maggie Morris was to sing at a fair in the basement of St. Mary's Church of the Immaculate Conception, in Brooklyn, Saturday night. Her mother went to the fair to hear her daughter sing in public. The young woman was nervous and went to the academy adjoining the church to rehearse before singing. In the middle of a verse her voice failed and she experienced a choking sensation.

A Sister of St. Joseph, who was playing the accompaniment, and who had been Miss Morris' instructor in music, asked the singer what was the matter.

Miss Morris burst into tears and replied: "I don't know; I am all choked up and feel as though something dreadful had happened."

At that moment Mrs. Morris was dying twenty feet away, and separated from her terror-stricken daughter by a brick wall. She had fallen to the floor amid the merry-makers in the fair and said she felt faint. She was carried to a chair and Rev. Father James T. Crowley summoned. He saw that Mrs. Morris was dangerously ill and sent a messenger for Dr. Neville. Someone handed Mrs. Morris a glass of water. She took a sip and said: "It's no use, I am dying." Then she lost consciousness, and Father Crowley administered the last rites of the church, and just as Dr. Neville entered the room Mrs. Morris died.—Brooklyn Eagle.

## WHICH ONE WAS KEPT.

There were two little kittens, a black and a gray,  
And grandma said with a frown:  
"If never will do to keep them both,  
The black one we'd better drown."  
"Don't cry, my dear," to tiny Bess,  
"One kitten's enough to keep,  
Now run for nurse, for 'tis growing late  
And time you were fast asleep."

The morrow dawned, and rosy and sweet  
Came little Bess from her nap,  
The nurse said, "Go into mamma's room  
And look in grandma's lap."

"Come here," said grandma merrily with a smile.

From the rocking-chair where she sat,  
"God has sent you two little sisters;  
Now, what do you think of that?"  
Bess looked at the babies a moment,  
With their wee heads, yellow and brown,  
And then to grandma soberly said,  
"Which one are you going to drown?"  
—Exchange.

The enamel of the teeth is composed of 96 per cent of calcareous matter, a larger portion than enters into any other part of the system.

Men are won, not so much by being blamed, as by being encompassed with love.—Channing.

It is a sure evidence of the health and innocence of the beholder if the senses are alive to the beauty of nature.—Thoreau.











THE WOMAN'S BIBLE.

Some of Its Characteristics Displayed.

It Is Bright, Scholarly, Womanly.

THE BIBLE STORIES OF CREATION—THE FALL OF MAN—MOSES AND PAUL ON WOMAN'S SPHERE.

The appearance of Part I. of "The Woman's Bible" is an event of some interest in the literary and the religious world, and it is calling forth all shades of criticism and comment from the secular and religious press. Many years ago, Julia Smith, of Glastonbury, Conn., made a translation of the entire Bible. This translation was acknowledged by competent scholars and critics to be of great merit in exactness and literal rendering of the text. It was a work of fine scholarship, and was truly remarkable as the work of one individual, and that individual a woman. In many respects it is a better version and more true to the original than any other translation. This much may truly be said—to the honor of Julia Smith and of woman.

Among other evidences that the age of the "new woman" is upon us, is the appearance in the world of literature of this "Woman's Bible."

That the "new woman" should demand, and, if necessary, create a Woman's Bible, is not a matter of wonder to those who are familiar with the old Bible as ordinarily understood. For, the fact is, the old Bible is decidedly mannish—its text shows plainly the footprints—or finger-prints—of the male origin. It enthrones a male "God" in the seat of omnipotence and omniscience; and then consistently carries out the male idea of male providence, and the male theory of the system of creation and nature, by installing man, the male, as the earthly lord and head of the woman—her superior and governor; and relegating woman to a subordinate position—a position of moral, intellectual, social and civil inferiority to his lordship, the man.

In the earliest records of the man's Bible a curse was pronounced upon woman—a curse of sorrow and of subordination to the man, that was to cling to her through the ages.

Among the Jews, with whom this man's Bible was accepted as the word of God, woman ever held an inferior condition.

Christianity—that is, Pauline Christianity—inherited the man's Bible, with all its male notions and assumptions. Hence we have the delectable spectacle of Paul, the "old bachelor," writing to the churches such lordly words as these: "I suffer not a woman to teach, nor to usurp authority over the man," "Let your women keep silence in the churches," "If your women would know anything, let them ask of their husbands at home," etc. It seems probable that he, an "old bach," was pestered by inquisitive women in search of knowledge beyond his power to supply, and hence he wrote this very manly(?) and very lordly command, to rid himself of their persistent attempts to gain knowledge that he was unable to give. Paul was very shrewd to thus forestall their importunities, by a command under guise of a "thus saith the Lord."

But just think of the "gall" of an "old bach" arrogantly setting himself up to command the women of the churches: "I" (the old bachelor Paul) "suffer not a woman to teach," "Let the women learn in silence with all subjection." And why? Pauline logic displays itself in the answer: "For Adam was first formed; then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression!"

First, Adam was the oldest; and, second, Adam was not deceived—he entered into the transgression with his eyes wide open, knowingly and willfully—while Eve, the woman, was deceived—consequently not so great a sinner as was Adam—therefore, according to Pauline logic, "the woman" must obey, be in subjection, learn in silence, must not teach, etc., etc.

Paul, however, does show a little grace toward "the woman" to this extent: "If they will learn anything, let them ask their husbands at home." Whether this Pauline command may imply that unmarried women are not supposed to have any desire for knowledge, and are content to remain in a state of crass ignorance for all time; or whether it imply that the unmarried are the only-permitted and really knowing ones, and that Paul's command applied only to all married women—they not being, by Paul, supposed to know anything—had best, perhaps, be left to the exegesis of some learned orthodox theologian.

Be that as it may, the trail of the serpent of Pauline teachings has followed woman all along down the centuries of the Christian Era. Paul's yoke has been on woman's neck, riveted by all the powers of superstition and churchly authority.

But a new era for woman is coming, and "The Woman's Bible" heralds its advent.

The "new woman" has not over-

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have a peculiar significance, implying the idea of plurality in unity—that is, of two persons or Living Principles united in one being. Keeping this idea in mind, we go on to read further. This "Elohim" is represented as co-gitating with itself: Let us, make "Adamah," "Adamah" is not a name of an individual, as the Bible translators supposed or assumed; but a generic name, signifying man.

So Elohim made Adamah, in its own image, comprising the dual principles; and, as if to expressly indicate what those principles were, the story continues: "Male and female created he them." The duality of "Elohim" was comprised of the male and female principles, the formative principles of living being.

It is a significant fact that the Hebrew word Eve signifies Life, as the female principle was regarded as the life-giver.

And now, as a chapter of study not laid down by the Bible expounders: Scientists agree that the first forms of living being, such as the "amoeba," multiply not by copulation but by fission; one mass becomes separated into a number of masses, and each mass maintains its complete life and individuality. Here, manifestly, the male and female, or living principles, are combined in one personality—diffused in every particle and part of the mass. Does not the Elohim story teach that man was originally male-and-female in one being?

The other Genesis story seems to teach differently: The Woman's Bible suggests that this account "was manipulated by some Jew, in an endeavor to give 'heavenly authority' to requiring a woman to obey the man she married."

No one but an orthodox bibliolater could see the weight of an argument derived from priority of birth or creation, fixing an irrevocable right of domination in the older over the younger.

As the originals or first forms of being are "male-and-female," may it not indicate that the originator comprised within itself the complete original principles, combining male and female in one entity of being, known as Elohim or the Godhead? And this man, the Adamah, being originated in the likeness of Elohim, the original Adamah would have comprised in its individuality the male and female principle. Thus Elohim originated the Adamah—"male-and-female created he them."

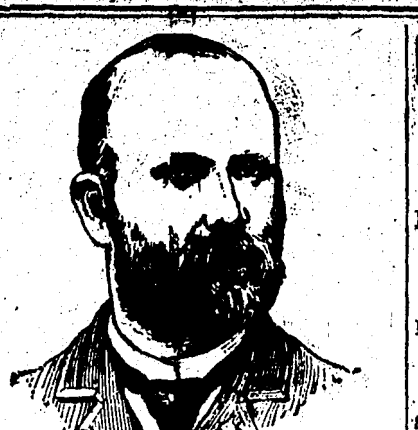
As in other forms thus originated, the dual principles, by process of evolution, become separated into distinct personalities. So with the Adamah; by evolution the once united male and female become distinctively separated into man and woman.

If any special importance be attached to the "Genesis" Elohim story about the stories of other peoples concerning man's creation, the above speculations may be of interest to Bible students.

But putting such speculations aside, let us devote attention to some of the comments made by our authors. On the story of the temptation and fall, Mrs. Stanton says:

"The tempter evidently had a profound knowledge of human nature, and saw at a glance the high character of the person he met by chance in his walk in the garden. He did not try to tempt her from the path of duty by brilliant jewels, rich dresses, worldly luxuries or pleasures, but with the promise of knowledge, with the wisdom of the Gods. Like Socrates or Plato, his powers of conversation and asking puzzling questions were no doubt marvelous, and he roused in the woman that intense thirst for knowledge that the simple pleasures of picking flowers and talking with Adam did not satisfy. Compared with Adam, she appears to great advantage through the entire drama."

Again: "If Adam and Eve merited



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the severe punishment inflicted on them, they should have had some advice" from God "as to the sin of propagating such an unworthy stock."

It would afford writer and reader much pleasure to quote liberally from this portion of the Woman's Bible, yet the abundance of the rich nuggets of golden thought and sparkling diamonds of womanly wisdom scattered with lavish hand on every page, really renders it no easy matter to cull and select; it were better and more satisfactory for each to read the volume in full.

"One commandment speaks of visiting the iniquities of the father upon the children. There is an element of justice in this, for to talk of children getting iniquities from their mothers, in a history of males, of fathers and sons, would be as ridiculous as getting them from the clothes they wore."

"And Adam called his wife's name Life, for she was the mother of all living" (v. 20, literal translation). It is a pity that all versions of the Bible do not give this word instead of the Hebrew, Eve. She was Life, the eternal mother, the first representative of the more valuable and important half of the human race."

"That Abraham paid for" (Sarah's burial place) "in silver," "current money with the merchants," might suggest to the financiers of our day that our commercial relations might be adjusted with the same coin, especially, as we have plenty of it. If our bimetallicists in the halls of legislation were conversant with sacred history, they might get fresh inspiration from the views of the patriarchs on good money."

"The text on Lot's daughters and Tamar we omit altogether, as unworthy a place in the Woman's Bible."

"Women have had no voice in the canon law, the catechisms, the church creeds and discipline, and why should they obey the behests of a strictly masculine religion, that places the sex at a disadvantage in all life's emergencies."

"As long as our religion teaches woman's subjection and man's right of domination, we shall have chaos in the world of morals."

"As usual in our day, the Jewish women were allowed to give generously, work untiringly and eloquently to build altars and tabernacles to the Lord, to embroider slippers and make flowing robes for the priesthood, but they could not enter the holy of holies or take any active part in the services."

"These brief extracts are given as mere 'tastes' of the quality of the book, which from beginning to end sparkles with the bright scintillations of woman's wit and wisdom. The orthodox conservative will be horrified—the progressive freethinker will find a satisfying enjoyment as he reads the bright, pungent, scholarly and outspoken comments of the authors of 'The Woman's Bible.' CHITRO.

War-Time Premonitions.

Howard Green entered the service as first lieutenant of Company B, Twenty-fourth Wisconsin; a year later he was captain and had won laurels at Perryville, Stone River and Chickamauga. He went home on a leave of absence, returning a short time before the battle of Missionary Ridge.

He had a cheery, happy disposition, but after that visit he looked like one in the shadow of a great sorrow, expecting calamity. His first lieutenant, Charles D. Rogers, tried in vain to jolly him up. At night he groaned and talked in his sleep. Rogers on several occasions woke him up to ask him what was troubling him. "Nothing, Charlie; nothing." His comrade knew better. The night before the battle he talked and moaned all night, and insisted on knowing what was wrong with him. He knew something was weighing like lead on his heart and mind. And there was.

"Rogers, I dread to-morrow's battle. I greatly dread it; dread it more than I can tell you. I want you to keep a close watch; be ready to take command of the boys."

"Howard, you must not talk that

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way, you will be all right."

"I hope so, but fear not."

"They had been very warm friends; had grown up together, gone to school together, enlisted together, tented and bunked together. Captain Green was notably brave that day, thirty-two years ago the 25th of November, all through the terrible battle."

"I told you you were all right, captain," said Rogers when the struggle was ending.

"Not yet, Charlie."

The words were scarcely said when—zip, chug! and quickly as a flash of lightning Captain Green crossed to the other shore.

"Be ready to take command of the boys." Those words of the now dead captain came back to Lieutenant Rogers with crushing force, but he was "ready to take command," and did so within five seconds of the fatal shot, and on they rushed, the Twenty-fourth being among the first to reach the brow of the ridge and plant their flag. Company B was in mourning the night of that great victory. Soldiers who have suddenly lost a popular commander know why.

Poor Green knew that he would relinquish command in that fight. He couldn't tell why he knew, but he knew. War-time premonitions were dreaded things.—Chicago Times-Herald.

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VOL. 131

CHICAGO, DEC. 28, 1895.

NO. 318

## PULPIT FREE SPEECH.

A Lecture Delivered by Rev. Samuel Weil, F. R. A.

THE LEARNED EX-RABBI EXPLAINS FREEDOM OF SPEECH AS PRESENTED TO HIS VIEW, BEFORE HIS CONGREGATION OF ADVANCED THINKERS, AT BRADFORD, PA.

The earliest kind of religion is that of ceremonial observance. Primitive men fear the gods and seek to propitiate them or to court their favor by offerings of food. Human sacrifices are followed later by animal substitutions, vegetable gifts and sundry drink oblations of wine and even things that have a pleasant smell, hence the incense. Transgression means omission of ceremonial observance or lack of conformity with the prescribed rules of the ceremonial. "That the piety of the Greeks included diligent performance of rites at tombs, and that the Greek god was especially angered by non-observance of propitiatory ceremonies, are familiar facts; and credit with a god was claimed by the Trojan, as by the Egyptian, not on account of rectitude, but on account of oblations made; as is shown by Chryse's prayer to Apollo."—Spencer's Sociology, ii:10.

The Jewish form of religion in primitive times was the same as that of other races. The plurality of gods as indicated by the word Elohim, and the propitiatory nature of their religious rites is clearly traceable in the Bible. Moses asks the King of Egypt to allow the Hebrews a three days' journey into the desert, "to sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword."—Exodus v:3.

But it is the distinguishing merit of the later Hebrew genius that the moral element was introduced and it was declared that besides sacrifices Jehovah demands righteousness, justice and mercy. Abraham was chosen "that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment."—Gen. xviii:18.

However, this element in the Hebrew religion, in the Ten Commandments and throughout the Pentateuch was almost completely overlaid by the sacrificial or ceremonial system. The priestly functions which were to include moral instruction, consisted mainly, if not exclusively, in bloody sacrifices and other eternal rites.

Now, the heathen nations surrounding the Hebrews had likewise a system of external observances, a ceremonial code, more alluring than that of the chosen people. Egypt, Phoenicia and other races under the name of Canaanites had a more gorgeous mode of worship, appealing to the senses, often characterized by sensuality and even licentious rites, and it was the besetting sin and temptation of the Israelites to imitate or adopt these "strange" idolatries.

Monothelism early superseded polytheism, and to "serve other gods" was the most unpardonable sin punishable with death. (See Deut. xiii.) The masses, however, yielded only too often to the temptations of idolatry and licentiousness. The tribe of Levi, Jehovah's bodyguard, were commanded by stern legislation to punish the sin of the golden calf. Armed with swords as the soldiers of God, they went through the camps and hewed down every worshiper of the idol. "Consecrate yourselves to-day to the Lord," cried Moses. "Yea, every man against his son, and against his brother, that he may bestow upon you a blessing this day."—Exodus xxxii:29.

Besides this terrible tribunal, there was another and far nobler safeguard—the admonition of the prophets. Prophets were men or women bubbling over, as it were, with spiritual fervor with true, moral sentiments. The Nabl was a person moved by the spirit to "prophecy," that is, to utter or pour forth divine truths under inspiration. The inspired orator was either a trance speaker, in which case he was unconscious of what he spoke, being merely an instrument upon which another played as in the case of Balaam, Daniel, Ezekiel and others, or he uttered apparently his own thoughts, yet was under the divine afflatus, being acted upon mentally by supernatural intelligence. The ancients regarded such speakers as being directly inspired by the Deity. They were the Seers, the Oracles, the men of God, and were consulted as mediums of divine revelations. To-day we know that, as in mesmerism, mind can influence mind, and that spirits in the flesh and out of the flesh can, under certain conditions, "control" others and speak through them. We, however, do not accept such utterances as divine truth, without testing them before the bar of reason and the moral sense.

Priests were just as likely to be thus inspired and then they served both as prophet and priest. Samuel, Jeremiah, Ezekiel belonged to this class. But soon antagonism arose between the two functions. The prophet was not limited in his effusions by precedent, tradition or fixed creed; he was a nonconformist, originating new thoughts, an innovator, a reformer. The priest, on the other hand, was conservative, clinging to the ceremonial, adhering to prescribed rules. The priest's interest did not coincide with the enlightenment of the masses, for he derived his subsistence and authority from popular credulity. Hence the incompatibility which soon manifested itself between priest and prophet. The prophet advocated free thought and a spirit of inquiry: "Come and let us reason together," said the prophet. The priest remained orthodox and was impervious to new ideas. Thus

there was this conflict going on throughout the history of Israel between these two tendencies.

Dean Stanley, speaking of the prophets in Israel, says: "They came from every station in life. Moses, Deborah and Samuel were warriors and leaders of the people; David and Saul were kings; Amos was a herdsman; Elijah was a Bedouin wanderer. Women as well as men were seized by the gift—Miriam, Deborah, Huldah, Anna, the four daughters of Philip. This universal diffusion of the gift answered the double purpose of keeping the minds of the people alive to the constant expectation of some new prophet appearing in the most secluded or unwonted situation, and also of maintaining a constant protest against the rigidity of caste and ceremonial institution, into which all religion, especially all Eastern religion, is likely to fall."—History of the Jewish Church, i:476.

With the return from Babylonian captivity a new era dawned upon the Jewish commonwealth; the people, now once more in their own country, expressed a desire to listen to the words of the Law. Ezra, the great scribe, arose, and the Levites, who were the scholars, translated and interpreted the Hebrew text. (See Neh. vii.) Targumim (translations) commentaries were written, and that great encyclopedia—the Talmud, originated. While the temple yet stood and the old sacrificial system was as yet intact, there were founded synagogues that were destined to supplant the temple, and numerous schools and colleges were established. Education became compulsory. Illiteracy was reprobated. This gave rise to those great sages and teachers that were destined to make the priest superfluous altogether. Men began to believe in culture. Alexander the Great had diffused Greek thought in Asia. Alexandria became a great center of knowledge. The Hebrew Bible was translated into Greek. Scholarship became more popular than priestly, ceremonial piety. By this time the high priesthood had become so utterly degenerated that it was sold by the foreign government in the need of condition of the Syrian finances, to the highest bidder; and the last of the prophets said scathingly to the priests: "Ye have caused many to stumble in the law, ye have corrupted the covenant; therefore have I also made you contemptible and base before all the people."—Mal. ii:8-9.

About fifty years before Christ, on the day of atonement, the high priest, on passing out of the temple, was followed by the multitude. "But the moment they saw Shemaiah and Abtalion (two great teachers) they deserted the high priest to follow the chiefs of the Sanhedrin." Instruction was now being ofered to the people in the synagogues and precepts and to introduce Grecian manners and sensual entertainments. To counteract this, the great sect of the Pharisees, literally, Separatists, was founded. The Sadducees protested against the many by-laws and additional precepts that had been adopted over and above the law proper. The Pharisees made new laws with a vengeance; they constructed a "fence around the Mosaic law." Their making of new commandments and prohibitions knew no bounds, until they themselves could not keep all they had ordained the people to do.

Ceremonial religion again predominated, the words of the prophets had died out and the era of rabbinical casuistry and ritualism began. Retrogression took the place of progression. The masses, always inclined toward conservatism and fixed rules, favored the orthodox party and Pharisaism prevailed and carried the day. These men thought that with their cunning, "fence around the law," they had succeeded in keeping out new ideas, in preventing innovations and free thought.

As the child thinks when it holds its hands over its eyes that others can not see, so childish and blind were these leaders of the people. "Ye can not discern the signs of the times," said the greatest of all prophets that arose in their midst at a time when orthodox religion reigned supreme. They held to the letter of the Scriptures tenaciously, esteeming the rabbinical theology even higher than the law itself. "They held fanatically to the temple. They held to the whole ritual of worship with a grasp which nothing could unclench. Yet the change was already in the air; the signs of it were about, and yet men did not discern it, or if they discerned it, they condemned it, denounced it, resisted it."

A lowly carpenter's son amazed and confounded the sages of Israel by his wisdom and moral power. Once more a prophet had arisen who, immeasurably greater than any that had preceded him, laid down the great charter of liberty in the glorious "Sermon on the Mount." Orthodoxy, persecuted this incomparable rabbi who had made no regular studies; who had not graduated from the academies of the time. Him they watched; instigating their officers and priests and others to mark his words in

order to find possibly something that may be perverted and misconstrued into an accusation. Orthodoxy always tries to save its vested rights, and resorts to any means available to silence the voice of the spirit.

Alas! after the sublime teachings of Jesus came Paul with his dogmas of hereditary sin and vicarious atonement. Later theologians fabricated the "plan of salvation." While the Talmud sages taught that sacrifices had been a pagan rite; that bloody offerings were not required, as the prophets had already declared; that moral conduct and the golden rule were the highest worship; the followers of Christ instituted the most stupendous sacrifices in the "lamb that was slain" for the transgressions of mankind. After the Sermon on the Mount, in which no creed, no ritual, no priesthood was advocated, it was taught by theologians that "without the shedding of blood, there is no remission of sin."—Heb. ix:22.

Thus there was again retrogression, arrested development, and the dark ages, that were not illumined by a single ray of scientific discovery, unless we make an exception in the case of Roger Bacon, truly belong to ancient history, while the prophetic period like classical Greece belongs to modern thought. An infallible Pope and a stupendous hierarchy, aided by the secular arm of the police, by rack and torture upheld a spurious system of man-made theology, as gloomy as the darkness of a cavern, and as oppressive as the nightmare.

Then came the revival of classical learning. Free thought found once more an outlet in secular universities. The printing press came and the sword was superseded by the pen. Luther arose and enlightened men protested against the usurpations of a false theology. Protestantism was a great step in the evolution of free thought.

Yet, though infallibility was wrested from the pontiff in Rome, the Bible was now regarded as the absolute authority, and men's minds were again enslaved by Protestant Calvinism. Modern thought continues to protest. As Protestantism protested against the abuses in Catholicism, so modern science and ethics protest against Calvinistic Protestantism. The conflict still goes on between science and religion. Orthodoxy, like the famous ostrich, hides its head; ignores modern discoveries and insists that the Bible must be believed from cover to cover, because it is God's word. These impassioned preachers, the so-called evangelical revivalists, who mesmerize or psychologize their benighted hearers, dispose very easily of modern objections to the biological, astronomical, and spiritual absurdities of the Bible.

Mr. Moody, the prince of revivalist preachers, tells this anecdote: A common soldier saved the life of Napoleon I. "I make you captain of my guard," said the emperor.

The soldier threw away his gun and went up to the body guard. "I am captain of the guard," said he. "You captain?" said he.

"Yes," replied the soldier. "What said it?" and the man, pointing to the emperor, said: "He said it." That was enough. My friends, if God says anything, let us take Him at His word. (Moody's Anecdotes, page 30.) Mr. Moody argues against the expediency of hearing both sides. Infidel books, he says, should not be read at all. The infidel book is not the other side, it is falsehood. "I say," cries the famous evangelist, "that book is a lie; how can it be one side? It is not one side at all—Let us go out trusting the Lord." (Page 136.) "When they (the Infidels) make a will, why do they call in some follower of the Lord Jesus Christ to carry it out? Why, it is because they cannot trust their infidel friends." (Page 136.)

This impudent slander cast against the greatest and best men of every age; this fronting, an offspring of bigotry and ignorance, the delight of orthodox church people, who shout Hallelujah and manifest the most unbounded enthusiasm. They forget that, tested by the highest Christian standard, such invectives are utterly unchristian, are rank heresy; for charity is the test of religion; love is the essence of all the commandments. Is it a wonder that Mr. Ingersoll is so bitter against orthodoxy? We have to-day ecclesiastical trials. Men who manifest a broader philanthropy—who love the truth more than the narrow creed of the church—are tried for heresy. "Men like Heber Newton and Dr. Briggs are impeached" because they see a little clearer the light that shines upon Olivet, read more distinctly and with illumined vision the interpretation of scripture. But the church is the heretic; not the enlightened student. The church itself is on trial. It is being tried by the spirit of the times, it is being sentenced and put to death "upon the altars of its own fashioning." Let them read the words of the Master in the Beatitudes and in the 13th chapter of First Corinthians and be ashamed of their bigotry and narrow-mindedness. It is evident that they love their man-made system more than the truth. Holding up their cherished tallow candle, they shut out the sunlight of modern science and psychic research.

When I was a Jewish Rabbi, I was regularly invited by the ministers of the orthodox churches to participate in the Thanksgiving services and in those of the Delovore in Jesus nor in the New Testament. Yet I was deemed worthy to occupy the platform on these occasions. Now that I have declared that there is truth in other systems, including Christianity; now that I recognize the grandeur of the character and teachings of the Christ, I am considered un-

worthy to stand beside the men in the pulpits of orthodoxy, men who say: "This is a Christian country," and who pose on days of national holidays as the official custodians of the principles of God. These are the modern pharisees, concerning whom Jesus said to his disciples: "Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Matt. v:20.

Orthodoxy strives in vain to stifle free thought. The world to-day draws everything before the law of discussion. You may stop the mouth of your candid preacher, but you can not stop the onward march of free research. You may silence the tongue that gives expression to new ideas, but the ideas will live and spread. The decay of the old myths is inevitable; the new truths are irresistible. Instead of silencing free speech in the pulpit, men should encourage and require their preacher to say what he thinks and feels.

I take the liberty of reading a passage from a letter of a distinguished Bradford gentleman, addressed to me, a leading officer of the association: "I shall be heartily glad to do anything to promote the promulgation of the truth, not as I see it or understand it, but as you believe or know it to be. I may not agree with all your utterances. Well, what of it! You may be right and I may be wrong. Do not try to mould your utterances to suit anybody's views but your own. Utter what you believe to be truth. All I wish to be satisfied of is, that you utter all sincerely believe what you utter. If it be truth, it will eventually prevail."

These words were penned by one whom bigotry calls an infidel. Infidels are nonconformists, and the nonconformists are the original thinkers, the geniuses of mankind, the saviors of humanity, without whom the race would be savages. Such words are not uttered by theologians. Priests have always been unduly conservative, opposed to free research. Priests have grown fat on the superstitions of the people. All clericalism that uphold an effete, man-made theology, and oppose the light of modern thought, are priests of this kind.

As to the expediency of permitting free speech in the pulpit, let me quote J. S. Mills' remark: "Mankind can hardly be too often reminded that there was once a man called Socrates, between whom and the legal authorities and public opinion of his time there took place a memorable collision. Born in an age and country, abounding in individual greatness; this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue; the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, the two headsprings of ethical as of all other philosophy. This acknowledged master of all the eminent thinkers who have since lived—whose fame is still growing after more than two thousand years, all but forgotten the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality."

"To pass from this to—the event which took place" on Calvary rather more than eighteen hundred years ago. The man who left in memory of those who witnessed his life and conversation such an impression of his moral grandeur, that eighteen centuries have done homage to him as the Almighty in person was ignominiously put to death, as what? As a blasphemer?—On Liberty, chap. ii.

Will men never profit from the lessons of the past recorded in history? The lesson I wish to inculcate in this discourse is: Do not muzzle your preachers; let them utter the truth as they see it. Remember there are no useful errors; nor is any superstition venerable by reason of its being old. Truth alone is divine and will prevail.

## CHRISTMAS CHEER.

There's a stirring of the pulse and a beating of all hearts. As the festive time is drawing near; And a busy hum of work, like a prophecy, imparts. To the world the joyful tidings clear. "O, let my love," says Christ, "with each gift go. And send it to the high and to the low." Past the buying of the gift, that is costly, and is rare, Is the token that a true friend sends. For the blessed thought that goes with it pulses through the air. And its life to good forever lends. "O, let my love," says Christ, "with each gift go. And send it to the high and to the low!"

Not alone to those we know may we send the gift of cheer, But let giving grow till it is tall; Till it reaches out to races far as well as near. Till it reaches one and reaches all! "O, let my love," says Christ, "with each gift go. And send it to the high and to the low!" Give the liberty of thought, and the liberty of word. That will help to lift the masses high; Send this message in its might, till all the earth has heard—Send the light and let the darkness die!

"O, let my love," says Christ, "with each gift go. And send it to the high and to the low!" "Oak Park, Ill. ELLA DARE."

No principle is more noble, as there is none more holy, than that of a true obedience.—H. Giles.

## IN THE ROYAL FAMILY.

Spiritualism Has Found a Lodgment There.

A PRINCELY BRIDEGROOM BELIEVES IN THE GRAND TRUTHS OF SPIRITUALISM—AN APPARITION SUDDENLY APPEARS AND VANISHES THROUGH A WALL—OTHER ITEMS OF INTEREST.

The Prince of Wales has just caused it to be publicly intimated in England that on the occasion of the marriage of his youngest daughter, Princess Maud, to Prince Charles of Denmark, no wedding presents will be received from people whose names are not on the visitors' list at Marlborough house, and who do not belong to the circle of personal friends of the royal master and mistress of Sandringham.

Apropos of the royal wedding it may be mentioned that the princely bridegroom is like all sailors, exceedingly superstitious, and not only that, but also a firm believer in supernatural appearances and in Spiritualism. He is said to be a medium, and not even the considerable sums of money which have been obtained from him by unscrupulous persons who were aware of this peculiarity and who traded on the knowledge, have been able to diminish his belief in the occult.

Curiously enough, his tendencies in this respect are shared by every member of his family. Nothing can persuade the crown prince and crown princess of Denmark and their children that they were not subjected to supernatural visitations on the occasion of their last visit to Sweden. They were staying at the time in the royal palace at Stockholm, which enjoys the reputation of being haunted. To such an extent is this the case that after the assassination of King Gustavus III. the entire building was razed to the ground and reconstructed with the object of dislodging the supposed ghost.

On the night following the arrival of the Danish royalties at Stockholm their chamberlain, Count Moltke, suddenly found himself precipitated from his bed upon the floor of his room, and without being able to account in any way for the occurrence. On the following morning Prince Christian, who slept in a neighboring room, complained of having been awakened during the night by the noise of a soufflé at his bedside, for which he was unable to account.

A couple of evenings later Princess Louise, whose marriage to Prince Schaumburg-Lippe is about to take place, was writing letters in her salon, which was illuminated by lamps and a number of wax candles, when, raising her eyes from the paper, she caught sight of what she believed to be a specter standing on the other side of the table and gazing fixedly at her.

The princess shrieked and rushed from the room, the specter, according to her account, darting ahead of her. In the corridor she swooned, and was found unconscious by attendants who had been attracted to the place by her outcry.

Some nights later Prince Karl, the fiance of Princess Maud, a tall, strapping, stalwart and most manly fellow, happened to enter a dark room for the purpose of fetching some article forgotten there earlier in the day. A minute later he rushed out, pale and trembling, declaring that the room was full of armed men who had forced him to retire.

The last apparition that was seen was on the eve of the departure of the Danish visitors, when the crown prince and crown princess of Denmark were playing whist with their son, Prince Karl and King Oscar. Suddenly the expression on Prince Karl's face attracted the attention of his partner. He had become pale as death, his eyes protruded from his head and gazed, as if fascinated into space. His father, thinking he had suddenly become ill, seized him by the shoulder with the object of rousing him; he caught sight of a blood-stained figure standing at the other side of the table and the specter had glided out through the wall.

Of course, all this sounds ridiculous and childish to people who do not believe in the supernatural. But there is no doubt that these apparitions are firmly believed in by the reigning family of Denmark, and it is no secret that the Prince of Wales experienced the utmost difficulty in curing his wife of these tendencies, with which he had no patience whatsoever, being convinced that ghosts are nothing but mere humbug.

## FINDS HER COFFIN EMPTY.

Topeka, Kan., Dec. 9.—As Mr. I. O. Van Fleet sat by his bedside Sunday evening he suddenly became possessed of the belief that his wife's body had been taken from the grave. She had been buried but a few hours. Early this morning he went to Rochester cemetery and discovered that the coffin had been broken open and the corpse dragged out. The police located the body at the Kansas Medical College in this city. The hair had been removed, and the body otherwise mutilated to prevent detection. S. A. Johnson, a student at the college, who acts as janitor for the institution, has been arrested, charged with robbing the grave.

## TYPES OF SPIRITUALITY.

Jenkin Lloyd Jones in his sermon recently on "What is Spirituality?" said in part:

Commend to me as a type of spirituality the good old Irishwoman, who, in the face of a snowstorm that kept the men from coming home to feed the horse

at noon, said: "The poor horse must have his oats, though it may shorten my life." The horse did get his oats, spite of drifts, and a few days later the horse repaid the service by drawing the lifeless body of the old lady over the drifts she had braved. Not the high thinkers nor noble poets stand supreme among the spiritual forces of the world, but John Howard, Florence Nightingale and their kind. Plain, prosaic George Washington represents, to my mind, a spiritual force greater than any poet or preacher of his age, because for seven years he wrestled with unrelenting circumstances, missing the help of the enthusiastic temperament, at times without the sustaining power of a great faith even in the ultimate triumph of that he struggled for, but obedient to the hard, dry light of duty. The praying Stonewall Jackson, who fought his amens to his devotions, represented a sublime spiritual force, as did the blunt and at times terrible Mother Bickerdyke, of blessed war memories; she who, with flaming bandana around her head, striped gingham dress tucked well under her apron strings, arms akimbo, wheeled into coherent efficiency a motley crowd of contrabands, commanded recognition among the belated young surgeons, who began by sneering at her, then came to fear and at last to revere her. She was a type, as she now deified and again commanded generals, of a splendid spiritual power. Here is a splendid manifestation of the power of mind over matter. Would we become spiritually minded, then let us seek the gifts of thought, feeling, conscience, will.

Spirituality is life in God, not for God. Let us seek the life of God, not with God. Spiritual faith is trust in these realities. There is no charm in the words "spirit," "spirituality" and "God" that will necessarily weigh down the grossness and the cruelty of life. Witness the heavy lives of pretending saints, the selfish outcome of would-be pious souls. I grant you all your words, if you like, and you may deny me all my words, if you will, and still we are safe in the thought of Emerson that "all the devils, whatever they may be, respect virtue." Pretension never wrote an Iliad, never drove back a Xerxes, never Christianized a Europe, never abolished slavery. There is a spirituality that is painfully material. There is a materialism that is hopelessly spiritual. The world is finding a profound faith that there is an essence which abides forever; which tends to thought, love, duty.

CHURCH AND LABOR GET REDHOT. "Is the Church against Labor?" was the subject of a discussion at "Chicago Commons," No. 140 North Union street, one evening lately. Mr. Keller led off with a severe and sweeping denunciation of the church, which, he said, always had been against the common people. He said the ministry was a failure. Preachers were against the poor and in favor of the rich, because their salaries depend upon it. He quoted scripture and pulpit utterances in support of his argument. The church, he said, had lost its power for good. In conclusion he said:

"The great move for the laborer will be to reform the reforms, to civilize civilization, to Christianize Christianity, and to redeem the redeemers. This is a grand age for men of conviction, courage and heroism; men who will stand for the right are the men who will solve our problems. My conclusion is that the church is against the laborer and the poor."

A MESSAGE TO A FATHER. DEAR FATHER: I know you will be surprised to hear from me. I am not dead, as many suppose. I am, in fact, a person very much alive. I have had many wonderful and beautiful experiences since I passed out of the body, which I hope to tell you of at some future time. My first experience was unattended with pain. It was as though I had awakened with difficulty from sleep. I saw beautiful beings about me, and there stretched out before me was my old body, which was of no more use to me than the skin of a snake is of use after it has been shed. I stood there and looked—not without fascination—at the body which had served me so long. As I stood there and looked, one of the beings whom I have before mentioned touched me lightly, and almost before I knew it I was floating in midair. I saw much that I had never been able to see before. I wished many times to stop and investigate more closely what I saw, but I was not permitted to do so. After a little while we came to a fair country, and suddenly everything was changed. I was pleased, and enjoyed very much what was going on about me. Perhaps I might not have enjoyed it in the flesh, but I had been changed to suit my surroundings. There were beautiful beings gliding here and there, and floating through the air. And there was the most enchanting music, that seemed to come from everywhere. Soon we came to my own home, a most beautiful place, a mansion eternal in the heavens. At first I was restless, but after a time I settled down just as though I had always been an inmate of heaven. I will write more of my life soon. I want to say that if my influence can help my young brothers during their earthly life, I will use it upon them.

I hope this will find you happy and willing to accept it as coming from Harry. Give my regards to any one whom you may care to tell of this!

I will now say good night, and may God bless you and keep you. From your loving son, HARRY.

HE RISES UP And Speaks to the Congregation of Progressive Thinkers. TO THE EDITOR:—Will you allow me to rise up and speak in the presence of your congregation of forty thousand—the church of the living God!

To me the science of religion is progressive thought, and THE PROGRESSIVE THINKER is the Bible that is electrified by the angel of the earth, and gives liberally to all who subscribe. The progress of the age shows that there is but one way—its thought—that moves the thinker on the road of progress, in the development of the soul; the arts and sciences, the culmination of the whole, upon the one broad platform of freedom of thought, and investigation, the great "pathfinder" through the dismal swamps of error, ignorance and superstition.

Every step in advance is a revelation direct from the "All-Wise" for the age in which we live, and my Bible leads to know; whom to know aright is to know that I have in my possession THE PROGRESSIVE THINKER, on whose pages the finger of intelligence points to the thoughtless and unconcerned, with a wisdom that marks the fall of man in the ages past to be a lack of more progressive thought; and how many there are who laugh the idiotic laugh, who have never yet swept the cobwebs from their mental vision; who still think progress runs backward to the time when Adam and Eve fell—the priestly rotten rubbish they love so well to tell, to make the people wait and pray for those who disbelieve the "Adamic fall," especially for Col. Robert G. Ingersoll. See this noble genius on plinths of majestic thought. Will he lend an ear to catch the doleful sound of prayer emanating from those who have never learned to think progressive thoughts? Has this demonstration any tendency to enlighten the thinking man or woman? As well talk to the bed of the Atlantic ocean to rise above the briny deep and receive the radiant beauty of the noonday sun, and their prayers for the Colonel will have with a still greater resistance. There is but one way, and that alone will serve them well, who wish to reach the Colonel by prayer. Subscribe for THE PROGRESSIVE THINKER; it's only a dollar a year; then you will have commenced an effectual prayer, on the road of progress, the intellectual road by which you can approach the chiefest among ten thousand, who is trying to make this world better by his advanced, progressive thought, that constitutes the great distance that separates him from your backward progression into the Dark Ages. He is not that kind of a Colonel, and he is my friend. (And now my prayer is with the "forty thousand readers," that you Christians will not prey any more upon our honest mediums.) Amen! "Live and let live!" A SUBSCRIBER.

Knowledge of Good and Evil. The ancient legend and allegory of "The Garden of Eden" and "The tree of the knowledge of good and evil" is instructive. It marks and typifies a time in the evolution of man when instinct gave place to reason. According to the record, good and evil existed prior to the creation of this earth, and our first parents came to a knowledge of it through disobedience. They were forbidden to eat of the fruit of the tree of the knowledge of good and evil under penalty of death.

The subtle serpent said to Eve: "Thou shalt not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." They ate, and thus "Brought death into the world and all our woe."

Genesis, 3:22, reads: "And the Lord God said, speaking to other gods: 'Behold, the man has become as one of us, to know good and evil,' thus verifying the words of the serpent. Before partaking of this fruit, Adam and Eve were as the brutes. Nature provided for their wants. They were happy and innocent, as all natures are that are not amenable to law. This knowledge 'opened their eyes, and they knew that they were naked.' They passed from brute unconsciousness and unaccountability to human consciousness and responsibility. When 'ignorance is bliss' knowledge is a disturbing element. It breeds discontent and dissatisfaction. It opens the eyes to new wants and seeks to devise methods to provide for them. Advancement means an enlargement of wants, and an increase of means to supply the demand—thus, taste and enterprise, and ingenuity and reason are developed. Without these there could be no progress or civilization.

The inhabitants of the earth are in various stages or degrees of the acquisition of this knowledge, from the cannibal who eats a fellow mortal and calls it "good," to that higher development which thought the eating of any flesh an "evil."

The most advanced are far from a perfect knowledge of "good and evil." To know what is good, physically, morally, mentally and spiritually, and to act according to wisdom. The knowledge of good and evil is the science of life. This knowledge makes "men as gods." "Who has ears to hear let him hear." N. M. RICHMOND.

Considered with regard to his teeth, man is a diphodont, having in the course of his life two sets of these necessary articles.

A toad has no teeth. He needs none. His prey consists of small insects, which he catches with his tongue and swallows whole.



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER VII.

One beautiful afternoon in November an old gentleman wandered along the sandy beach road toward the Cliff House. He paused occasionally and looked about as though trying to remember old places and scenes. The frosts and snows of eighty years had withered his cheeks and bleached his hair white as snow. For eight decades he had wrestled with these integrating elements of nature and had borne the battle bravely, but he must soon be vanquished and go the way of all humanity. As he stood watching the sun sink into the ocean a great dimmed his eye for it brought memories of a sweet past, when his only son had stood by his side, rapt by the glory of the same scene. His form now rested in a sarcophagus near the old mission Dolores and the old man was patiently waiting to be freed from earthly environments and join him in the spirit realm.

A kindly hand laid on his arm dispelled his gloomy meditations. "Why, doctor," he said, "how fortunate to meet you! I am dying of loneliness."

"Loneliness! My dear Arlington, put yourself in my place. I am alone in the world as far as kindred ties are concerned, yet I am never despondent or lonesome. I find much good in life yet. According to nature, I am, like yourself, crossing the last meridian of earthly pilgrimage, but I will not think about it. You, still blest by having a loving granddaughter to cheer you, should be happy."

"Suppose so. I own my lot is better than yours, doctor, but at present my folks are visiting at Oakland and I miss them greatly; then, I have a presentiment that something awful is going to happen, and feel very despondent. Come and spend the night with me."

"All right," said the doctor, "but I must make a call first to a patient. Wait at the Cliff House till I call for you."

"Thank you; a few moments' rest will do me good. I will go the Cliff House and lie down till you return."

They separated. Arlington walked around the oddly-constructed stands, he passed by and curiosity stands. He passed by two young men about to purchase some finely-polished shells but took no notice of him. He walked on and stood a few moments on the broad porch looking out on the great Pacific and watched the seals climb to the rugged crests of the huge "Seal Rocks," then splash down into the water. After a short promenade on the veranda, he entered and requested a couch where he might lie down.

The respectful clerk pointed to a door standing slightly ajar and told him he would find in that room a comfortable lounge.

He was half-asleep on the couch a few minutes later when the same two men he passed outside entered an adjoining room and seated themselves near the half-open door. They began a conversation that soon made him very wide awake. His sense of hearing had become acute as time dimmed his other faculties.

"Really, Fred," began one, "what are you going to do with those shells?"

"I bought them for Arthur Gilbert to give to his bride."

"Humph," grunted the other in evident disgust, "I'd just like to know how he ever expects to get out of that."

"He's the boldest man I ever saw."

"He's the biggest fool I ever saw."

"By gad, I call it grand heroism. His bold exploits would make the hair yet interesting book ever written. Just think, stoic man's wife and got a big haul; then he got the man's sister and will soon get another big haul. It is truly pector to be born handsome than rich."

"But he has not made the haul yet with his last adventure. I wish he would hurry up about that business and let us get out of this."

"Maybe he's waiting for the old folks to die," said Fred, laughing.

"Maybe so, but I should not advise him to, as young Arlington might step in about that time."

"Arlington, why he was here Admiration Day."

"Didn't tell you Arthur Gilbert was the bravest man on earth? Yes, Lawrence Arlington spent several days with the old folks."

"What in thunder did Gilbert do?"

"Decamped, of course; went with the girl till the last moment, then decamped the slickest you ever saw. He's managed everything admirably but the money part, but he says it isn't time for that yet; and he's right, I guess, for he wants to make a big haul. He told the girl he had business in Portland, and went to the mines in Nevada. Jake came pretty near giving him away though. He was out on his usual promenade and as Arlington was passing on, he called to him over the fence and began talking to him in a neighborly way; asked him if he didn't find the old court a dull place; how long they had lived there, etc. He was almost certain Arlington recognized him, as he used to be with Gilbert a great deal, but he kept to the other side pretty well, hoping he would not know his countenance, and he soon passed on. I wish he would stick closer to his business, or go back to preaching."

"I tell you, Fred, such dare-devil business won't do. If Jake or that fool Gilbert don't reach some climax in foolhardiness soon, that woman of Arlington's will give him away, anyway."

"Not much she won't. She is locked up in the store-house for safe-keeping. She found out Gilbert's attachment to the other girl she began to make a great fuss, so he got afraid and locked her up."

"Preposterous; he is not surely keeping that woman there. I'll part company with you all; I won't risk my life."

"You haven't been risking much."

You're always away. You are too big a coward for your present business, Joe. "Well, call me a coward if you wish. I'll outlive you all. I shall call a meeting at the old wharf house to-night and dissolve partnership."

"Then we'd better go," said Fred. Both arose and departed.

With paralyzing astonishment the elder Arlington heard every word. He forgot Dr. Hunter, forgot everything save his eagerness to have Arthur Gilbert punished. He sprang from his couch with the agility of youth. His first impulse was to board a ferry and go to his granddaughter, but he decided to go home and send for Gilbert and charge him with his crimes.

He hurried along in his haste to meet Gilbert, bracing himself against the wind that was now blowing a gale, driving sand in his eyes and ears and whipping him along in a merciless manner.

He finally reached and boarded a car which bore him near his home. "Hannah, the old housekeeper, saw him pass under a street lamp near the gate and knew something awful had happened, but dared not question him when he entered the house, as he looked so pale and haggard."

He wrote a few hurried lines and ordered the note sent to Gilbert at once. He had been despondent of late; his gloom had been remarked by the servants; they had missed the pleasant smile he always had when speaking to guest or retainer.

Half an hour passed, still Gilbert did not come. He paced the tufted floor wildly. A servant informed him that Gilbert was not at home, but the note would be given him immediately upon his return. Another half-hour passed. The gas looked unusually red. His hands trembled and his heart tension. He began to feel as if he did so strange fancies bewildered his brain.

## CHAPTER VIII.

When Dr. Hunter returned to the Cliff House he was surprised to find Arlington gone. He went to his rooms in the Palace Hotel and occupied an hour with the evening paper. That finished, he grew restless, and became suddenly impressed that something had happened to his old friend, else he would have awaited his return. His conviction became more intense each moment, so he hurriedly put on his coat and hat, called a cab and requested to be driven to the Arlington residence at once.

As he entered the house, Hannah pointed to the door in the room where the elder Arlington was walking about in a wild hysterical manner. The doctor entered without questioning her for he knew by her looks that she meant something had happened to his friend.

He took him by the hand, laid soothing words, entreated him to lie down, to recognize and speak to him, all to no purpose. Reason had fled.

Another hour brought Ethel. Hannah had sent for her as soon as she saw the old gentleman's condition. "By this time he was lying quietly on a bed the faithful Hannah had brought in for him, as they could not prevail on him to leave the parlor till Arthur Gilbert came."

A few minutes after his granddaughter reached his side, he groaned in the bed, and as though facing Gilbert, cried in a tone which filled her heart with terror: "Arthur Gilbert, you have caused all this trouble. You have robbed Lawrence and ruined Ethel. You belong to a band of robbers. You shall face Lawrence with your crime and suffer for the injury you have done him and her. Take me away," he gasped, turning to the old doctor, "take me away before I kill him!"

They laid him gently back on the pillow and he instantly expired.

When the shock of her husband's death reached the old lady, reason fled. She wept and sobbed and cried and sang fragments of old sweet songs, while Ethel's heart was breaking. Dr. Hunter remained by her side almost continually, but she only survived her husband a week.

Arthur Gilbert had accompanied Ethel and her Grandmother to Oakland. He told them at parting with them there, that he should not return to the city for two or three weeks, having business out in the country.

As Ethel recalled her grandfather's awful words, after her grandmother's funeral, she experienced a conviction that Gilbert had deceived her. She became more and more convinced of this as she recalled the fact that he had left just before Lawrence's arrival. Then that scream always haunted her. She grew more distrustful every hour; the time was perilous to her. No one but herself yet knew what it cost her to make the resolve she made that night, and hastened next morning to carry out.

The world and human nature is versatile, but it usually goes on a slow plan. In Ethel's life everything changed in an hour. When she reached the highest point of conviction that Gilbert was a villain, she became old; the sun lost its brightness, the flowers their fragrance, the world its beauty. She sent for Dr. Hunter and told him a story that made his withered cheeks burn with indignation.

"I told gran'ma," she began, "that I was going to a theatre, but went to the home of a clergyman and married Arthur Gilbert. The house was rickety and built upon piers. The water almost surrounded it. The clergyman's wife was gloomy, though her husband was a very pleasant gentleman. Once the woman gave me such a piercing look I became half-distracted. They promised to keep our secret till our marriage was made public, which Gilbert said would be as soon as he could arrange some business matters in British Columbia. We went to a theatre then; it was past midnight when I entered my old home, a wife, and crept silently into my own little bed, feeling like the criminal that I was."

"Next morning gran'ma talked seriously and strangely, as I thought, about me. She asked most of them were signing and, as I understood, she wanted women to be pure while they indulged in all sorts of licentiousness. She begged me to form no attachment without first knowing a man's true character. She said ninety-nine marriages out of a hundred were failures. I felt less hopeful of her forgiveness than ever, and guarded my secret, but the time came when I could guard it no longer and we arranged to fly to British Columbia where Gilbert said he had provided us a home."

"Doctor, I know you will help me. You were my father's true friend. I shall never again look on the face of Arthur Gilbert unless I know him to be an honest man. I infinitely prefer death at once to life with a scoundrel. I shall close up the house for years, perhaps, and go-go. I do not know where. You must decide that for me and go with me before he returns."

"You are a brave girl and deserve a better fate," said Doctor Hunter. "The hour is dark, but take courage; there is much happiness yet in store for you. I will take you to New York and find you a home till Gilbert proves himself worthy of you. Your grandfather has justly found out your secret, but some thing else that we do not know. I will return as soon as I find a retreat for you in the East and thoroughly investigate the matter. Lawrence will return and meet Gilbert and we will soon know if our suspicions are baseless."

An hour later Hannah was flying about packing trunks, preparing for a journey; taking time occasionally to wipe away the silent tears she could not restrain. A few hours more elapsed and the moonlight shone through the foliage of the giant trees and fessetated the stagnant mansion, now closed and barred, to be opened no more for years.

## CHAPTER IX.

Dr. Hunter had seen his three score years and ten. He had seen much of the world. Life with him had been fluctuating, so that he was familiar with all its phases. His father was a sailor and died on the sea during his infancy, and all he remembered of his early childhood was his mother's continuous toll in an old hut near the low shore of the Atlantic ocean. It was a Christian city, but many widows and orphans suffered there from cold and hunger.

After his mother's departure to the Spirit-land he started out alone to leave the city. He walked on till darkness fell over the earth, then laid down beneath the sheltering foliage of a great tree and slept till the birds' song awakened him the next morning. There was no one near; no houses. How strange the scene to one who had never looked out on the world without his eyes coming in contact with human beings of almost every description. He ran about shaking the dew from the fragrant blossoms; but suddenly stopped, remembering his morning prayer was still unsaid. He knelt in the cool copse and tried to pray. His mother taught him the first duty of every one upon rising in the morning, was to thank God for Christ's sake for sparing them through the night. It was the first time he had ever failed in that duty since he could lip his first prayer.

He walked on till ten o'clock, then stopped at a cottage, where he was given some breakfast; then the kind matron directed him to a fine residence on a high eminence, the country seat of one of the wealthiest men in the State, who was a noble-minded gentleman.

When he reached the place his heart beat fast, for he never before walked on such beautiful grounds. The terraces, carpeted with soft, neatly-cut grass, colonnades of artistically-trimmed trees; bowers of honeysuckles and roses; the stately mansion with its bronze dome and glittering spires; made a picture to grand the ragamuffin youth feared to enter. A carriage came down the grand driveway and stopped. A gentleman kindly asked him what he wanted.

It proved to be the master of the house and he quickly provided the poor orphan with clothes and gave him employment.

Years passed; his benefactor, finding him an honest lad, finally educated him as his own son, sent him to a medical college and bequeathed him a fortune at his death.

The gold excitement of 1849 took him to California. There he speculated in mines, lost, and became again penniless. He made his living by his profession, then married a wealthy Spanish lady and lived for a few years surrounded by the luxuries her money brought. She died and he gave her possessions to her relatives, feeling he had no right to her property. He afterwards took a second wife and enjoyed many years of happiness. As we now find him living in retirement, surrounded by luxuries, we know that fortune returned to him again and lavished upon him her much-sought treasures.

## CHAPTER X.

"What are the Cliffords like?" said Mrs. Jones to Mrs. Walker the day after her visit to the wharf-house. Several ladies had assembled to discuss means of raising money to buy the person's wife a new bonnet, which was to be presented as a surprise.

"Quite like other people," she replied dryly.

"They are not like other people; they are selfish and unsocial. She is shrewish and mean, I am sure."

"She is domestic, but not shrewish," she replied, calmly.

"Is she a churchwoman?" asked Mrs. Brown.

"Of course not; didn't she run the preacher's boys out of her yard and—"

"Mrs. Smith, don't mention that. Everybody knows those boys to be the worst in the city. No one can stand them about."

"They are just like their mother," said another. "I know she will not be pleased with the bonnet, after all our trouble. She will not like those big, FITS CURED

(From T. S. Journal of Medicine.)

Prof. W. E. Fisher, who has cured many cases of epilepsy, has written a book on this subject, which he sends with a large bottle of his "Fits Cured" to any sufferer who sends him T. S. and Express. We advise anyone wishing a cure to address Prof. W. E. Fisher, P. O. Box 100, New York.

handsome yellow flowers. I feel sure, Dan, never please such a woman. I shall think to her about her soul, Mrs. Walker."

"The minister's wife," asked Mrs. Walker, smiling.

"You know we were not talking about the minister's wife. You said, 'No, then,' she replied, quietly.

"You're a pretty Christian. I supposed you would learn something about them, or convert them. I wonder if they pay their rent in advance."

When the appointed day came Mrs. Walker went to the wharf-house to hear Mrs. Clifford's story, to the surprise of her meddling neighbors.

"Mrs. Clifford," said Mrs. Walker, "I shall close up the house for years, perhaps, and go-go. I do not know where. You must decide that for me and go with me before he returns."

"You are a brave girl and deserve a better fate," said Doctor Hunter. "The hour is dark, but take courage; there is much happiness yet in store for you. I will take you to New York and find you a home till Gilbert proves himself worthy of you. Your grandfather has justly found out your secret, but some thing else that we do not know. I will return as soon as I find a retreat for you in the East and thoroughly investigate the matter. Lawrence will return and meet Gilbert and we will soon know if our suspicions are baseless."

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## DUAL LIVES

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER VII.

One beautiful afternoon in November an old gentleman wandered along the sandy beach, looking toward the cliff house. He paused occasionally and looked about as though trying to remember old places and scenes. The frosts and storms of eighty years had withered his cheeks and bleached his hair white as snow. For eight decades he had been withered by these integrating elements of nature and had borne the battle bravely, but he must soon be vanquished and go the way of all humanity.

As he stood watching the sun sink into the ocean a tear dimmed his eye, for it brought memories of a sweet past, when his only son had stood by his side, and by the glory of the same scene. His form now rested in a sarcophagus near the old mission. He was waiting for the old man was patiently waiting to be freed from earthly environments and join him in the spirit realm.

A kindly hand laid on his arm dispelling his gloomy meditations.

"Why, doctor," he said, "how fortunate to meet you; I am dying of loneliness."

"Loneliness! My dear Arlington, put yourself in my place. I am alone in the world as far as kindred ties are concerned, yet I am never despondent or lonesome. I find much good in life yet. According to nature, I am, like yourself, crossing the last meridian of earthly pilgrimage, but I will not think about it. You, still blest by having the companionship of your youth and a loving granddaughter to cheer you, should be happy."

"I suppose so. I own my lot is better than yours, doctor, but at present my folks are visiting at Oakland and I miss them greatly; then, I have a presentiment that something awful is going to happen, and feel very despondent. Come and spend the night with me."

"All right," said the doctor, "but I must make a call first to a patient. Wait at the Cliff House till I call for you."

"Thank you; a few moments' rest will do me good. I will go the Cliff House and lie down till you return."

They separated. Arlington walked around the oddly-constructed flat-roofed house, past peepers and curiosity stands. He passed by two young men about to purchase some finely-polished shells but they took no notice of him. He walked on and stood a few moments on the broad porch looking out on the great Pacific and watched the seals climb to the rugged crests of the huge "Seal Rocks," then splash down into the water. After a short promenade on the veranda, he entered and requested a couch where he might lie down.

The respectful clerk pointed to a door standing slightly ajar and told him he would find in that room a comfortable lounge.

He was half-asleep on the couch a few minutes later when the same two men he passed outside entered an adjoining room and seated themselves near the half-open door. They began a conversation that soon made him very wide awake. His sense of hearing had become acute as time dimmed his other faculties.

"Really, Fred," began one, "what are you going to do with those shells?"

"I bought them for Arthur Gilbert to give to his bride."

"Humph," grunted the other in evident disgust. "I'd just like to know how he ever expects to get out of that."

"He's the boldest man I ever saw."

"He's the biggest fool I ever saw."

"By gad, I call it grand heroism. His bold exploits would make the most interesting book ever written. Just think, stole a man's wife and got a big haul with her; then got another big haul, and will soon get another big haul. It is truly better to be born handsome than rich."

"But he has not made the haul yet with his last adventure. I wish he would hurry up about that business and let us get out of this."

"Maybe he's waiting for the old folks to die," said Fred, laughing.

"Maybe so, but I should not advise him to, as young Arlington might step in about that time."

"Arlington, why he was here Admission day."

"Didn't I tell you Arthur Gilbert was the bravest man on earth? Yes, Lawrence Arlington spent several days with the old folks."

"What in thunder did Gilbert do?"

"Decamped, of course; went with the girl till the last moment, then decamped the slickest you ever saw. He's managed everything admirably but the money part, but he says it isn't time for that yet; and he is right, I guess, for he wants to make a big haul. He told the girl he had business in Portland, and went to the mines in Nevada. Jake came pretty near giving him away though. He was out on his usual promenade and as Arlington was passing one day he called to him over the fence and began talking to him in a neighborly way, asked him if he didn't find the old court a dull place; how long he had lived there, etc. He was almost certain Arlington recognized him, as he used to be with Gilbert a great deal, but he kept to the other side pretty well, hoping he would not know his countenance, and he soon passed on. I wish he would stick closer to his business, or go back to preaching."

"I tell you, Fred, such dare-devil business won't do. If Jake or that fool Gilbert don't reach some climax in foolhardiness soon, that woman of Arlington's will give him away, anyways."

"Not much she won't. She is locked up in the store-house for safe-keeping. When she found out Gilbert's attachment for the other girl she began to make a great fuss, so he got afraid and locked up."

"Preposterous; he is not surely keeping that woman there; I'll part company with you all; I won't risk my neck."

"You haven't been risking much."

ously and stringently, as I thought, about me. She said most of them were designing and evil-minded; that they wanted women to be pure while they indulged in all sorts of licentiousness. She begged me to form no attachment without first knowing a man's true character. She said ninety-nine marriages out of a hundred were failures. I felt less hopeful of her forgiveness, than ever and guarded my secret, but this time came when I could guard it no longer and we arranged to fly to British Columbia where Gilbert said he had provided a home.

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CHAPTER VIII.

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After his mother's departure to the Spirit-land he started out alone to leave the city. He walked on till darkness fell over the earth, then laid down beneath the sheltering foliage of a great tree and slept till the birds' song awakened him the next morning. There was no one near; no houses. How strange the scene to one who had never looked out on the world without his eyes coming in contact with human beings of almost every description. He ran about shaking the dew from his fragrant blossoms; but suddenly stopped, remembering his morning prayer was still unsaid. He knelt in the cool copse and tried to pray.

His mother taught him the first duty of every one upon rising in the morning was to thank God for Christ's sake, for sparing them through the night. That was the first time he had ever failed in that duty since he could lip his first prayer.

He walked on till ten o'clock, then stopped at a cottage, where he was given some breakfast; then the kind matron directed him to a fine residence on a high eminence, the country seat of one of the wealthiest men in the State, who was a noble-minded gentleman.

When he reached the place his heart beat fast, for he never before walked on such beautiful grounds. The terraces, carpeted with soft, neatly-cut grass; colonnades of artistically-trimmed trees; bowers of honeysuckles and roses; the stately mansion with its bronze dome and glittering spires, made a picture so great to the ragged youth, that he forgot to thank God for the night. A carriage came down the grand driveway and stopped. A gentleman kindly asked him what he wanted.

It proved to be the master of the house and he quickly provided the poor orphan with clothes and gave him employment.

Years passed; his benefactor, finding him an honest lad, finally educated him as his own son, sent him to a medical college and bequeathed him a fortune at his death.

The gold excitement of 1849 took him to California. There he speculated in mines, lost, and became again penniless. He made his living by his profession, then married a wealthy Spanish lady and lived for a few years surrounded by the luxuries of wealth. She died and he gave her possessions to his relatives, feeling he had no right to her property. He afterwards took a second wife and enjoyed many years of happiness. As we now find him living in retirement, surrounded by luxuries, we know that fortune returned to him again and lavished upon him her much-sought treasures.

CHAPTER IX.

"What are the Cliffords like?" said Mrs. Jones to Mrs. Walker the day after her visit to the cliff house. Several ladies had discussed various means of raising money to buy the person's wife a new bonnet, which was to be presented as a surprise.

"Quite like other people," she replied dryly.

"They are not like other people; they are selfish and uncivil. She is shrewish and mean, I am sure."

"She is domestic, but not shrewish," she replied, calmly.

"Is she a churchwoman?" asked Mrs. Brown.

"Of course not; didn't she run the preacher's boys out of her yard and?"

"Mrs. Smith, don't mention that. Everybody knows those boys to be the worst in the city. No one can stand them about."

"They are just like their mother," said Arthur. "I know she will not be pleased with the bonnet, after all our trouble. She will not like those big, handsome, yellow flowers, I feel sure."

"You never please such a woman. Did you look to her put her soul, Mrs. Walker?"

"The minister's wife?" asked Mrs. Walker, smiling.

"You know we were not talking about the minister's wife."

"No, then," she replied, quietly.

"You're a pretty Christian. I supposed you would learn something about them, or convert them. I wonder if they pay their rent in advance?"

"When the appointed day came Mrs. Walker went to the cliff house to hear Mrs. Clifford's story, to the surprise of her meddling neighbors."

"It was raised in Illinois," Mrs. Clifford began, after the guests were seated on a lofty divan by her side. "My father and mother were very pious; but not affectionate with their children. We grew up in a cold atmosphere, as it were. Children, they said, too often proved a snare to draw parents' hearts from Christ. I was the oldest. There was only my sister besides myself—the others were gone to the other side. I naturally sought the affection elsewhere; my parents should have bestowed. My father, though a zealous Christian, took his morning dram regularly, and always kept it in his house."

"I got to tipping—finally became intoxicated and experienced the hilarity of drunkenness. My parents became alarmed and severely reprimanded me for the accursed habit. I had acquired by drinking from the cup they placed in my hands in early childhood. They made me promise to reform and join the church. I did so. I resolved to never again touch a drop of the fiery liquid; received the sacrament of baptism, and was 'born again,' as church people say. I saw strange visions—saw angels—strange faces filled before me in a halo of light—I still see those strange faces, though no longer a churchwoman."

"I thought I had completely mastered my craving for the stench liquor when the sacrament of baptism was given me. I had baptism had any effect in cleansing me from the evil, the 'charismatic' brought a ten-fold strength to resist the enchanted cup."

"I was now a confirmed inebriate. My parents kept the matter secret. I was banished to my room whenever they discovered me under the influence of drink."

"One evening I was passing the station as the train drew up from the West, on my return from the postoffice. I had been drinking. A handsome young man alighted, carrying a small satchel in each hand, and stopped a moment and gazed full into his face. He walked toward me. Even in my maudlin condition I saw my error. My maidly nature revolted; I took myself to task and walked on; entreating Jesus to be as kind to me as he was to the fallen Magdalen in days of old, and command the devils to depart from me. But they did not go. What a cruel God, I thought, not to relieve me."

"The stranger followed me; I could hear his footsteps. I was half blind; the liquor was burning up my reason."

"A fine day, Miss Clifford."

"I raised my eyes to his in anger. He stopped, absolutely checked. He saw my condition."

"Why are you staring at me? I stammered."

"Because you are so handsome," he replied, boldly.

"Please pass your lamp-post. I was pestered, from home, so drunk before."

"You are not in a condition to be out alone. Let the accompany you to your home," he said, looking very earnest.

"What do you know of my condition? How dare you insult me?" I muttered.

"You have been drinking," he said, very kindly. "It was a mistake, I am sure; I will guard you to your home."

"He took hold of my arm. I resisted no longer. A strange passion filled my heart. I loved him with mad, lusty passion that only inebriation or gross nature can experience. We walked on and on. I did not know or care where we went. It was growing dark. We entered a wood and sat down. I awoke several hours later and found myself in his arms. We were still by the old, sweet river that ran through my father's pasture. I was not far from home."

"I was very wide awake now. I began to upbraid him for taking advantage of my intoxication to ruin me. He begged me to be calm; said he loved me the moment he saw me—would love me always, and he promised to make me his wife; said he was very rich and could provide me every luxury, only I must go with him to San Francisco to be married."

"I protested, but it was quite useless. I realized that I was ruined, but resolved to never again taste intoxicating drink. I have kept my vow."

"I decided to fly with him, thinking myself bound to him and believing it a sin not to marry him since the opportunity was given me. I went home and told my mother I had stayed at the house of a friend. She believed me and asked me no more questions."

"I met my lover again the next evening at the same sequestered place. We arranged for immediate flight. A few evenings after I went out without hat or sunbonnet; my long hair falling over my shoulders. I walked slowly over the river stopping occasionally to gather wild flowers, lest some one might be watching me. I peered through the bushes as I reached the river and heard a soft whistle."

"I have come," I said.

"A boat darted from under a large weeping willow—no wonder it wept—and the next moment my lover had me in his arms and helped me don a long cloak and hat he had brought for me."

"We rowed for many miles down the stream. Finally, we came to a town where we landed and set the boat adrift. We repaired to a hotel and ate supper. Then I dressed myself in an elegant traveling suit he had provided. We then boarded a midnight train that bore me to my doom."

"We arrived at a mining town in Nevada. He said he had business there for a few days, then he would take me on to San Francisco and marry me in the old church where his mother was married. He dared not dispense his mother by being married anywhere else, he said, for fear of being disinherited. I wanted to write to my parents, but he argued that I had better wait till I was married. I could return in a short time, he said, and surprise them."

"Day lengthened into weeks and months; still I did not write, waiting for him to take me to San Francisco and marry me. A babe was born to us there. I entreated him then to take me to his

legal wife. He became cruel to me and hated the child. I saw that I had reached the lowest altitude of human folly, and saw a life of wretchedness before me, but I dared not write to my friends. The prodigal son may return and the fatted calf be slain to make him a feast, after he has spent years living on husks, but when the prodigal daughter abandons herself to husks, she is doomed to live on them. No embraces await her return. She is an outcast—a pariah among her sex."

"At the expiration of two long, unhappy years, we came to San Francisco. Then he informed me he had no mother, nor didn't even remember having had one; that he was sent to a reform school when very young, and was raised there."

"His associates were rough, profane men and women; yet I lived with him for the sake of my child, as he provided for us and I feared we would both starve or my babe would be taken from me if I left him. I became shrewish and distrustful of the whole human family. He never allowed me any associates for fear I would be confidential, and I grew to avoid companionship, living only for my child."

"A week before we moved into this house—which is to me a prison—my little boy died, and now I am going to attempt to gain my freedom. I have known, long since, the character of the man who once vowed to love me always. I have, long ago, ceased to desire to be made his lawful wife, but I desire a true friend who will help me to escape from him and his associates. Will you help me, Mrs. Walker?"

"I will," she replied, determinedly.

The two women fell to planning. Mrs. Walker remembered a friend in another portion of the city who wanted a woman to do sewing. They arranged to meet the following night in an old church alcove and go to the woman's house. Meantime Mrs. Walker was to make all arrangements to assist her in her flight.

## AN EARNEST APPEAL

Made to All Who Love Free America.

FIVE HUNDRED AND SIXTY-TWO CATHOLIC ITALIANS LANDED HERE TO HELP SWELL THE POPE'S MEN.

In a morning paper of recent date, I saw an article, stating that 562 penniless Italians had landed at Austin Corbin's Riverside Farm in Arkansas. It further stated that Austin Corbin sold 250 lots, and the Colonial House, to these colonists. The price of ground and houses is stipulated to be \$2,000 per lot, and to be paid in 21 years, with annual interest at 5 per cent.

Upon reading this, the questions brought to bear upon my mind were:

"Where are all of our own poor? Has America suddenly become so amassed with wealth that she can help her own destitute and penniless and place comfort around every pauper in this, her vast nation, and allow this one insignificant personage the privilege of transporting a colony of lean, lanky, penniless, Catholic-bred Italians into our country to be fed and taken care of?"

"What benefit are such a class to a nation which is already filled to overflowing with pauper foreigners? Our people have all, they can possibly do now to pay the heavy taxes which are imposed upon them to help clear off the National debt of the United States, without something else coming in, and going down deeper into their pockets like a highway robber and taking out more, so that these poor, half-starved Italians may come into a share of it."

Let Italy take care of her own poor. She is as capable of doing so as we are, and when American people awaken from their long, slothful slumber at the sound of the cannon and see the throats of their cannonaded and starved Italian country, made hideous with the red taint of war, and the ground covered with the blood of brave ones who will stand up for liberty, then will they realize what danger there is in running so many foreign Catholics into our country, and not until then.

If Austin Corbin wanted to do the right act, why did he not offer this same chance to the hundreds of honest white men here, who would have been only too glad to have had these same terms, so that they could provide homes for their starving wives and little ones.

But not it is only another scheme he has to help the Pope of Rome in his secret undertaking to establish his throne in America, with inevitable possibility of also gaining a little notoriety and a great name for himself.

If the latter, I say give him notoriety—all he wants of it—and lay it on thick and heavy. Give him notoriety such as he will wish he had never heard tell of an Italian, and then, perhaps, he will be satisfied.

President Cleveland has barricaded against the Chinese, but, in my estimation, a Chinaman is far superior to an Italian or a dago.

Of course, a Chinaman saves all the money he possibly can and then carries it out of the country, giving as little as possible to this nation. I know this is the argument against him.

But, nevertheless, if let alone he is a law-abiding citizen while he is here. He thinks of nothing else but money. It is his God.

But how is it with the dago? He also gathers in as many shekels as possible, and, to do so, works far below the average price paid to a white man, and half starves himself upon the meanness of fare. What becomes of this money thus obtained? Does it stay in the United States? No! The majority of it goes to the Pope of Rome, their God, to keep him in idleness and splendor.

How long would they be law-abiding citizens if the God orders war with the Germans? You who are Catholic lovers, please answer.

It is high time that America was opening her eyes, especially where such bold bulldozing is done so publicly, and come to the front, by closing her ports to all foreign elements now, while it is yet time to avert a terrible calamity and the bloodiest conflict that has ever been written on the annals of history.

For as soon as a few more pope-loving, priest-bound and priest-ruled Catholics are run in here, then will the above take place, and when it does, I am safe in prophesying that there will be more trying times ahead of us than we have witnessed before, for then it will be man against man, neighbor against neighbor, and a hand-to-hand contest.

To the front, then, brother and sister Spiritualists and all good honest men

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and women, stand to your colors. Show to this priestly monarch who, when he stands and gazes on America, folds his arms across his breast, and says: "Oh! America, thou beautiful America, how I wish thou wert mine!"—that you are people of principle, and will be true to that principle though it means your heart's blood.

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SATURDAY, DEC. 28, 1895.

## Not a Christian Country.

It should be eternally remembered, and particularly at this time, while the great powers of Europe are calling into service their naval armaments to discipline Turkey, a Mohammedan power, that on the 4th of November, 1796, the United States formed a treaty with Tripoli, also a Mohammedan country, the result of which was expressly stipulated:

"The government of the United States of America, in testimony of friendship and good will, has agreed to be bound by the following articles, which shall be the basis of the treaty between the United States and the Government of the Republic of Tripoli."

That treaty was drawn by the hand of George Washington, President of the United States, who was president of the convention which formed the National Constitution. That treaty was confirmed by the Senate of the United States. This final action gave that treaty a standing next to the Constitution, and superior to all statutory law.

There has been no official action of the government during the almost one hundred years since its adoption, to amend or change that treaty. Other treaties were negotiated during the administrations of Jefferson and Madison with other of the Barbary States, in which the same great principle was clearly enunciated. And then President Lincoln, in his Gettysburg speech, echoed the same sentiment formerly voiced by Daniel Webster: "This is a government of the people, by the people, and for the people, an affirmative statement embodying the idea that it is not a government of God."

It is very probable our Minister to Turkey, Mr. Terrill made use of this position of the United States and was able to secure from the Sultan that protection to American missionaries in Turkey which was not conceded to the other powers.

Mental courts may pervert law, misrepresent facts and falsify history, but the position is impregnable, that ours is a secular government, in contradistinction from a Christian government. This fact should guide the President in his deliberations, Congress in its action, and the people in their selection of public officers. It has made us the great nation we are, and every lover of American freedom should insist upon a rigid observance of these long-established principles.

## Cause of Overflowing Prisons.

Sin is defined as a violation of a law of God. Any act in disregard of his will is a sin. The offense has been divided into venial and deadly; but all sins, whether trifling or mortal, are offenses which alienate the transgressor from the favors of high heaven, and subject him, according to orthodox teaching, to endless woe. But however hardened the sinner, numerous his crimes, or malignant the offense, he is told:

"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. He is the propitiation for our sins; not for ours only, but for the sins of the whole world." See I. John, i. 1, 2.

From this it seems the Son of God, the very Father himself, lately incarnated in flesh, becomes an attorney for the vile sinner, and more, offers himself as an atonement for the offender's guilt.

## The Outcome—A New Map of Asia.

Having been warned by the good Fathers of the Republic to "Beware of entangling alliances with foreign powers," it is probable the United States will escape participation in the great upheaval of European governments growing out of the religious war now threatened with Turkey. It should not be suspected for a moment that a great nation like that of Turkey is to be blotted from the map of the world, and a peaceful division made of its dismembered parts among the allied contestants, and no lasting discord follow.

Russia is insulated from the rest of the world, and land-locked by frozen seas during more than half the year. She has long aspired to a seaport on the Mediterranean. A growing power, with a territory in Asia greater than all Europe, her magnificent lines of railway, now in the process of construction, connecting the Baltic on the west with the Pacific on the east, tell with unerring certainty of her future when those long lines are completed. But she wants a connection with the milder skies of the South. This she would have gained in her war with Turkey forty years ago, but for the obstinate intervention of France and England. Since then Russia has been biding her time, her eagle eye constantly on the Hellespont. Now she is reticent, but is believed to be concentrating her forces, and ready to join hands with the oppressed Armenians, immense numbers of whom have withdrawn to Russian soil.

The Armenians are closely related to the Greek Church, of which the Czar of Russia is the official head. There is no doubt the Armenians of Asiatic Turkey were armed from Russia. It was the fear of those arms which induced the demand for their surrender, and led up to the present disturbed condition of the country, and to the cruel slaughter which all deplore.

While waiting and watching for the outcome of this turbulence as we are, we all the while wonder if the United States will do anything to help the Armenians on the Great Eastern of the North, and note his steadily increasing power, now supported by the arms of the great powers. The North, with its resources, its wealth, and its power, is a wonder to be watched for the end comes. Would it surprise any one should Palestine be wrested from the control of Islamism during the great contest, with a Greek Patriarchate established at Jerusalem?

## Choice Extracts.

Dr. Strong, in his book entitled Our Country gives his readers the following extracts from Catholic sources, which would seem to be strong motives for Protestants to fall into line in service of the Pope:

From Bishop O'Connor: "Religious liberty is merely endured until the opposite is carried into effect, without peril to the Catholic world."

The Catholic Review: "Protestantism of every form has not and never can have any right where Catholicity is triumphant."

The Archbishop of St. Louis: "Heresy and unbelief are crimes, and in Christian countries, as Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the laws of the land, they are punished as other crimes."

The Boston Pilot: "No good government can exist without religion; and there can be no religion without an Inquisition, which is wisely designed for the promotion of the true faith."

A Catholic paper in London, The Rambler: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deists. The very name of liberty—except in the sense of a permission to do certain acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has a right to choose his religion. None but an Atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine: Socinianism, and Calvinism, and Anglicanism, and Judaism, all of them mortal sins, like murder and adultery? Shall I hold out to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no right to his religious views than he has to my purse, to my cause, to my life blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself."

Enough! Protestants should hasten into the fold of the true church as speedily as possible. Christians agree united, then the inquisition, to put down heresy, and advance the Redeemer's kingdom.

## Ingorsoll on Christmas.

Just now Col. Robert G. Ingorsoll is of more than ordinary interest, says the St. Louis Globe-Democrat, because of the recent united efforts of the Christian Endeavorers of Cleveland, Ohio, to bring about his conversion by prayer. While the endeavorers may think that the Colonel stands in need of conversion, it would be hard, if not impossible, to find any one among that class who could express finer Christmas sentiments than the following:

"It is beautiful to give one day to the ideal—to have one day apart."

"One day for generous deeds, for good will, for gladness."

"One day to forget the shadows, the rains, the storms of life; to remember the sunshine, the happiness of youth and health."

"One day to forget the briars and thorns on the winding path, to remember the fruits and flowers."

"One day in which to feed the hungry, to salute the poor and lowly."

"One day to feel the brotherhood of man."

"One day to remember the heroic and loving deeds of the dead."

"One day to get acquainted with children, to remember the old, the unfortunate and the imprisoned."

"One day in which to forget yourself and think lovingly of others."

"One day for the family, for the fire-side, for wife and children, for the love and laughter, the joy and rapture of home."

"One day in which bonds and stocks, and deeds and notes and interest and mortgages, and all kinds of business and trade are forgotten, and all stores and shops and factories and offices and banks and ledgers and accounts and lawsuits are cast aside, put away and locked up, and the weary heart and brain are given a voyage to fairyland."

"Let us hope that such a day is a prophecy of what all days will be."

## A Biographic Memorial.

"A Biographic Memorial" of Luther Colby (founder of the Banner of Light, Boston), by John W. Day, is a timely work, and one that will be read with deep interest. Mr. Colby was really one of the greatest spirits of modern Spiritualism, and his life makes a grand and beautiful story.

The author was closely associated with Luther Colby in various capacities—as apprentice, compositor, reporter and assistant editor—from the very foundation (save one month) of the Banner of Light. While the varied phases of his life were necessarily touched upon, the author's pen demanded his attention from 1859 to nearly 1901, he was nevertheless constantly in touch with the establishment. He was chosen by Mr. Colby, in 1872, to write the biography of Mrs. J. H. Conant, the first medium for the Banner's public circles; was trusted by him in all ways; and feels that he has been privileged to view the veteran editor in every light. These facts seem to be his best apology for presenting this volume, which has for its purpose a simple narrative of events transpiring, rather than any attempt at ornate display of language—for which duty he was testatorially appointed by his chief.

The work contains a splendid half-tone engraving of Mr. Colby, is neatly printed and elegantly bound. Price 75 cents, postage free. For sale at the Banner of Light office, 9 Bowdoin St., Boston, Mass.

## Christian Progress in Japan.

Wm. E. Curtis, Esq., the long-time and able correspondent of the Chicago Record, was sent out by the Christian editor of that paper to tour China and Japan in the interest of its readers. He is reported as saying in substance when writing of the latter country:

"In almost every school-house is found an infidel. The works of Herbert Spencer, John Stuart Mill, and other authors of the same sort were translated into the Japanese language as soon as the Bible. Reprints of many scientific works of the controversial sort can be purchased in any bookstore for less than they cost in England. There are weekly and monthly publications devoted to the discussion of scientific topics which are not only open but able antagonists of the Christian faith. It is from them the missionaries meet with the greatest opposition and discouragement. One of the native faculty of a Christian university, founded by the prayers and the contributions of the pious people of the United States, and managed by the American Board of Foreign Missions, himself a graduate of Yale college, has recently renounced the church that pays his salary, and is now making frequent public addresses that would do credit to Col. Ingorsoll."

## Admits His Ignorance.

"I have yet to learn that God has abdicated control of this earth six days in the week, and resumes it only one day in each seven," so said Rev. Emil G. Hirsch on a public occasion recently. The Doctor had not consulted the right parties, else he would have been better informed.

## Not Converted.

Col Ingorsoll, on his return to New York from his Western lecturing tour, was interviewed by the ubiquitous reporter. In reply to an inquiry he said: "No, I have not been converted by the prayers of the Christian Endeavorers, I am glad to say, and there is no occasion for taking a 'before and after' picture of me. I want to finish my days without the consolation of a hell."

## A BLIND HYPNOTIST.

He Seems To Be Master of the Situation.

HYPNOTISM AND CRIME—EXPERIMENTS SHOWING THAT THERE IS A POINT WHERE THE HYPNOTIC SUBJECT STOPS.

TO THE EDITOR:—A writer in the Hartford (Ct.) Times gives an account of the annual meeting of the Massachusetts Surgical and Gynecological Society, in Boston. It appears that about a hundred doctors were present. The printed programme gave, after the proceedings of the business meeting, the ten papers or subjects to be discussed in the "scientific session" with the name of the doctor who was to present each theme. Questions and discussion were in order after each one had finished. A number of women, regular doctors and members of the society, were present. The chief interest of the meeting seemed to centre in Dr. James E. Cooke, "the Art of Hypnotism and Its Use as an Anesthetic, with Demonstration." Although the hour had grown late before Dr. Cooke's number was reached, all stayed to hear and see what would be said and done on hypnotism.

It was a striking scene when the lithe, graceful and handsome young doctor, perfectly blind since he was an infant of two months old, arose to speak. He had no time to prepare a paper to be read, and spoke extempore, but with a clear intelligence, clear and positive statement, and absolute confidence in his position, that contrasted strikingly with the manner of any and all of his predecessors. The crowd of Boston's best physicians hung eagerly upon his every word.

He began by saying that hypnotism would never take the place in surgery, as an anesthetic, of chloroform or ether, but that it has a place in surgery, and an important one, in the treatment of certain cases, as old sores and ulcers. Other cases also can be usefully treated by this agency. He told his hearers that they must rid themselves of all ideas that there is a "hypnotism anything occult—anything mysterious." Hypnotism, he said, is produced by the separation of one part of the cerebral cortex from the rest of the brain, so to speak, the consciousness into units, and of acting upon one of these units by suggestion. It is quite possible thus to anesthetize some portion of the face or hand, or other part of the body and render it insensible to pain.

How valuable and important this is in many cases in surgery the Doctor pointed out. He spoke of some of his own cases, and mentioned one, a kind of trance-like, cataleptic case in Roxbury, of a young woman whom he called the "Sleeping Beauty." She had been long in a Lazarus-like condition from which none of her physicians could arouse her, and when he was called to the case he tried hypnotism. "He finally woke her up, but she afterward fell asleep again. He then loaded a revolver, in every barrel, and after arousing her, in part, from her trance, told her to fire at somebody in the room. She fired, and without any excitement or emotion, but he believed she knew "in her heart" that in this case "it wasn't loaded" with bullets. He tried other tests which showed the existence of some internal consciousness which would, in most cases, refuse any hypnotist's attempt at a wrong. This was in answer to questions from some of the doctors who sat listening to him.

Once he told her to stab him with a dagger. It was a dagger of lath which he had prepared, and she evinced no hesitation in using it. But when he commanded her to hurl a lighted kerosene lamp, she took the lamp, drew back her arm as if to hurl it, and then hesitated, and finally refused to do it. The doctor believes there are few cases in which a hypnotized subject will not refuse to do a wrong act, or to submit to a wrong, no matter if it is suggested. Scurrilism cannot flourish on hypnotism. The case of the murderer of Miss Gling, or the fellow who was said to have hypnotically caused her murder, and who was hanged Wednesday at Denver, has been investigated, and found the published stories to be mostly false. Dr. Cooke would not assert dogmatically that crime never was, nor could be, committed with the aid of hypnotism, but his experience as an investigator had taught him that such a case is highly improbable.

This was in answer to a number of questions fired at the doctor by his fellow physicians. Many other questions were plumped at him, but he was not caught tripping; he answered promptly every one, and in a fair and open way that begat confidence in his honesty and intelligence in this matter. Hypnotism, he said, is no recent discovery—it was mentioned as long ago as 1826. It has been abundantly demonstrated in France, at the schools of Nancy and of Paris. There are people who are so neurotic, or so nervous, or by other means, that they are in a constitutional condition that is called hysteria, that they can hypnotize themselves. In the ability to localize the anesthetic effect of hypnotism, and thus make any spot or part insensible to pain, there seems to be a great advantage.

Dr. Cooke then called upon Mrs. Bird, of Syracuse, a patient whom he had treated, and who had volunteered to be hypnotized for the benefit of these doctors. The Doctor in his kindliest tones bade her "breathe in"—"breathe deep"—"breathe for all the universe"—"breathe in"—"breathe in"—a direction much reiterated, till the subject's head became, at the operator's suggestion, a lump of lead. Her muscles became relaxed at his direction, or by other means; her arm would stand out in a rigid condition. Other tests show how completely she was hypnotized, and the doctors were evidently impressed—for to many of them "the whole thing" had been a humbug.

They were still more interested when Dr. Arnold, a woman, but a member of their society, volunteered to be hypnotized. They rose from their chairs and looked with much interest on the proceeding. It was a repetition of the performance with Mrs. Bird, the rigidity of the arm, the paleness of one cheek (which the Doctor had selected for the test), and also in the relaxation of the muscles. The inability to pain was tested by a sharp pin prick in the cheek, and when the subject was asked, "Do you feel any pain from this?" she feebly answered "No."

The doctors were all more or less impressed, and a volley of questions was fired at Dr. Cooke. He met every point promptly and effectively. As to the ad-

visability of a resort to hypnotism in surgery, he said, while that agent does not take the place of chloroform or ether, it is useful and more safe.

Judging from the above, hypnotism is not yet on a solid basis, where its exact status can be determined. That it can be made an agent for the perpetration of the most diabolical crimes is emphatically asserted by skillful operators. Who can settle the question? Hartford, Conn. A. B.

## PRAYERS! PRAYERS!!

Those Delivered in Schools.

ATTORNEY GENERAL CHILDS DECLARES "THE PRACTICE UNLAWFUL—A DECISION THAT WILL PLEASE THE FREETHINKERS—DECISION AS TO MASSES."

Attorney-General Childs, of Minnesota, has decided that the public schools of the State may not be opened with prayer if any person residing in the district shall object.

It seems that State Superintendent of Public Instruction Pendergast received a communication some time ago from the county superintendent of schools of Pine county, inquiring whether the State law prohibited the opening of public schools with a recital of the Lord's prayer, and stating that a person residing in the Hinckley school district had objected to the schools being so opened.

Supt. Pendergast referred the communication to Attorney-General Childs, who, in his local opinion, holds that, under section 16 of article 10 of the Constitution, if one or more persons residing in a school district object to the ceremony of opening schools with prayer it must not be done. The attorney-general's opinion follows:

Hon. W. W. Pendergast, Superintendent of Public Instruction—Dear Sir: You inquire whether it is lawful to open a public school with a recital of the Lord's Prayer. The question involves a construction of section 16 of article 10 of the Constitution, wherein it is, among other things, provided:

"Nor shall any man be compelled to attend, erect or support any place of worship."

In the absence of that provision I should not hesitate in answering your question in the affirmative. Indeed, there is a strong array of well considered cases in states whose constitutions are not thus characterized to the effect that it is a question for the school authorities to determine whether or not a public school shall be opened with prayer and the reading of the Scriptures. Wisconsin and Minnesota, so far as my examination extends, stand alone in respect to such a provision. In the first named state the supreme court, after exhaustive argument and in a carefully considered opinion, held that the reading of the Scripture in a public school was in violation of the constitution, in that it compelled one to support a place of worship.—State vs. School District, 70 Wis., 177.

No occasion has arisen for a construction by our own court of said provision. It was held by one of my predecessors at an early day and some time prior to the decision reached by the Wisconsin court that the reading of the Scriptures is a matter over which the board of education or board of trustees has complete control.—Op. Atty. Gen. 83. But on a later occasion it was said that "when the use of the Scriptures in a common school is objected to by the parents or guardians of pupils on account of religious or conscientious scruples, their adoption as a text-book is improper, and the pupil may decline to use them for same reason without being liable to be deprived of the privilege of the school."—Op. Atty. Gen., 228.

No distinction can in principle be drawn between the opening of a school with prayer or the reading of the Scriptures, so far as the question pertains to the violation of the proposition above named. If one is unlawful, the other is also.

It is the purpose of the law of this state to permit no intrusion into our public schools of any religious teachings whatsoever. They are to be kept purely secular in character and as places where the children of parents of every shade of religious belief may assemble for purposes of instruction in authorized subjects and incidental moral improvement. The judicious teacher will never attempt to institute such a practice in schools against the wishes of the parents of his pupils. In view of the decision by the Wisconsin court, you are advised that the practice, however frequently tolerated or indulged in, is violative of the constitution. I am, very respectfully,

H. W. CHILDS,  
Attorney General.

THE MASSES FOR THE REPOSE OF THE SOUL, WILL NOT TAKE PLACE. At Poughkeepsie, N. Y., Judge Barnard filed a decision last week declaring void a bequest to a Roman Catholic church to pay for masses for the repose of the soul of the testatrix, and also a bequest left to a "Christian brother" for the spread of the Roman Catholic church.

The question arose over the will of Miss Mary Tynan, who died last February at Millbrook, N. Y., leaving an estate of \$1,200. In her will she left \$300 to the chapel church at Millbrook, of which Priest Edward M. Byrnes is pastor, for masses for the repose of her soul. She left the residue of her estate to John Scully, to be used by him for the spread of the papal faith in and around Millbrook.

Mr. Scully is a "Christian brother," known in the order as Brother Amatus. Judge Barnard declares both of these bequests void, and the property goes to the brother and sister of the deceased.

## A Gifted Young Lady Passed to Spirit Life.

The gifted daughter of Lyman C. Howe passed to Spirit-life a few days ago at her home in Fredonia, N. Y. The father writes feelingly and sublimely of her untimely demise, as follows:

I expect to go back to St. Louis to fill my engagement at Howard's Hall for January and February; but it seems like going into an infinite shadow that is dripping tears into the valley of my life, hedged and stifled by the horizon of sense and material boundaries, with only an occasional gleam from the white sky of eternity, under whose mellow light our precious child is now sharing the companionship of love and harmony. A few times since her release she has been made tangible to our sphere and plane, but for the most part we are covered with the cold clouds of mortality, and walking in the darkness along the aisles of memory, where the symbols of our precious child are scattered in tender profusion, and the silence stirs with secret echoes of mingled sweetness and pain.

But for the light of Spiritualism, and the knowledge of the continued life of our darling, we could not live, so great is this shock to our filial feeling. Maude was our all to look to and lean upon in our decline; and she combined more virtues, and rare gifts, that held the highest promise of future usefulness, than I ever knew in any other person; and I believe that twenty years more of this life, with fair health, would have made a mark upon the world that would have gone down in history among the brightest representative women, combining the best genius and highest moral excellence, with rare spiritual gifts and inspiring humanitarian devotion.

While we realize that she lives, and is our Maude still, she is now in a sphere of mystery that leaves us to grope in the valley of shadows, and only as we can pierce the darkness and get in temporary rapport with her, can we rise out of the sobbing gloom that covers the world of sense and mortal bondage.

Her mind was clear to the last minutes, and for twenty-four hours after the change, a faint smile seemed to rest on the cold, silent face. On Tuesday, December 17, we commemorated her departure with choice music, a prayer and a few generous, sympathetic words from Rev. Dr. Cleveland, of the Presbyterian church—to which Maude once belonged, and an eloquent and inspiring discourse from the pure, broad soul of Mrs. Clara Watson, of Jamestown, N. Y. Our hearts go out in tender gratitude to the many kind and sympathizing friends who have come to us with soulful words and helpful love, or written us letters of comforting assurance and sweet sympathy in these days of our supreme need.

We are, by this trial, brought into deeper sympathy with all human sorrow and in memory we turn to others whom we have known, as they passed under a similar trial. No one can appreciate the sorrows of others until they have experienced something to touch kindred chords in the quivering symphonies that translate the soul's deepest language into feelings, emotions and celestial pain. By such immortal thrills we are stirred into new life and new knowledge of ourselves and our infinite relatedness. Mrs. Howe has endured the strain with a fortitude that is phenomenal; and the tax upon her for months has been more than most women of robust health could endure, and her devotion and matchless nursing are a high example for angels and gods.

## THE DAUGHTER IN SPIRIT-LIFE SENDS GREETING THROUGH E. J. C.

Papa, dry your tears of sorrow; Night will ever bring the morn! I am near you, will be with you, Why should you feel so forlorn? Laugh with me, that it is folly For the friends to mourn so dead: Laugh, as I am growing stronger, Soon I'll pat you on the head. I am happy, though I'm weeping For the sadness, changes bring; I would like this life eternal, Could you all with me take wing. Cheer up, papa! Cheer up, mamma! Let your hearts with gladness ring; Let us all be gay and cheerful, In your circle we will sing. Life beyond is real, my darlings, I have touched the ether shore; Non-communication breaks the heart-strings. Give my love to babe once more.

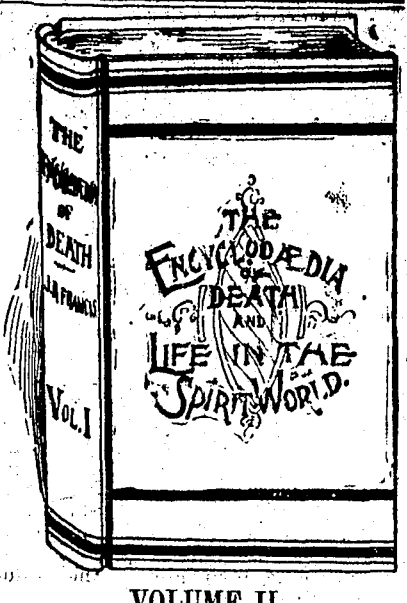
## Wedding of a Lyceum Scholar in Cleveland, O.

Tuesday evening, December 17, at the home of Mrs. Laura Martin, No. 2432 Haddock street, ex-guardian of the Children's Progressive Lyceum, Miss Nellie Martin, was united in marriage to Mr. Frank Oergel, Mr. Thomas Lees performing the ceremony. Miss Margaret Waller acted as bridesmaid and Mr. Rupert T. Murphy as best man. In one corner of the parlor was arranged a bank of palms and chrysanthemums, before which the young people stood during the ceremony. The bride was attired in a dove silk gown, trimmed with white lace. Many valuable gifts were received. Mr. and Mrs. Oergel will make their home at No. 1432 Haddock street.

## Mrs. E. V. Wilson.

We overlooked the important fact in our previous issue that we have just issued an edition of "The Truths of Spiritualism—Immortality Proved Beyond Doubt by Living Witnesses." This work is by the late E. V. Wilson. It contains 400 pages and the price is \$1. B. F. Schmid—a generous-hearted man of Indianapolis, Ind., paid for the publication. We did the work without a single cent of profit. Now, Spiritualists—every one of you—we want you to purchase a copy of this book for the benefit of the widow. She is in straitened circumstances. We hope 1,000 orders will reach her within the next thirty days. Mrs. Wilson is old and infirm—in a measure helpless. By sending her a dollar, you get more than the worth of your money, and at the same time help an estimable lady.

E. V. Wilson was one of the best test mediums that ever lived. He did a noble work for the cause. Now, aid the grand old wife and mother, by buying the book. Direct as follows, enclosing one dollar: Mrs. E. V. Wilson, No. 81 S. Locust street, Valparaiso, Ind.



## VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

## BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, is bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away of the terms mentioned. 10,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. No one sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

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## What Some Have Missed.

You, who have not read Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician—in fact, everyone—can find something of great importance therein. It is sent forth, free, postpaid, to everyone who desires it, on conditions mentioned elsewhere. Ten thousand copies are to be given away.

## A STRANGE PHENOMENON.

Independent Candle-Lighting in the Presence of Prof. Metcalf.

TO THE EDITOR:—In your excellent paper of December 7, there was given a brief account of what may be termed independent candle-lighting, as witnessed by a lady in the presence of Prof. Metcalf, and believing, as I do, that any new phase of phenomena is of interest to many of your readers, will you kindly permit me to give my own personal experience with this unassuming and evidently honest medium. Having casually recently called on Prof. Metcalf at his residence, 145 W. Van Buren street, to receive magnetic treatment for an injured hand, and during my second visit, while sitting a few feet from a table on which were books, papers, a candle, etc., the candle suddenly burst into a flame, and continued to burn for a few moments, and as suddenly ceased to burn. The Professor, noting my surprise at this unwonted occurrence, smilingly remarked that this peculiar manifestation occurred frequently of late in his presence, and that he felt quite proud of it. Being possibly a trifle skeptical as to the method by which the light was produced, in answer to my enquiry if any kind of candle would answer the purpose, and with this being one and placed in the holder untouched by anyone, I save myself, he readily gave his consent. At each of the following three visits I purchased a candle at a grocery, but did not obtain the result desired.

However, during my next call and sitting for treatment, while conversing on another subject, the candle began to burn, and continued to do so, as any well-behaved candle should. I can state positively that no tangible person was in the room during these sittings but Professor Metcalf and myself; that the Professor had not touched the candle that I brought every evening and placed in the holder myself, a common glass candle-stick, and stood it on any convenient box or paper that might be on the table at the time, thus precluding all possibility of electrical or chemical agency in the lighting. I do not know that this rather pretty phase or phenomenon, is of any particular benefit to mortals, except as a new demonstration of spirit presence and power. In justice to Prof. Metcalf, please let me state that I have made this statement without his knowledge or consent.



## INGERSOLL AND PRAYER

### What Constitutes Sanity and Insanity?

#### Mind and Matter Considered.

BY HON. A. B. RICHMOND

A LUCID PRESENTATION—MIND CANNOT BE DISEASED—OBSESSION—RELIGIOUS REVIVALS—GOG AND MAGOG ARRAYED AGAINST EACH OTHER.

"Who can in memory, or wit, or will, Or air or fire, or earth, or water, find? What alchemist can seize, with all his skill, The subtle elements of the human mind?"

"When Bishop Berkeley said, 'There was no matter,' And proved it, 'it was no matter what he said.'—Byron.

The realm of mind and the kingdom of matter. How illimitable and mysterious the one; how boundless and diversified the other. In vain have sage and scientist sought to solve the hidden problem of the origin, birth, and home of the mind, or the subtle and irresistible forces that move matter in its various forms and combinations. Numberless volumes have been written by learned and able psychologists to prove where and when mind was born, and by whom begotten; and yet science alone has not solved the doubt as to its parentage, nor proved with certainty where it lives or how it controls the physical organism. But however savants may differ as to these unsolved problems, yet does the scientific world agree that the brain is the part of the human organism through which is made the mysterious connection between mind and the sovereign, and matter the obedient subject.

#### THE GREAT QUESTION.

The question is, does or can mind exist separate from matter? We know that it can only manifest its presence to us through the agency of matter; yet this does not prove that it cannot exist independent of it in a realm of Spirit-life, if such a realm actually exists. Dr. John J. Elwell, in his "Medical Jurisprudence," says: "The brain may suffer from a disease to an incurable degree, without giving rise to much, if any, perceptible disturbance of its functions." And this is the opinion of many other able physiologists. Now, if this is a fact, does it not prove that while the mind may use the brain as an instrument for its manifestations, yet that it is not of the brain nor any part of its inherent properties? Just as an expert musician may use an imperfect instrument in manifesting the music that lives in his soul alone, so may the mind control and use the brain for its purposes. We say that the body is diseased, but can the mind be subject to the like affliction? If so, may it not, like the body, become so diseased as to die; and then what becomes of the immortal principle? And is not this possibility of mental death contrary to our conception of that wonderful spirit within us, that thinks, loves and remembers the past, and claims for itself a heritage of immortality?

On my mantel is a clock that moves with the force of the mainspring. Its mechanism is but a conception of a human mind that certainly existed before the clock was constructed. It is but matter obeying the command of the inventor who caused its construction. Here are two separate and independent factors, mind and matter. The one immaterial and existing separate and distinct from its servant, the material of which the clock is constructed. The clock may be compared to the human brain; the design to the thought of the mind that developed it. Now, the clock, in some of its parts, may become so diseased by age and friction as to be defective in its movements. The second-hand may, from some obstruction in its connection with the other machinery, cease to move; yet is the force of the mainspring the same, while all the other parts of the machine work in harmony with the design of the inventor. And if in the end the clock may die, it does not involve the death of the mental force that conceived it, or the power that moves its mechanism.

The mind is an impalpable, subtle, mental essence, that has neither members nor component parts; the chemical affinities of elementary matters do not affect it. How, then, can it become diseased or subject to decay? Its manifestations through the physical organism, like the second-hand of our clock, may become imperfect, or cease entirely; as in the "St. Vitus' dance," when the will of mind directs a member of the body to move in a certain direction, it moves in an opposite one; or in "Ataxy Locomotor," or paralysis, where the members refuse to move as desired, or move at all; yet the mind may be clear and perfect in the performance of its functions of reason and recollection.

Sir Benjamin Brodie, Bart., D.C.L., the distinguished surgeon, physiologist and psychologist, says: "I entirely agree with the opinion that we must admit the existence of a Deity,

as a fact as well established as that of the law of gravitation; and in so doing, we must further admit that mind may and does exist independently of bodily organism."

Is not mind as clearly perceivable in the construction of the universe as the matter of which it is composed? And while it is true that the human mind oftentimes manifests itself through disease or abnormal physical organism in a manner called insanity, or in the erratic mental pathway of genius and eccentricity, yet it is like the movement of our clock, caused by the conditions of the organism, while the force of the mainspring knows no diminution or decay, and the design of the clock will live forever. The various eccentricities of sane men—the diversity of physical impulses influencing their conduct, and the cunning of the so-called "insane"—are no evidence of a diseased mind, but rather of a disturbed condition of their material "mental clockworks."

#### DR. SAMUEL JOHNSON.

Dr. Knaggs, in his celebrated work on the human mind, says: "There was an old man well known in London during the last century, who was of an ungainly appearance, and subject to occasional attacks of hereditary melancholy. So inconsistent was he in his habits, that sometimes he practiced great abstemiousness, and at other times devoured large meals with brutish slovenliness and voracity. Sometimes he would persist in drinking nothing but water, but occasionally drank wine by tumblersfull. His income was far from large, and not of a certain amount, yet he kept a set of old men and women about his house, whose bickerings and disagreements now and then drove him out of doors. He was in general very loquacious, but has been known to sit in company and drink a dozen cups of tea without speaking a syllable. When not engaged in discoursing, it was his custom to keep muttering to himself. In walking he performed strange gesticulations, and would not go in at a door unless he could effect his entry in a certain preconceived number of steps, and so as to introduce himself on a particular foot, turning back and recommencing until he succeeded as he desired. There was a row of posts near his house which he would not pass without touching singly, and if he omitted one in his series, he retraced his steps to remedy the neglect. He hoarded up orange-skins for some mysterious purpose he would never divulge. He suffered remorse of conscience for having taken milk in coffee on Good Friday. He believed in ghosts, and went ghost-hunting in Cook Lane, and maintained that he heard his mother calling for him by name in the world. Was not this man insane? So far from it, Dr. Johnson was, by consent, regarded one of the most vigorous thinkers of his time, and to-day he is called one of the greatest sages and ablest writers that ever lived."

#### SANITY AND INSANITY.

It is apparent to human observation that there are various degrees of so-called sanity and insanity, blending with one another and separated by no very distinct lines. That is, our clock may run either too slow or too fast, but this is owing to some material cause or obstruction, and has no relation to the force that moves it, except as to the tie or mechanism that connects force with matter. It is not every little cloud floating over an otherwise illuminated understanding that denotes a so-called "mental disease," but rather that there is some slight physical defect or obstruction in the material machinery. And may there not be other causes hidden in the mysterious depths of our being that will account for much of what is called insanity? In Dr. Johnson's case, for instance: "He believed in ghosts, and maintained that he heard his mother calling him by name," etc. Now, is it not possible that this was true, that a spirit mother did visit a beloved son, and that much of what the world called eccentricity, because apparently abnormal, was in reality an influence from Spirit-life? Is there such a phenomena as "obsession," which the celebrated English scientist Brande defines to be "the state of a person vexed or besieged by an evil spirit; differing from a demoniacal possession in the patients' being attacked from without and not from within." If this phenomena actually exists, as many learned savants believe, then can we account for very many apparently mental aberrations called "disease of the mind," when no such disease can possibly exist. For how can a thing devoid of parts, or a decaying physical body, become diseased? Or, if diseased, not subject to final death, and thereby deny the possibility of immortality?

#### NO MENTAL DISEASE.

If immortality is the heritage of man, there cannot be a mental disease for a susceptibility to even a slight disease necessarily involves a liability to a greater, and therefore to a final decay and death. But if there is a Spirit-life and communion with earth, then obsession is reasonable and probable, and will account for much of the phenomena called insanity or mental disease. A vicious spirit in life is not immediately changed by death.

Death is not a process of mental conversion from evil to good; but every individual soul must enter the life to come with all its propensities for good or evil, only modified by an absence of the influence of our earthly organisms. But the mind that moves and directs our bodies here must be the same that will live hereafter, or death is an annihilation of our mental personalities.

#### OBSESSION.

If the revered traditions of the past are true, the brains of incarnate beings of earth are often invaded by the spirits of the other world, either for good or evil, and this would account for many vagaries of criminal conduct by men of heretofore good behavior and pure lives, so often investigated in our courts, where the details of their crimes shock the public mind with horror at their cruelty and lawlessness. That there is an influence external to men, as well as internal in every personality, is most obvious to those who have made human conduct a study as it is manifested in our courts of criminal jurisprudence. How often have I asked an unfortunate confined in the cells of our prisons: "Why did you do the deed?" And how often have I been answered in a tone and manner that carried conviction to my mind: "I do not know what influenced me or prompted me. It seems as if I was not myself; for my soul revolts at the very thought of the crime I am accused of committing. God only knows why I did it."

Now, is not this obsession? Some force external to the man incited him to its commission while the internal man abhorred it. I know that this crude theory ignores the doctrine of "free agency," but, after all, is not our free agency circumscribed by both mental and unseen physical influences, unsuspected by us and over which we have no control?

The whole Christian world believes in external spiritual influences. We all know that there is an internal mental power in every human being that generally controls our voluntary actions; but we also know that we are affected more or less by the mentality of others—as the orator influences his audience to tears by his pathos, or incites them to the very frenzy of anger by his appeals to their passions. All the waves of religious excitement or reformation are caused by a spiritual force external to those who are converted or reformed, acting upon and in conjunction with the peculiar mentality of individuals. And this accounts for the many claims of "answered prayer," where external mental influences arouse a kindred feeling in the hearts of the multitude; and results in religious revivals or the enthusiasm of great election campaigns.

One would suppose that the God of orthodoxy was aware of what was best for his children, without being importuned, informed and instructed by the supplicants of his favors. But we are about to have a test that will not only prove the truth of external mental influences, in the theory of answered prayer, but also test the power of the Deity to its utmost.

#### COL. ROBERT C. INGERSOLL TO BE CONVERTED.

I read from the public prints that there is a combination of all the Christian societies of the country to engage in a joint supplication to the "Throne on High" to convert the great infidel, Col. Robert C. Ingersoll, to orthodox Christianity. Now, I never doubted the power of the "Infinite Being" to do anything within the limits of his immutable laws. But whether the conversion of the inimitable "Colonel" is within those boundaries, is a question whose solution will be waited for by the public with awe and perturbation.

I read from my morning paper that already have 3,000 prayers been offered privately by members of the Cleveland (Ohio) Christian Endeavorers for the conversion of the great agnostic. But this is only the skirmish line of the impending battle. I learn, also, that all the orthodox forces of Christendom are to be arrayed against him, and that services of prayer, to be held by the various churches for the purpose of accomplishing this much-desired result.

Here, then, is "Gog and Magog" set in battle array; but which is Gog or which is Magog is yet to be determined by the coming contest. Will Ingersoll submit quietly to the ruthless attack of the religious hordes, or will he wield the sword of Achilles, and from behind his Vulcan-constructed shield of rhetorical logic, meet the Crusaders and conquer them as he has all other Christian Knights-errant who have dared to meet him in the arena of public discussion?

But here is to be a test of the truth of the theory of "answered prayer," that all mankind is interested in, and if it shall result in the conversion of the Colonel, I for one will no longer doubt it. But to an outside observer it looks like a task compared with which that imposed by Eurystheus on Hercules would be mere childish sport and pastime. And while I do not doubt the power that created the vast universe of suns and satellites and controls their destinies by unchangeable law, yet I do not believe that the self-imposed task of the orthodox

churches can be accomplished, unless obsession is a fact, and the unfortunate Colonel shall become its victim.

Now, while the process of conversion by prayer is being tried on poor "Bob," would it not be of interest and value to the psychological world of inquirers to know the first symptom of the coming effect? The Colonel should keep for future publication an accurate account of it, from the first conversational emotion to the grand climax. The world would like to know whether, like chloroform, it commences in the head or the extremities, and how it proceeds in its fell purpose until the stupendous end is accomplished. But let there be no "backdown" by the orthodox powers. They have voluntarily taken upon themselves the task, and must accomplish it or admit that they have asked their God to do more than he was able to perform; and yet, as the Devil said in his address to Burns: "Ah! Rab, I fear there is woe for thee."

#### MRS. WALLACE HIBBITTS.

##### The Good Work She Is Doing at Muncie, Ind.

It has been some time since you heard from our society at Muncie, Ind. Therefore I thought I would write you something worth reading, as we are doing a world of good for Spiritualism. For a while we were dormant, but now are wide awake and working. We had a debt on our temple of \$135, and commenced to work to wipe it out. We got up a subscription paper, and Mrs. Wallace Hibbits, one of the best trumpet mediums in America, tendered her services for a benefit, resulting in about \$60. She held a public seance Sunday night at the temple. There were nearly 250 tickets sold. Over 185 communications were received from departed friends. Monday night she gave a seance to the children of our lyceum. There were 45 children present and about 40 grown people. This was also a great success, and I will say that I never sat in a better circle, for the children talked more sensibly to their friends than some older people do. This is one of the greatest features in Spiritualism. Try this, and you will find it will add more to Spiritualism than you ever dreamed of. This is novel, and Mrs. Hibbits deserves great credit. All the spirit-friends addressed the children first.

Mrs. Hibbits a year ago gave us a benefit seance, by which we netted nearly \$100. At that seance there were about 300 present and eight different languages spoken. At this seance Sunday night, there were five different languages spoken. One old man, a Norwegian, a skeptic of the worst kind, received a message in his own language, and this was his first seance. When his friends came and spoke to him, he was astonished to hear his own language. He said: "It was not that little woman," meaning the medium.

Our society elected the following officers for the year, who promise to make things hum: President, John Loth; vice-president, B. E. Fisher; secretary, S. F. Snider; treasurer, Z. V. Mong; trustees, Harry Griffin, J. J. Shields, George Compton. There are no less than 2,000 Spiritualists and Free-thinkers in Muncie, and we intend to gather them into our society.

JOHN LOTH.

#### IF WE BUT KNEW.

If we but knew the troubled thoughts arising,  
Behind the brows that look so calm and smooth,  
We'd leave unsaid the words so light and careless,  
That sometimes rob life of its freshest bloom.

#### If we but knew.

If we but knew how many weary vigils  
The bright eyes gazing in our own had kept,  
We would not shadow their brief hour of gladness,  
That soon enough will yield to new regret.

#### If we but knew.

If we but knew how heavy were the burdens  
Pressing upon weak shoulders every where,  
We'd come with willing hands and words of kindness  
To ease them of the grievous loads they bear.

#### If we but knew.

If we but knew the erring feet that wander  
Far from where rest the dark and ceaseless storms,  
Were longing to come back to peace and shelter,  
How gladly would we go and guide them home.

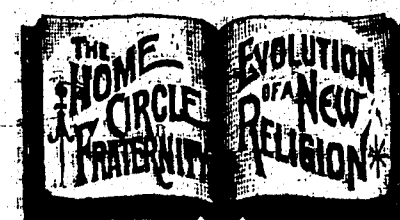
#### If we but knew.

If we but knew how low the fair, sweet faces  
We love so well might pass from earth forever,  
We would caress them in this world more often,  
With gentlest touch would wipe away their tears.

#### If we but knew.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair, and restoring that which is gray to its original color.

Handel was gruff and often uncivil. He could be pleasant when he pleased, but did not often please, for, as he once said, "You're the use!"



## FORGIVENESS.

### It Is One of the Grandest Impulses of the Soul.

#### I.

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."—Luke, 17:4.

"Then said Jesus: Father, forgive them, for they know not what they do. And they parted his raiments and cast lots."—Luke 13:34.

"So, that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—II. Corinthians, 2:7.

Although there is much of a revengeful nature permeating the Bible, there is also a divine vein of forgiveness that scintillates therein most beautifully, the tendency of which is to redeem and refine the coarse nature of man, and develop within him angelic qualities. "Father, forgive them, for they know not what they do," is a sentiment that shines forth with transcendent beauty and loveliness, a divine rainbow amid the clouds of superstition and ignorance. Forgiveness is but little known and rarely practiced in savage life; but among those who are truly enlightened it stands forth pre-eminently, exerting a salutary influence and ennobling those from whom it emanates, as well as those to whom its clemency is directed.

#### II.

There was Mr. B—, a wealthy Western farmer. He believed in dealing out equal and exact justice to all, and never felt the pulsations of the benign spirit of forgiveness in his soul. It was as foreign to his crude nature as flowers are to the arid desert, or as the icebergs of the polar north are to palm and orange regions. Intelligent, quick of perception, and ready to grasp any intricate problem, still he knew nothing of the beauty, grandeur and soul-elevating qualities of forgiveness as it comes forth in words and sentiments from the lips of one who has been wronged. Some are color blind; others are deaf to the sweet, enchanting strains of music; others never respond to the transcendent beauty of nature, while others are partially palsied to entreaties for forbearance and forgiveness on the part even of wife or children, and they heed them not. Mr. B—'s daughter, a young lady of surpassing loveliness, amiable disposition, and of more than the average intelligence, married against her father's will, and was cruelly disowned, and ordered to never again darken the door of his house.

The last look she gave her native home was a sad one, mingled with half-regretful tears that she had disobeyed her father, and as she passed a rosebush she grasped a single flower as a memento of her happy, childish days. Time passed on—at least to her cold, cheerless, desolate! Her fond hopes, at first so full of joy, had vanished, and she finally found herself on the tempestuous sea of trouble with a little daughter—the only light of her life—and her husband, whom she idolized, dead! She struggled along while the waves of misfortune beat against her, catching at a straw here and a straw there, and looking for rifts in the dark clouds of her life, and in the meantime her precious child cuddling closely to her heart, but her efforts availed nothing. Her prayers seemed to meet a mocking response, and yielding to despair, she resolved to go home, cast herself at the feet of her father, and with tear-stained eyes seek his forgiveness. It was a cold, cheerless day when she went there; the very clouds seemed to bear a message of despair. She hesitatingly approached the house, with her angel child, and entering therein she pleaded pathetically and tenderly for forgiveness and a warm place in her father's heart for herself and child. But he demonically repulsed her, drove her out of his house into the cold storm—to perish. She was afterwards found about a mile from her father's house, so the papers said, herself and child sweetly sleeping in the arms of death, while their spirits had entered one of the many, many mansions of the Father-God, where they were given a cordial reception.

#### V.

The one who possesses an unforgiving spirit, and nourishes it, is not prepared to live, nor is he prepared to die. He may think that his enemy, cruel, malignant, and burning with hate and a desire for revenge, is his most deadly foe. Therein he is mistaken. The unforgiving spirit he manifests, the viper in his own bosom, is the adversary that renders him a dwarf spiritually, and completely poverty-stricken in those attributes which enrich, beautify and ennoble the soul, and enable it to realize and enjoy the grandeur and transcendent loveliness of the celestial regions, when it shall have left its earthly body. If you seek revenge, a selfish satisfaction for a wrong perpetrated, you close, by your own involuntary volition, the avenues to your own soul, through which the benign influence of angels can penetrate, and you prove thereby your worst enemy. The bite of the cobra affects only the body; but hatred, revenge, malice and an unforgiving spirit darken the soul, destroy therein everything that can elevate it in spiritual realms, reducing it to a condition of beggary there that is truly deplorable to behold.

#### III.

The human mind can hardly conceive of a more appalling picture than presented when the father sternly refused his own daughter admission to his home, and drove her forth to perish in a cold, driving storm. She can now look down from her sweet home in heaven, and fully realizing how her own soul would have been thrilled

with pleasure if her father had received her with a generous heart and open arms, she can now have an opportunity to lighten his pathway and have full revenge for the wrong he perpetrated, by conferring upon him spiritual blessings, and then, in the not far distant future, benignly forgive him for the great wrong he perpetrated.

Forgiveness is the divine aroma of goodness, the essence of every noble quality of the human soul. A mother, with more of heaven in her nature than the father, rarely refuses to forgive a wayward child. She soon forgets the frailties of the erring one, believing that "to err is human; to forgive is divine."

An unforgiving spirit manifested in a father towards a child is equally as bad as the revengeful feelings that actuate an enemy. It burns; it lacerates; it causes weeds to spring up in the garden of the soul instead of flowers, and makes man almost akin to the beasts of the field. Without the spirit of forgiveness pulsating in the soul, radiant therein with angelic qualities, no advancement can be made in Spirit-life.

#### IV.

The following narrative of "Punishment and Pardon," illustrates the grandeur of forgiveness:

"Mr. Stanley tells, in his 'Dark Continent,' how he dealt mercifully with a thief, who was one of his most valuable men, and at the same time prevented the demoralization of his followers:

"Uledi, the coxswain of his boat, and a most useful helper, was detected in a serious theft. He had stolen five pounds of beads, on which Mr. Stanley depended to buy provisions from the natives.

"Stanley was perplexed. He could not spare Uledi's services, nor could he allow the offense to go unpunished, lest his clemency might injure the discipline of the corps. He thought the matter over and wisely determined to leave the matter to the company.

"The chief of the negroes spoke first, saying, if it had been one of the common men, he would have advised punishment by death, but as it was Uledi, always bold and faithful, who had saved thirteen lives, he should advise a whipping.

"Other leaders agreed with the chief. Mr. Stanley then asked the opinion of the boatmen. The first said the offense must be punished, even if the criminal were Uledi, but he hoped the whipping would be light.

"The next, the culprit's brother, said: 'Uledi is a thief. I have begged him not to steal. But he is Uledi, and has done so much for us. He must be whipped, but let me take half the whipping.'

"The next said: 'He is my cousin, and so useful; let me take the other half of the whipping.'

"Mr. Stanley, much moved by the offer of these two men to substitute themselves for the offender, answered: 'Uledi is condemned. But, as Shumari and Saywa take his punishment, he is set free, and I pardon Shumari and Saywa.'

"Uledi, broken down by the generous offer and pardon, said: 'Master, it was not Uledi that stole; it was the devil who entered his heart. Uledi will be good in future.'

"From that time Mr. Stanley had no more honest or faithful servant than Uledi. The love of brother and cousin, shown by giving themselves as his substitute, and the gentleness of his master, expelled covetousness from his heart and made him anxious to merit a good reputation."

#### V.

The one who possesses an unforgiving spirit, and nourishes it, is not prepared to live, nor is he prepared to die. He may think that his enemy, cruel, malignant, and burning with hate and a desire for revenge, is his most deadly foe. Therein he is mistaken. The unforgiving spirit he manifests, the viper in his own bosom, is the adversary that renders him a dwarf spiritually, and completely poverty-stricken in those attributes which enrich, beautify and ennoble the soul, and enable it to realize and enjoy the grandeur and transcendent loveliness of the celestial regions, when it shall have left its earthly body. If you seek revenge, a selfish satisfaction for a wrong perpetrated, you close, by your own involuntary volition, the avenues to your own soul, through which the benign influence of angels can penetrate, and you prove thereby your worst enemy. The bite of the cobra affects only the body; but hatred, revenge, malice and an unforgiving spirit darken the soul, destroy therein everything that can elevate it in spiritual realms, reducing it to a condition of beggary there that is truly deplorable to behold.

Revenge is sweet—to some—but the ultimate thereof will prove bitter indeed, rendering the soul so exceedingly coarse in fibre that only the desolate regions of Spirit-life can make an impression thereon, and there the avenger, the spiteful hater and malignant wisher must go when by death he is summoned to leave this mundane sphere, and there compelled

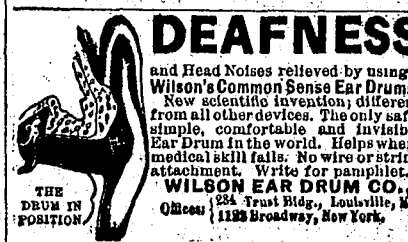
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to remain until he shall have turned those ignoble qualities of his nature into fountains of love and good will.

John R. Harrison

## THEOLOGY.

As Viewed by Ex-President Harrison.

The address of ex-President Harrison at the meeting recently held in New York in the interest of foreign missions, must have been disappointing to progressive and scholarly theologians of the school of Beecher and Rev. Dr. Abbott. In speaking of the Presbyterian Church he said: "It has kept the command to stand fast very well." Evidently Mr. Harrison forgot that nobler command: "Prove all things and hold fast that which is good." That involves progress and is in line with the proposition of the Archimandrite of the apostolic and orthodox church in Syria and all the East, who said that he believed God "had preserved the Koran and also preserved Islam, because it had come to correct the doctrines and dogmas of the Christians."

This declaration was made at the Parliament of Religions, held in Chicago at the time of the World's Fair, and coming from a Christian prelate of high rank, made quite a sensation among non-progressive sectarians. But he went still further—he said: "As Columbus discovered America, so must Americans find a true religion for the whole world, and show the people of all nations a new religion in which all hearts may find rest." The Archimandrite continued: "I think a committee should be selected from the great religions to investigate the dogmas and to make a full and certain comparison, and approving the true one and announcing it to the people."

This proposition was in accord with the progress of modern scholarship. Rev. Dr. Briggs, the learned theologian, said: "We are obliged to admit that there are scientific errors of astronomy, geology, zoology, history, and anthropology in the Bible \* \* \* there are such errors as we are apt to find in modern history."

The address of Mr. Harrison indicates that he has ignored the suggestions of the distinguished theologians. When Mr. Harrison said: "The man who believes that only one name is given under heaven for the salvation of the soul, must publish that name," he undoubtedly referred to the Son of Man, yet an audience of Buddhists or Mohammedans might commend the declaration as referring to the founders of their religion. The ex-President is not in accord with the great Hebrew prophets. One of them declared, as the dictum of the Eternal: "I, even I am the Lord, and beside me there is no savior."

That unprogressive class of sectarians, like ex-President Harrison, are thus referred to by that distinguished scholar, Prof. Max Muller: "Those who know but one religion know none." An eminent scholar, who has for years studied the religions of the world, says that they all teach what the prophets insist on—do good and eschew evil, be charitable, beneficent, love the good, the beautiful—the Infinite and Eternal Energy from which all things proceed. J. H. S.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquin, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at his office.

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# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

## ANTIQUITY OF MAN.

Investigator, Port Angeles, Wash.  
Q. What is the evidence that man came on the earth before 6,000 years ago, as recorded in the Bible?

A. In America the plowman often turns up with his polished, share a flint arrow-head or stone age, relics of the Indians vanished, or of the still earlier race of mound-builders. Were he to go deeper he would find nothing of a similar character to reward his pains. All the remains of man on this continent are comparatively superficial. It was not his home, and he entered it at a recent period. The Red Indian retained savage traditions of his advent. Before him were the mound-builders, who were probably represented by the Aztecs, and Peruvians, whose incipient civilization was ruthlessly trampled out by the Spanish conquerors, in their thirst for gold and zeal for religion. That entire people came from the Northwest, at a time when Asia and America were united by land. They found on the great prairies the mammoth covered with a woolly fleece, and exterminated it from the land. They remained for many generations in the valleys of the Mississippi, the Ohio, their tributaries, and their gigantic earthworks still attest their industry and advancement in their art of war. What place did they occupy? There is no trace. They probably entered the primeval wild, undisputed save by beasts of prey. The fortifications are of later time, as defense against the Indian hordes warring over the same pathway they had traversed.

Remote as these events appear, they are only of yesterday compared with the antiquity of man in the old world, which we may regard as his home. Yet to the ordinary understanding, even the age of man on this continent far exceeds the time usually accepted. At New Orleans a human skeleton was discovered sixteen feet below the surface, directly beneath the roots of a cypress tree. The sixteen feet of deposit of cypress forests, one above another, in this swampy region, is estimated to be of the age of the tree, and estimate only one generation of trees for each of the forests, then the four represent 12,000 years. But to this duration must be added the time of depression following the growth of each forest, beneath the waters of the gulf, and its elevation, periods for which we have no data.

If we take the estimate of Lyell, of two and one-half feet in a century, the mean of elevation and depression observed in existing continental movements, it places the elevation and depression of each forest at its minimum of fifteen feet, then the lapse of time between each forest would be twelve hundred years, or forty-eight hundred years for the four intervals, or sixteen thousand eight hundred years in all, to which must be added the present period. Dr. Land discovered in Brazil human remains in eight caverns, associated with the bones of now extinct animals. The huge, sloth-like Megatherium and, Mylodon, and the horse were their companions, and so far from taming the latter these people extirpated it together with the larger beasts, and it did not again reappear until introduced by the Spaniards.

In the Old World we meet with the geological record of vastly greater antiquity, of which the valley of the Somme in France furnishes one of the most conspicuous. The flint implements are found imbedded beneath ten or twelve feet of solid gravel, associated with the bones of the elephant, rhinoceros, horse, hyena, etc., which inhabited Europe at that period.

The most probable place for the discovery of human bones would be caves and caverns, which furnish a natural shelter for savage man. There he dwelt, and would leave the records of his existence. Sometimes he expelled the bear and hyena from their dens, at others was himself expelled or fell a victim to their rapacity, leaving naught but gnawed fragments of his bones to tell of his existence.

Of the numberless caves which have been explored, the most remarkable are those of Durtin in the Jura, the cave of Engkulon, and of Sallenreuth in Franconia.

In the cave of Gower, South Wales, a fact has been brought to light which is of most conclusive character. In the same undisturbed deposit which covers the floor of the cavern, the remains of two species of rhinoceros and flint knives were found. Since the occupation of the cavern, the land has subsided beneath the sea; and a deposit of sand taken place over the floor. How vast the interval required to depress the land beneath the sea, allow a long period for the deposit of sand and a slow elevation!

tered through the ashes. These bones belonged to the cave bear, cave hyena, fox, brown bear, cave lion, stag, horse, gigantic Irish elk, and aurochs. None of the denizens of the forest came amiss to the voracious appetites of this early people. The larger bones were invariably split for the extraction of the marrow, while the spongy parts were gnawed by the hyena which prowled about the place after the departure of the mountaineers.

There were a great variety of flint articles, knives, projectiles, sling-stones, chips and the flint stones from which they were broken, and bone arrows. Some of the bones were streaked by the flint knives used to scrape off the flesh. No human bones occur outside the stone door. This tells us that the feast was not made horrible by cannibalism. In the grim array of almost fossilized bones there were tokens of the same affection which fills the human heart today. An amulet carved from the tooth of a cave bear lay by the side of the bone of an arm, and a flint knife in the phalange finger. By the side of the human skeleton lay that of the cave bear. Shrouded in the mists which gather in the grey dawn of this vastly remote time, we must write this evidence of man's belief in immortality. It is the earliest record preserved of his cognition of a future life. There on the rugged mountain side whether they had brought their dead relatives, the tribes assembled. Rude and savage, with heavy, bony frames, hairy limbs, the skins of wild beasts thrown over their shoulders, a spear or club formed from a broken limb, their weapon. What to them was death? Why was that of their friend different from that of the deer? The wild or fission by their spear? There on the very threshold of existence they had gazed upon the mysterious problem, and said: "While the ox passes away, our friend lives as a shade in another sphere of being."

They reverently laid the body in the cave. The amulet was laid on his breast, the sharp flint knife in his hand, for his spirit would have need of it and then the huge cave bear, pursued by his fortress and beaten down in the fierceness of his strength, was dragged into the cavern and placed beside the dead hunter, that he might not want for provisions on his long journey. Then the funeral fire-flamed high, and wafted the odors of the roasting feast of the flesh of the mammoth. Seated on the ground around it were the men and women of the tribe, who, having finished, buried the fragments and departed to their cave dwellings, which were similar to that which served for the resting place to their dead.

Wonderful fact! We find the belief in immortal existence buried among the wrecks of animate forms fossilized in stone. It has survived the gigantic beings of the world of its birth. The mammoth has perished; the cave bear and lion are no more; the rhinoceros has withdrawn to Asia and Africa, the entire fauna and flora of Europe has undergone two great fluctuations; yet the belief in immortal existence after death has grown brighter and clearer, its fadeless lustre.

In proof of the early cognizance of this fact of immortality, the root of the word which in the earliest known language and in all its derivative stands before man—Mann, means spirit—a being endowed with spirit, pre-eminently to the exclusion of all other creatures.

At Sodergrate, at a depth of sixty feet beneath marine strata, the timbers of a hut, with its circle of hearth-stones and much charcoal, were discovered. In the same deposit occurs the remains of a boat constructed with wooden pegs. The strata in which they were found contains the characteristic shells of the brackish waters of the Bothnian Gulf. As the saltness of this Gulf and the Baltic depend on the same causes, and as this deposit represents brackish water, while the shell-mounds of Denmark contain shells representing water salts, the ocean in the latter must antedate the former. Hence we have a record of time in the sixty feet of strata overlying these remains. How shall we convert this depth of strata into time? Really it represents twice that distance, for if man dwelt on the surface when it was nearly level with the sea, it must have at least been depressed six feet, for the formation of that depth of deposit, and then elevated the same distance. Perhaps by comparison we may arrive at an approximation. Scandinavia is underlying a slight elevation; the process is a continuation of that which elevated the human relics under consideration, and converted a large portion of the bed of the Baltic and North Sea into dry land. The area of elevation extends over one thousand miles north and south, and the amount of elevation at the North Cape is five feet in a century where it is at maximum, and lessens toward the south till it reaches zero. It is eight hundred miles from the North Cape to the locality of the remains, and consequently the mean elevation there is one foot in a century; so that sixty feet of depression represents sixty centuries. But the water must have had some depth when the boat sank, and was enveloped in the ooze. If we assume this at twenty feet we have eighty centuries for the period of depression, which must be equalled by that of elevation, or 16,000 years in all.

This lapse of time is insignificant if we accept the calculations of Boucher de Perthes from the growth of peat. At the bottom of the entire stratum of peat in the valley of the Somme, thirty feet in thickness, flint tools have been found. Taking the growth of peat at three centimetres per century, it would require 120,000 years on the growth of that peat stratum. More: Carrying the antiquity of man still farther into the realms of the past, the bed of peat underlies the drift gravel beds in which the flint tools were discovered, and for the computation of the duration of this formation there is no data.

In this field there is no dearth of material; the difficulty is to make proper selection from the overwhelming mass of facts presented. The shell-beds of Denmark which have been carefully studied, and the interesting discoveries connected with Swiss Lake dwellings, must be passed with only a mention.

We turn to Egypt—most ancient of historic lands, with beginning lost in the night of time. Herodotus, 450 years before Christ, visited that country, then the shrine of learning and center of civilization. His was the Greek spirit of intelligent observation, the truly modern scientific method, and from his time until the last two centuries no one surpassed this founder of the philosophy of history. He visited the literati of Thebes and conversed with the priests under the shadows of the pyramids.

They read to him from the papyrus rolls the names of the monarchs who had ruled over the land of the Nile, 330 from Menes to their own time. The average length of the reign of any long series of sovereigns has been placed at about 25 years, and hence this list of 330 places Menes more than ten thousand years in the past. For this statement, Herodotus has been styled, not the father of history, but the father of lies. It was the fashion to believe the earth six thousand years old, and to suppress everything conflicting therewith. Yet modern Egyptologists have come more and more to regard the statements of Herodotus as trustworthy. Menes may not have lived ten thousand years ago, but at least five thousand years ago. The Egyptians had reached a high culture, a complex social organization, and had executed colossal achievements in architecture, and through hieroglyphics and paintings transmitted their thoughts, and pyramids fashioned from the flinty rock. Such a civilization must have required ages of progress from the savage state.

Lost as the date of the pyramids is, in the mists of the beginning of history, they are of yesterday to the time revealed by explorations beneath their base. The great river in its annual overflow brings down, from the remote regions of central Africa, the finest mud, and deposits it over its valley. Herodotus observed the phenomena, and acutely came to the conclusion that the data of Egypt was found in this manner. M. Rosiers, in his great work on Egypt, from personal observation, estimates that the deposit made by the overflow of the Nile averages 2 inches and 88-100 in a century. From the stupendous researches of Hekekan Bey, made by a made by a series of shafts and artesian borings across the valley of the Nile, from sixty feet in depth fragments of pottery were brought up; and in a boring by Lieutenant Bey, fragments of red brick were brought up from a depth of seventy-two feet. The shafts were sunk through deposits of the Nile, and at the average of 2 inches and 88-1000 be accepted, seventy-two feet represent over forty thousand years. Historic Egypt is the culmination of that vast period.

It has been stated that man came before the drift, and there is evidence furnished by the size the brain had acquired, that man had then existed for a vast period to have acquired so well equipped an organ of thought. How long ago did the arctic climate of the drift prevail? As determined by astronomical calculations, at least about one million and a half years ago. All these calculations claim no more than being approximations, and we can only fix the order of events and not the time.

The length this answer has reached precludes further evidence which might be brought to voluminous extent, and which is every day increased by discoveries.

## SAY, IS HE DEAD?

Say, is he dead? Is that cold form, So pallid, rigid in its limb, its lip, its brow, So white and passionless, so unlike him Who once inhabited it—Eugene Field—The noble man who was our friend?

Nay, verily; if 'twere, he'd leap to touch; He'd spring responsive to our bitter cries, And long lamentations o'er his coffin'd frame; He'd spurn these dark accusations of woe.

And bid your sorrow cease. Dost not think? Can Spirit die? Can that which is go out and be no more?

The spring of action—fount of thought—Exist, then cease to be; If so, then God can die—The I AM of the Universe, the Eternal Mind.

Annihilated be. Hush, then, and dry your weeping tears; Your lamentations cease—for he we loved.

Is yet alive, all keenly living and aware, With deepest sensibility, of all your grief; Regretting sadly that he cannot speak And make you still to know that he Holds this day more of real life Than he had known before.

Mourn not for him, nor that his lyre Seems all unstrung or broken lies his bow; He thinks, he speaks, he sings on still! Faster the thought vibrations move; Incisive more the words; and song Still trembles on his lips.

Like wavelets that, though broken once, Roll on and break again upon a fairer shore—The stream that wakes a mill May pass and turn again the wheels That grind a whiter grain; And lose no power the while.

Weep not, but hold yourselves Receptive to his new-born thought, And listen for his words Through organisms other than his own.

This wondrous gift to man—The power to sweep another lyre and bid Its strings respond to higher touch And tremble with the airs of Heaven—Ask this of him.

Did he re-echo from the heights above, With quick perception, 'thoughts that breathe' And words that burned 'with Inspiration's holy fire'?

Did midnight lamp burn bright with that pure flame That caught its light from distant torches fair?

O, ye, who worship at the shrine of minds Bathed in immortal dew; who weep Or laugh, and turn to weep again As thought vibrations touch your inmost souls—Turn to the sources whence 'they come' And ask yourselves the how.

Then, listening at the portal—whence Will break upon the waiting ear, Now that he's gone—you'll recognize the truth, And know he speaks again.

So, not in death, but newer, grander life Our brother stands to-day; and, o'er the shining way Which he has trod, he'll speed swift back again To greet you with the word inlaid, "Good morning," from the Spheres of Light—He lives—he is not dead!

Elgin, Ill. M. A. CONDON.

## FOREGLEANINGS OF SCIENCE.

### Conjectures as to the Mechanical Jesus.

TO THE EDITOR:—In THE PROGRESSIVE THINKER of December 7th is an article by Prof. J. S. Epling, entitled: "Foregleams of Science," which interested me very much for several reasons, viz: First. The work mentioned and the unique name of "The Mechanical Jesus" given it. Second. As laborious construction, sleekly condition and cruel death. Third. Last, but not least, the scientific arrival at the same facts in nature which, coming through a medium, are derided by Spiritualists and non-Spiritualists alike.

As mediums we have varied experiences and each a something special to do, in which we appear as factors in helping to solve life's problems. I have had many experiences as a medium, but marked above all else, are the scientific instructions given me concerning the queen of nature's forces—electricity, and how to evolve the earth's electricities and tap the elemental, uniting them for motive power and so on.

Of myself I have no knowledge whatever of the science. All I have received by clairvoyance, clairaudience and automatic writing on this subject must be strictly accredited to the powers behind the curtain.

What so pleases me is that I have been told frequently by my spirit guide that I am not the first medium through whom this effort has been made, but that none who were before me for this end, but to great, causing them to succumb. They tell me I have safely passed all trial and am on a fair footing to pursue this work to its acceptance and inauguration into practical use, which I feel to be my limit; but it matters not, just so that others can go on with it and benefit the world as heaven has designed.

The mechanism given me was called in my instructions a dynamo, resembling a human being as nearly as possible in some regards. Do you see the similarity? However, apart from this motor, my instructions were specific.

And sent the plan to an electrician, and although it was not acknowledged as agreed upon, the plan soon appeared the description of a plan, in an experimental way, by the same party, so like ours that we cannot tell but what it is ours. So do the world.

In Mr. Spear's time, the students told out the heart of the Mechanical Jesus, but like Bango's ghost, it will not down. A grand, gigantic fact in nature is to be brought to the notice of mankind and can no longer be kept back by those opposed to it. The child spoken of in THE PROGRESSIVE THINKER was sickly, and had to be carefully nursed for awhile—that is, experimented with; but this kind of experimentation must be done by accomplished electricians who are at the same time susceptible to the higher influences, receiving ideas from them just as simple and then as the parts are joined together the knowledge of the differentiation and complexity of the whole which will yet be simple and easy to manage. The child was sickly because the condition of the world was unfavorable to its needs, and its mission was not understood, hence its cruel treatment and death.

Great strides have been made in progress in the last forty years. We smile sadly, however, when we reflect for a moment, at what cost we have labored; yet are we proud that we were worthy to be called to work in the Lord's vineyard. Why the Mechanical Jesus of the New Dispensation was so named, is the most significant part of all, for here the heights and depths of wisdom are opened and we pause in awe and wonder.

Truly, mankind has to be converted, the services of Jesus of Nazareth. Either his mission was not understood by Bible writers, or they willfully placed their own construction on it to suit their own purposes. At least the reality differs very widely from what is accepted and promulgated in regard to it. However, the time is here for the rectification of wrongs generally, and this one is chief among them all, therefore:

I positively assert that the principal mission of Jesus to humanity will have a scientific demonstration for which the world and its people are unconsciously preparing even now. More will be given on this subject later.

MRS. M. KLEIN.

## SOUL CULTURE.

As we can never grow But worthless tares and weeds Unless we truly know We have the proper seeds—Each one should have a window To let the sunlight through; Each soul should have a mirror For retrospective view.

As light precludes the darkness And stays impending gloom, A view at one's own selfhood Improves the coming bloom.

The soil that looks the brightest In the sunlight of the day, Is oft in richness lightest—The nonproductive clay.

The butterfly of beauty Evolves from heavy worm; The hull that is the coarsest Oft holds the finest germ.

Then give us all the sunlight, The rain, the night, the dew, The soil, the wisest truths, And seeds for culture true.

DR. J. WILKINS.

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N. WILDER.

Birmingham, Ohio.

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HARRISON D. BARRETT, Pres't.

FRANCIS B. WOODBURY, Sec'y.

## MY LESSON.

My life to me a shadow seems, Like skies, when overcast By somber clouds, like flitting dreams, Too fanciful to last.

But through the shade life's lessons come, Deep meanings to reveal, To teach all men to seek the sun, As magnets seek the steel.

So when the soul, by sorrow riven, In prison seems confined, 'Twill through the truth be led to Heaven.

By ways that God designed, Not through a life of quiet ease Can minds of mortals expand, Nor by exquisite melodies, Outwrought by cunning hand;

But by a blending here below Of sunshine and of shade Can souls of mortals truly grow In th' image they are made.

Accept, my soul, each grief and pain As blessings in disguise, To give me happiness again, And teach me to be wise.

H. D. BARRETT.

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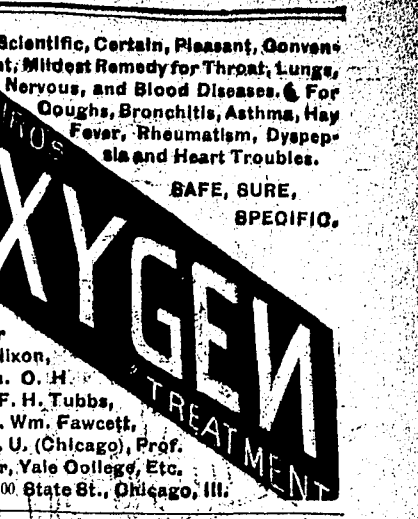
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THE CONCENTRATION OF THOUGHT.In the spring of 1886 I passed  
through a strange and wonderful ex-  
perience, which, for lack of a better  
term, I will call a "vision."I had become interested in some  
articles bearing upon the psychic plane  
of thought, and having but very little  
time to read, and not knowing what  
works to take up which would give  
me the truth if I did read, I uttered a  
prayer loud and long to "Our Father  
in Heaven" to send his blessed "mes-  
sengers of light and wisdom and in-  
struct me in my sleep, as I had heard  
it was possible to be done if one could  
get into a passive state. I had made  
many prayers before in life which  
seemed to go unheard and unanswered,  
but being very much in earnest, and  
desiring light, I resolved to give  
prayer one more trial, and was re-  
warded this time in a tenfold ratio.My blessed mother, who acts as my  
guardian angel, was near and heard  
my prayer, and as soon as I fell asleep,  
which seemed sooner than usual, she  
appeared to my view and said in tones  
so sweet and gentle: "My dear child,  
I heard the prayer you uttered and I  
will do all I can to have it answered.  
I cannot give you the information you  
desire, of myself, but I think I know  
where I can get a teacher from our  
side of life who can instruct you.Now, be patient, my dear child, and I  
will go and bring him." I agreed to  
do so and she disappeared.I will state a few particulars here  
so that you may see the power of  
spirit in passing through substances.  
My husband was in the East at the  
time, and I was alone with my babe  
of six months on the first floor of a  
two-story house. There were others  
upstairs, but I was alone downstairs.It seemed as though my mother was  
not gone more than two or three min-  
utes of our time when she reappeared,  
passing through the roof and floor  
above me, and with her was a gentle-  
man of this description: He was not  
tall, was quite stout, wore no beard,  
had jet black hair combed a la pom-  
padour, and wore a Prince Albert suit  
buttoned up tight. He carried in his  
hand a black book, but it was not  
used in the lesson given. His form  
beamed with radiance—seemed fairly  
illuminated. His voice was a rich bass  
when he addressed me. His name was  
not given me; but with an informal  
introduction from my mother, who  
said: "This, my dear, will be your in-  
structor," he bowed and said: "In  
order to give you a correct knowledge  
of our sphere and receive the lesson  
you ask for, it will be necessary for  
us to take your spirit to our realm; I  
think it will be safe to keep it one-  
half hour." Whereupon I replied that  
I was not afraid to go, for I was there  
for fifteen minutes once before some  
years previous. He informed me that  
it would be necessary for them to sepa-  
rate my spirit from my body, and he  
and my mother began making passes  
over my body from my feet upward.Instantly I began to experience the  
sensation of sliding apart out of my  
shell; the sensation was not unpleas-  
ant, and I realized every move until  
the brain was reached, when all was  
dark for a moment only. When I be-  
came conscious I was standing on the  
floor beside the bed, supported between  
my mother and the instructor, gazing  
at myself lying on the bed. Imagine,  
if you can, dear reader, the strange  
feeling that would thrill your senses  
upon beholding your double or counter-  
part! It lay there motionless, with a  
peaceful smile upon the countenance  
and the sleeping baby on its mother's  
arm. There was a fine golden cord  
joining the two bodies, which I was  
told made it possible for the spirit to  
again inhabit the body. As long as  
that remained unbroken all was well,  
but if by any accident it should be-  
come severed then it would be im-  
possible for my spirit to again inhabit  
that form, and I would then have ex-  
perienced the change called death.They placed me between themselves  
and we were enveloped in a vapory  
substance which resembled mist. We  
began to float upward. It seemed as  
though the motor power was the con-  
centration of thought. I seemed to  
have no power of myself, but was  
lifted by the power of the other two.Floors and roofs offered no resistance  
to our progress, as we passed through  
both with the greatest of ease, and I  
kept watching the body in the bed till  
we had risen above the roof, when I  
could see nothing but the vapor which  
enveloped us. The thought came to  
me that it would be a good time to  
get a view of the country, but on  
opening my eyes I found I could see  
nothing, so closed them again and  
floated on. It seemed that we had  
gone miles and miles, but passed  
swiftly, when I experienced the sen-  
sation of stopping at the top of an  
elevator landing. I opened my eyes,  
and such a sight as I saw! Pen can-  
not describe the beauties, for there is  
nothing on earth to use as compari-DR. C. E.  
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tom and two 2-cent stamps and you  
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diagnosis of your case

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DR. C. E. WATKINS,  
AYER, . . MASSACHUSETTS.sons, unless we take a picture that we  
would say was very much overdrawn  
in regard to coloring. The scene was  
of a wooded country; the trees were  
large, with mighty arms almost reach-  
ing the ground; the grass was like  
green velvet, and so smooth and clean;  
there were no paths, for they seemed  
to float there rather than use their  
feet as on earth; the atmosphere was  
of a pinkish, golden hue, similar to  
the rays of a golden sunset, but more  
brilliant. It was the most charming  
picture I ever witnessed, and I realized  
that my mortal eyes could never have  
withstood those dazzling rays. After  
going a short distance we came upon  
a crowd of restless, moving bodies;  
I inquired who they were, and was  
told that they were new-born spirits,  
who had no knowledge of the true life  
after death, but had expected to  
meet God and Jesus upon their arrival  
into heaven, and having been disap-  
pointed in this respect did not know  
what had happened to them, nor where  
they were nor what to do. After  
watching them for a while we moved  
on, when I came upon my father-in-  
law, who, by the way, is still in earth-  
ly life. It seemed as though he had gone  
out of earth-life very unceremoniously,  
having retired as usual in the best of  
health, so far as we could see, and not  
coming down in the morning to break-  
fast, upon investigation was found  
dead in his bed. I asked him how he  
liked it there, and he answered with  
his usual smile, "Very much." He  
said he was going around visiting his  
friends and having a good time. I  
asked him if he would like to go back  
to earth and he said no. Then I asked  
him if he knew that he was going to  
die, and he replied no, but supposed  
he would get up the next morning as  
usual.My instructor now informed me that  
the time was fast passing and I must  
go, so bidding him good-bye passed on  
to a quiet spot where we were alone  
again. The ground here seemed to  
have little knolls, and I was placed  
upon one of these under a large tree,  
while my instructor stood before me.

## THE LESSON.

He commenced by saying: "You  
must understand that there are seven  
spheres of our development. These  
spheres are divided into grades or  
classes, similar to your schools. The  
first grade is for the lowest grade of  
humanity, which are only a little  
above the animal. According to the  
amount of intellect they possess they  
occupy the different stations. I won-  
dered how high man could attain, and  
asked, if by making the best use of  
light and knowledge we gain in earth-  
ly life, how high up the scale we can  
reach, and was told that the sixth  
sphere was the highest limit in earth-  
ly life. Upon entering the Spirit-world  
you take up the work where it is left  
off here, and go on learning of our  
elders until we graduate from the  
seventh sphere, when we must go  
forth and make a practical use of the  
knowledge we have acquired by in-  
structing others. This," he said,  
"is the end of the first lesson, and  
you must return." I felt satisfied  
that I had received as much as I  
could digest for that time, but was  
sorry that it was over so soon. I was  
very happy, for I had learned a lesson  
that I had never heard in earth-life,  
although I was informed by an emi-  
nent Methodist divine that Sweden-  
borg must have been my teacher, as  
those were his doctrines, but as I had  
never read any of his writings up to  
that time, that was news to me too. I  
was brought back to the place where  
we landed and was again enveloped in  
the mist and began floating downward,  
and when we arrived at my room there  
lay my body just as we had left it.The process of putting the bodies to-  
gether again was the opposite from the  
releasing of it. The passes were  
made downward from the head; soon  
I was put together again and slept on  
until morning, when I awoke, one of

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ral history and geology, and a student in the  
world, his scientific studies in India and other  
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Bradford, Vt."Am very much better than I have been for five  
years, so much so that all my friends and some  
strangers remark the sudden change and express sur-  
prise." E. F. SISK,  
Lexington, Ore."Had paralysis. This morning I have been out walk-  
ing. I find my strength is improving every day. The  
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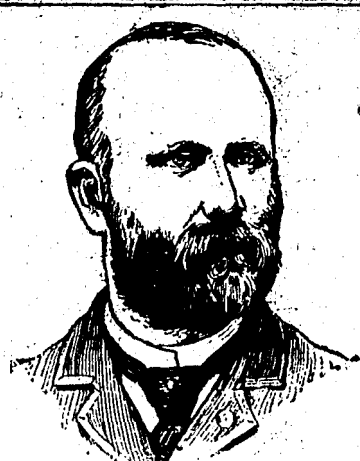
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## ABOUT MEDIUMS.

They Are Exceedingly Slow  
to Contribute.But Cry for Others to Help Them  
When in Trouble.THOMAS LEES STATES SOME PALPABLE  
FACTS—MEDIUMS ARE VERY APAT-  
HETIC OVER THE ARREST OF THEIR  
BROTHER AND SISTER MEDIUMS.I have read with much interest of  
the wholesale arrest of mediums in  
Philadelphia, and the various generous  
responses to the strong appeals of  
Mrs. M. E. Cadwallader, of that city,  
and others, for funds to defend them  
against the persecutions now going on  
in the Quaker City; but not until I  
read of the action of the recent Na-  
tional Convention, in Washington,  
D. C., had I seen anything like a  
practical solution of the subject.The N. S. A. proposes "A Plan of  
Defense," and invites every medium  
in the country to contribute to "the  
medium's special defense fund,"  
whereby, on payment of annual dues  
and certain quarterly assessments,  
they receive a beneficiary certificate,  
under which the National Spiritualists'  
Association promises to defend them  
from all unjust persecution.Now, if the mediums throughout  
the country only unite on a plan of  
this kind, they can rely on a much  
better defense than the old way of  
publicly soliciting funds every time  
they get arrested or slandered; and  
the Spiritualists at large will feel  
more like helping them when in  
trouble. It seems to me I have often  
heard the adage, "God only helps  
those who help themselves."The fact is, mediums as a rule are  
rather selfish, and very apathetic over  
the arrest of their brother and sister  
mediums. Not until they themselves  
get under the ban of unjust laws are  
they in any way much disturbed.It is my experience that the same  
apathy and selfishness is manifested  
by the magnetic doctors and spiritual  
healers, whenever medical bills an-  
tagonistic to them are introduced into  
the different State Legislatures; these  
irregulars almost invariably do nothing  
toward urging a few willing ones  
to take up their case, fight their bat-  
tle, and afterwards allow them to pay  
the bills necessarily incurred in the  
legal warfare.To illustrate my meaning and make  
it clearer I will cite a recent case,  
wherein "The West Side Sun," of this  
city, in its leading editorial of Novem-  
ber 2d, through a column-and-a-half  
article of willful misstatements and ig-  
norance combined, winds up by char-  
acterizing every medium as a fraud.  
The editor further gives it as his  
opinion that all public female mediums  
are prostitutes, who have outgrown  
their usefulness and power of attrac-  
tion in that line. The slanderous ar-  
ticle, as a whole, is the most scurril-  
ous, perhaps, ever editorially written.One would naturally have supposed  
that every medium in Cleveland,  
women especially, would say or do  
something in defense against the vile  
slogans cast upon them. Did they?  
Oh, no! I presume they waited to see  
if their outside friends, those who carry  
on the public work in the different so-  
cieties here, would not rally en masse  
to their defense. But this time they  
did nothing, although the article in  
question was brought to the special  
notice of those societies.I take it the hitherto volunteer  
workers are getting tired of fighting  
the battles of mediums—the only ones  
who get any financial benefit for their  
part in the spiritual movement.So, by all means let us agitate and  
work for the upbuilding of "The Medi-  
um's Special Defense Fund," for it

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in the past; besides it will relieve them  
from constantly begging when unjustly  
interfered with by the law.

THOS. LEES.

Cleveland, Ohio.

## Catholics and Crime.

Mr. Jacob S. Williams, of St. Louis,

Mo., in a late article in the Patristic  
American, says:"In six New England States, in  
1870, only 7 per cent of the people  
above ten years of age were unable to  
read and write, yet this 7 per cent  
produced 80 per cent of the criminals.  
What a lesson is here taught!"The disparity seems almost in-  
credible, but Mr. Dexter A. Hawkins,  
of New York, affirms that out of  
10,000 people from the public schools  
and the Roman Catholic parochial  
schools respectively, the following  
showing was made:

Illiter- Pau- Crim-

ate. pers. inals.

Parochial schools... 1,400 410 160

Public schools... 71 49 11

"In the face of these statistics it is  
less than a crime for the Romish  
priesthood to affirm and reaffirm from  
one end of our country to the other  
that the public schools are seminaries  
of vice, and calculated to debauch the  
children who attend them?"He also quotes Macaulay, the his-  
torian, from the first volume of his  
history of England, page 44, Harper  
Brothers, 1850, as follows:"There is a point in the life of an  
individual and of society, at which  
submission and faith, such as at a  
later period would be justly called  
servility and credulity, are useful  
qualities. The child who teachably  
and undoubting listens to the in-  
structions of his elders is likely to im-  
prove rapidly, but the man who should  
receive with childlike docility every  
assertion and dogma uttered by  
another man no wiser than himself,  
would become contemptible. It is the  
same with communities. The child-  
hood of the European nations was  
passed under the tutelage of the  
clergy. The ascendancy of the sacer-  
dotal order was long the ascendancy  
which naturally and properly belongs  
to intellectual superiority. The priests,  
with all their faults, were far the  
wisest portion of society. It was,  
therefore, on the whole, good that  
they should be respected and obeyed.The encroachment of the ecclesiastical  
power on the province of the civil  
power produced much more happiness  
than misery, while the ecclesiastical  
power was in the hands of the only  
class that had studied history, phil-  
osophy and public law, and while the  
civil power was in the hands of savage  
chiefs, who could not read their own  
grants and edicts. But a change took  
place. Knowledge gradually spread  
among laymen. At the commence-  
ment of the sixteenth century many  
of them were in every intellectual at-  
tainment fully equal to the most en-

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lightened of their spiritual pastors.

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during the Dark Ages, had been, in  
spite of many abuses, a legitimate and  
salutary guardianship, became an un-  
just and noxious tyranny."From the time when the barbarians  
overran the western empire to the  
time of the revival of letters, the in-  
fluence of the Church of Rome had  
been her chief object. Throughout  
Christendom, whatever advance has  
been made in knowledge, in freedom,  
in wealth and in the arts of life, has  
been made in spite of her, and has  
everywhere been in inverse proportion  
to her power."

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the same. All know that I should know  
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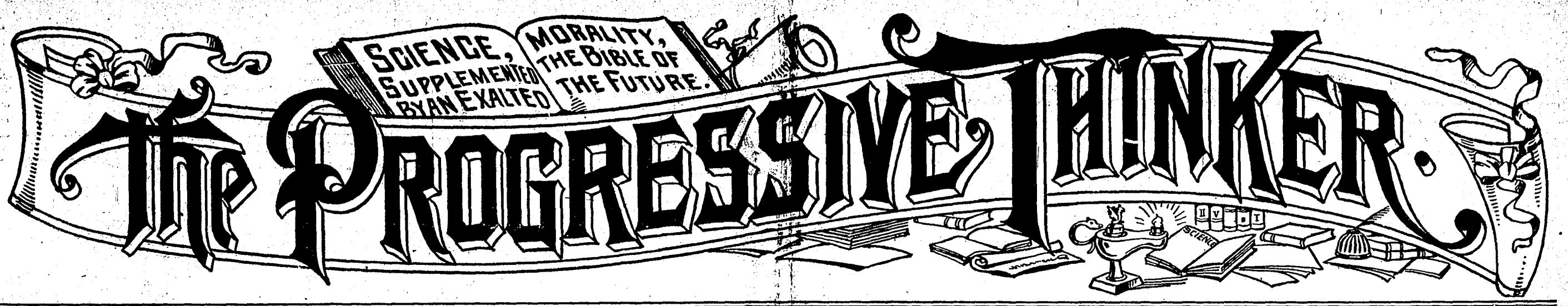
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VOL. 18. CHICAGO, ILL., SATURDAY, JANUARY 4, 1896. NO. 319

# "THE BEAST IN MAN."

## THE KEYNOTE TO TRUE REFORM SOUNDED

### THE KEYNOTE SOUNDED.

TO THE EDITOR:—In your paper of December 7 was a letter from Eva A. Cassell headed, "The Beast in Man." There have been two or three articles since in response thereto, notably, the one by W. T. Moffett; but no one seems to touch upon what seems to me the keynote of the whole business, so if you can allow me space, I would like to speak a few sentences upon that subject.

The condition that Sister Cassell has called our attention to is horrible beyond words to express, but two wrongs never make one right.

There never was an effect without a cause. We are only looking at an effect to-day. Let us see if we can find the cause.

For generation after generation the slavery of the black race was an acknowledged "institution" in our boasted land of freedom.

During that time the colored women were subject to rape or outrage at any and all times by the white men who were acknowledged their legal masters. The colored men had no power to protect themselves, but feeling intuitively the injustice to themselves, harbored, treasured and nurtured a sentiment of revenge and hatred toward the perpetrators of such outrage and toward white women who were so carefully "protected" at the expense of their colored servants. That was the paramount reason why the Southern people were afraid to let the negro freed. They expected he would be revenged upon them when he became a free citizen. They expected him to follow the example his masters had set him.

But thirty years have passed since the negro was free and only an occasional horrible affair, like those our sister quotes, has shocked our nerves and made our blood to curdle, or, as seems to be the case with this writer, to boil with a desire for revenge upon the poor, ignorant, half-civilized consequence of previously existing circumstances.

She says: "Will my sex ever be free from the horror of outrage?" I say no! Not so long as woman only protests against outrage upon mortals, the Spirit of the animal, not by the animal itself.

Our sympathies go out to the sweet, innocent little girls martyred to the unbridled lusts of uncivilized human monsters, whether they be black or white, but we find many more excuses for the negro's inability to control his passions, considering his heredity and his lack of education, than we do in the white man.

Lynching has been tried, many, many times, and it fails to protect.

Within the last week I have read of the deaths of two young mothers, one twenty-one and the other twenty-two years of age, one leaving five little children and the other leaving six.

I wonder if there was any "outraging," any "raping," any "sacred violations" of those legalized horrors? Did anybody ever dream that murder stalked abroad there? O, no! Those beautiful young women were the legal, honored wives of those lords of creation who owned them, and whose unbridled lusts had a perfect right to run wild because of this ownership. When nature could bear no more she kindly opened her arms and gathered the weary ones to rest, and the flocks of little, innocent children, conceived and gestated in lust, are left to the mercy of an uncharitable world.

Such things as these are as great a strain upon my spirituality as those other things are to my sister.

But treasuring and throwing out upon the atmosphere words and thoughts of revenge—"an eye for an eye, a tooth for a tooth"—are not consistent with the spiritual unfoldment of the race to-day.

We have cause for thanksgiving that these cases mentioned are the exception and not the rule. The question is, what can we do to make these exceptional cases less?

Don't let us lynch anybody! Don't let us hang anybody! Don't let us unsex anybody, even in thought, for "thoughts are things," substance, and we only make a bad matter worse. Let us hold in our minds the perfect state which we desire, and in faith know it is possible, and it is bound to manifest.

MYRA F. PAINE.

### THE BEAST IN MAN AND WOMAN.

TO THE EDITOR:—It is not often that I see anything in the columns of THE PROGRESSIVE THINKER that I feel called upon to criticize as severely as the recent articles by Eva Cassell and V. Fell calling for lynching law, torture and the most inhuman treatment for the class of criminals known as "rapists."

Horrible as the crime of rape surely is, I can conceive of nothing so utterly foreign to the teachings of the grand and glorious philosophy of Spiritualism as the sentiments expressed in those articles.

Because an individual, whether white or colored, descends below the level of a brute and commits a horrible crime, we are told the only remedy is for us to sink ourselves below his level and devise some still more horrible torture. Hanging is not bad enough, lynching is not bad enough, burning at the stake is not bad enough, but we must devise some still more horrible crime—something that will cause the victim to suffer longer than any of these things,

to satisfy the feelings for revenge entertained by an outraged civilization.

In the first article by Eva A. Cassell an admission was made by her of pre-natal tendencies which sometimes caused the "rapist" to commit his terrible deed.

But I would like to ask some questions. In the case of the burning of a colored man in Texas some time ago, where the newspapers say thousands of men and women congregated to enjoy the uncommon sight of seeing a fellow human being slowly burned to death at the stake?

What will be the effect of that horrible sight on the prospective mothers and their offspring? Will it tend to elevate the race? Will the thousands upon thousands of prospective mothers throughout the civilized world who read the accounts of these atrocities be in a condition of mind to give the embryonic human beings soon to be born a foundation upon which to build a loving disposition—a harmonious, merciful and progressive life?

If we think they will not, will they not stamp upon the embryonic mind a character which will in the future lead its possessor to the gallows, or make it a victim to a pre-natal tendency toward revenge and bloodshed, and finally land him or her in the hands of a bloodthirsty mob looking for revenge and horrible tortures?

The sensational news in the newspapers of to-day, wherein the actions of "rapists" and other criminals are scattered broadcast over the land, and read with avidity by millions of prospective mothers, are enough without any further cause to stamp upon the incoming generation the impress of crime and breed a race of criminals.

If of human annihilation, it might be logical to punish criminals by capital punishment, but if there is one iota of truth in the teachings of the spiritual philosophy, if there is a conscious individual existence after the dissolution of the body, if criminals can return in spirit as well as the better class of people, then it is the most illogical proposition ever offered to send the criminal into the Spirit-world before it has had time to learn something better.

As I understand spirit return and spirit influence upon mortals, the Spirit-world is being colonized by emigrants from earth, and the better the class of emigrants which go there, the better will be the influence they will shed upon mortals.

Let us take the poor wretches who have committed any of these horrible acts, whether their criminal tendencies have been inherited or otherwise, and keep them apart from the rest of the world, and endeavor by a course of careful treatment and judicious teaching to teach them something better.

In a word, the better the case, let us take the poor wretches who have committed any of these horrible acts, whether their criminal tendencies have been inherited or otherwise, and keep them apart from the rest of the world, and endeavor by a course of careful treatment and judicious teaching to teach them something better.

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played by the prison or state penitentiary, and serve out a term according to the severity of the case; but none should escape the operation. Then this great crime will stop, and not until then. And this also, if that I would to tell murderers, both male and female; then put them to work on our streets and country roads in every city and state in our Union, as long as they live, and so take the place of paid labor. This will have a more desired effect upon rapists and murderers than any other mode of punishment, as this will ever be before the wrong-doers. There is nothing so soon forgotten as death to the outside world; it is only remembered by the immediate family connections.

On this subject I could say volumes, but I cannot and do not sanction capital punishment, knowing what I know of the power of mind over matter, both in and out of the body. If a person can be influenced by another person while in the body, so they can out of the body, either for good or evil.

Capital punishment does not stop crime in any form; it only for the time partially satisfies the elements of mob bloodlustiness of revenge; the mob becomes just as atrocious and wicked as the criminal and makes murder in many instances seem inviting under this strain of brutal force and savagery.

Only a few more words, and then I have done. Let us have children be gotten better, born better, raised better and taught better how to govern their lower passions while yet children at school and at home. All this lies with the parents.

It is possible that the fear of summary punishment may restrain the commission of crime in some degree, but the brutal, brutalizing effect upon the crowds who witness the tortures and lynchings will be seen and felt in generations yet unborn.

Naught but the power of love can reach the spark of divinity that lies buried beneath the load of deformities in the heart of even the most degraded specimens of humanity.

Let me illustrate my views from a Spiritualistic standpoint. In September, 1857, a little girl six years old was murdered within a mile of where I sit to-day, by an ignorant, homeless, friendless German youth of eighteen years or thereabouts, who was afterwards hanged, and died in a few years. At one of our home circles a few years ago at which my sister was the medium, the murderer came and controlling the medium, told us who he was, and weeping and wailing, said: "Oh! I hate to be that Dutch boy."

Now, murderer, records, hanging and lynchings, with other records of crime, constitute the greater part of the daily newspapers I read (or rather look through). Let me ask those who favor capital punishment, has it proved a preventive of crime? The records of the last twenty years show that it is contrary to be the truth. A civilized nation and as Spiritualists, cannot we suggest something more effectual to punish the criminal assault on our women and girls; mere babes even are not safe.

I can say amen to the wise words of Dr. W. T. Moffett, in his "Plea for More Civilized Thinking." His idea of unsexing the rapist is not a new idea, but a very good one nevertheless, to which I give assent. It will bring a man to his senses, if he has any, and give him time to reflect on his misdeeds.

The public mind should be imbued and educated with a higher value of human life. While nations arbitrate their differences, instead of warring upon one another in bloodshed, let our dealings with criminals be humane.

It was refreshing to read in an editorial in one of Nebraska's leading daily papers of the psychic influence let loose to prey upon the innocent and undeveloped, to incite them to acts of violence, mobbing, and the like, and to repeat of the capital punishment law in that State. I have been looking for someone to put in a further plea for the criminal, different from what our criminal courts give, or the hope given them by the Christian church; the first letting them go free in the flesh, the latter tell them they will go to glory, while the first let them free to do, perhaps, greater deeds of violence in psychic life.

The ball is already in motion. Let us keep it rolling until, as in France, the courtship be so educated as to recognize the immortality of the criminal, as well as the refined, educated and charitable. Then we will be able to prevent the crime by killing the individual. A person dreads the leisure to think worse than death, also the loss of manhood, which would render the rapist harmless, but give him time to grow before leaving the body. We must not let our sympathies interfere with our better judgment.

Let us stop importing criminals and devise humane, safe means of caring for those we have at home, not only among the negroes, that were born under the influence of the lash and inhuman treatment, but also among the higher class of whites, who strike down, in a moment of mad passion, their neighbor or friend. To use medical lore, is it good policy, or logic to cure criminality with inhuman treatment or murder by legal murder, or the illegal lynching? Can we cure death by death? Disease with disease?

Let us think of those things. Mrs. M. E. Cox, M. D.

BARBARIC METHODS DEPRECATED. TO THE EDITOR:—It is with sadness

that I note the expressions of Mrs. Eva A. Cassell in THE PROGRESSIVE THINKER, and their endorsement by V. Fell. I fully realize the position of our Southern friends and the dangers by which they are surrounded, and I do not claim any superiority for my own State (Michigan), as this has been the scene of some brutal and uncalculated lynchings.

My sorrow is caused by the thought that anyone who is supposed to understand the harmonious philosophy could advocate barbaric methods for the suppression of crime.

Especially do I deprecate the words: "Any torture that can be devised is none too good for a black wretch who seizes the organism of a white woman," as, if made any difference whether the wretch was black or white or the victim black or white? Who is entitled to the greatest leniency? Is it representative of the white race, whose opportunities for moral and spiritual culture have been fairly good; or those who have been held in bondage by the whites, refused education, and whose natures have had no chance for development except along passionless lines?

Allow me to ask Mrs. Cassell or any other good, sympathetic lady the question: Who is the most unfortunate, the white man, the negro, or the child? Myself, the Vance, who suffered physical pain a short time and passed to Spirit-life pure, to be surrounded by loving friends and all things beautiful and bright, with nothing to mar an eternity of happiness, or the poor wretch who possessed a nature capable of committing such a crime?

He was the offspring of the brutality of preceding generations and the creature of the environments and influences that had surrounded him since his birth. What greater misfortune could possibly befall you than that you should become as he? Ask yourselves this question: Which would I prefer should be the fate of my child, that of the white man, or that of a child of my color? He is constituted as to be capable of committing such a crime? There could be but one answer.

Was torture and brutal, revengeful treatment of a criminal ever known to benefit him morally and spiritually? Is not the effect degrading not only upon the victim, but upon the natures of those who do the lynchings?

It is possible that the fear of summary punishment may restrain the commission of crime in some degree, but the brutal, brutalizing effect upon the crowds who witness the tortures and lynchings will be seen and felt in generations yet unborn.

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BARBARIC METHODS DEPRECATED. TO THE EDITOR:—It is with sadness

even outrages of white women in the United States"—just as though the color of the skin made a vast difference in the human being.

Well carry out Mrs. Cassell's principle and theory and in five years from now, instead of thirty-seven a year, there would be thirty-seven times that number. Let her be dictator, and burn alive every fiend, black or white, and what would we have? Do those terrible crimes decrease under present conditions of mob violence and outrage? No, indeed! They are on the increase. From every hell-inspired scene of that kind there are prospective mothers who have stamped their unborn children with just such a demoniac spirit as they must have to behold them; or the victim inherited from his mother under prenatal conditions, that which he was no more accountable for than he was for life.

See those mothers climbing fences, stooping, or anything, so that they can get a better view than the crowd of mothers before them would allow, who had massed themselves together to get near the crackling flames as they roasted the flesh from the bones, to hear the agonizing groans, and to get a scent of the burning flesh of the suffering victim!

Supposing we substitute a better policy—that of burning the mother before she brings into existence such a monstrosity by her inhuman thoughts and revengeful principles. This would save not only the crimes of these fiends, but it would save the innocent from being outraged and murdered, and the rivers of tears shed for loved ones gone, the intense agony of girls and women assaulted.

Let us strike at the very root of the evil.

Away with such principles hatched by the incubation of ignorance and hate. No one deprecates more the sad condition of humanity that can possibly produce such demons than myself; but I deplore that dark spirit of revenge and hate as well for I know it makes a thousand criminals to getting rid of one "getting rid" of them by burning them alive or hanging them? No! Instead, we are sending them to the other life with all their fiendish nature a thousand times intensified by hate and revenge, to come back and throw all their fiendish force and power upon some weak mortal, who has been lured under prenatal conditions that help to make them demons, and thus make hundreds of demons where there was one before, and an increase of atrocity in every act. And does our Spiritualistic correspondent, know this?

One thing more and I am done. Has Boston and its surrounding towns gone back so far into total depravity since I left that region, that a woman cannot visit a grove, go out doors, or stay in the house without paralyzing fear, and when they meet a man, turn white with terror for fear they are to be outraged? I cannot believe that Massachusetts has so changed. Here in the State of Washington women travel on foot for miles, without escorts, and on the Sound shore, and dwell in houses and camps without fear even of the Syriah Indian.

The whole article in question looks as though Mrs. Cassell had got a little nervous, bordering on the hysterical.

But let me plead with her for humanity's sake not to put her thoughts in print till she gets more calm, and counsel the Spirit-world for advice and counsel.

P. C. MILLS.

EDUCATION NOT VENGEANCE.

IN THE PROGRESSIVE THINKER of December 7 there appeared an article signed by Eva A. Cassell, in which she certainly put a wrong construction on the actions and aims of the men whom she presumes to criticize.

She condemns the men who at the mass meeting in Boston spoke in favor of guaranteeing to American citizens their constitutional rights, and accused them of sympathizing with black fiends who had been lynched for assaulting white women. She quotes some of the speakers; but I fail to see anything in the articles quoted to indicate that these men were wasting any sympathy on such men; but rather that they were anxious to put a stop to the worst crime that has ever cursed any country—that of lynching and murder by mobs. In one of her quotations Mr. Edward Brown said: "I am here to ask our Congressmen to introduce a bill to stop this damnable outrage. The Constitution gives the right to the negro of life, liberty, and the pursuit of happiness, and it is wrong to lynch him."

Replying, Eva A. Cassell wrote: "I would like to ask Mr. Brown, and not every white woman, a right to life, liberty and happiness, and why should any white or black brute enter her home or seize her upon the highway and drag her into the woods to accomplish his purpose?"

One would infer from the spirit and letter of the latter, that the former had spoken in approval of the outrages against white women, whereas they wish to secure their punishment in accordance with law instead of gratifying the desire for vengeance, and the thirst for blood, and all the accompanying horrors of lynching. Then follow items from other speakers, and a set of resolutions condemning lynching, and suggesting remedies, and saying at the close that they were made sick and had to hold their heads down with shame on account of these lynchings.

Mrs. Cassell, commenting, says: "Instead of being made sick on account of the lynchings, one might think they would be made sick by the knowledge that the wives and mothers of these nation are daily outraged and murdered by black fiends. As to hanging their heads in shame, I should think they might. To reflect that they have perpetrated the earth with such brutes should cause them to be sick and to hang their heads with shame."

I think it very unfair to accuse these men of being father to rape-fetters, which is a far-fetched exaggeration, and on a par with the one where she states that the wives and mothers of this nation are daily outraged and murdered by black fiends. After this broad statement, I think consistency would induce her to leave out a succeeding statement that thirty-seven outrages of white women came to notice in the entire United States in 1894. Had she gone farther and stated the number of these crimes

committed by white men it would have shown another inconsistency of hers in having such prejudice against the colored race, and such a strong desire for vengeance against him and thirst for his blood, as evidenced by the following, where she says "burn at the stake, any torture that can be devised is none too good for a black wretch who seizes the organism of a white woman and imprisons his fiendish personality upon the very cradle of the human embryo." It would appear from the tenor of the whole letter that the desire for vengeance and torture of the perpetrator of these crimes against white women has warped the mind of this well-meaning woman that she cannot appreciate the actions of these men, or comprehend nobler and higher endeavor than her own to reach after the cause, and thereby affect a cure of the great evil which she would punish by vengeance and restrain with fear.

Few people comprehend the far-reaching consequences of a lynching. When one searches and finds the effect resulting from this cause, and weighs it against the effect resulting from an assault and rape, it will be found it is many times greater in the former than the latter instance. In the case of a rape, there is only one party to the crime, and no one on hearing or reading the account of it, steeps their own personality in the crime, by giving their approval, unless in rare instances where some misguided sister, in her jealousy and hatred of some rival, rejoices in her misfortune. But when a frenzied mob has some one in their power whom in a moment when reason was dethroned, passions had led to commit some heinous crime, and the victim is a woman, the passions the worst, they subject their victim to all the torture that their fiendish hatred can devise until death relieves the object of their wrath from further suffering, when to fully glut their murderous propensities and bloodthirsty disposition, they will disgrace and mutilate the body from which they have driven a human soul without preparation, to its eternal home.

Oh! how terrible to contemplate hundreds of men who are crowding and tumbling over each other in their frenzied endeavor to be first and foremost in this most brutal and fiendish of murders.

In some instances women have been participants in these inhuman barbarities. If she at the time was in a pregnant condition, the child would certainly not be born. "Bloodthirsty thing," I say to do is to keep on whispering in the ears of the world's people until they will listen to these arguments of the Spiritualists, and then, and not till then, in the future, earthly condition, lynching may not be just.

If lynching is none too good; if burning at the stake is none too good, any torture that can be devised is none too good, certainly unsexing is none too good. But before the criminal should be educated up to the understanding of his crime; then if he is too headstrong and willful and will not do better, it would be time to administer a torture or punishment of a more severe cast. For the headstrong and willful rapist, would not a "bloodthirsty thing" be a good one to do to keep on whispering in the ears of the world's people until they will listen to these arguments of the Spiritualists, and then, and not till then, in the future, earthly condition, lynching may not be just.

E. B. KENT.

SHALL WE HAVE MOB LAW?

TO THE EDITOR:—I am surprised at the sentiments expressed by some of the writers for THE PROGRESSIVE THINKER in advancing mob law. To me such views seem to be non-progressive and unspiritual. How can any one think that because one person has committed a barbarous and heinous crime, a number of people can band together and do as a mob and commit just as bad and sometimes more barbarous acts (as was the case of the rapist in Texas a few years ago, who was tortured to death with red-hot irons), and call it "justice" and "right." Two wrongs never made one right. "An eye for an eye and a tooth for a tooth" might do for a barbarous age, but not for the age we live in. Everyone ought to learn that we come into existence without our knowledge or consent; that we are just what our environments before and after birth have made us, and because some poor, ill-begotten being commits a heinous crime, can we lessen that crime or prevent another who is born under like conditions and environment from committing the same or a similar crime, by torturing a poor, depraved man to death? No! the only way out of this condition of things is by the slow process of evolution. Let every man and woman work for a higher standard of truth and justice, help to elevate and educate the unfortunate and lowly to a knowledge of themselves and a higher and nobler life, and in God's good time all will be well. Retaliation and capital punishment belong to past ages and the orthodox religion—a religion that has a vindictive and cruel God, one that can torture poor, miserable beings who are creatures of his own creation, and have done just what they were created to do, and yet this great orthodox God, will consign them to everlasting torture.

Spiritualists, let us cultivate something higher and nobler than retaliation and revenge; those principles belong to orthodoxy and the past age. Let us live for something higher and nobler, so that the world may be better for our having lived.

Yours for justice and mercy, L. H. WARREN.

Albany, Wis.

CHARITY AND JUSTICE.

Bertha, of Woodman, Wis., writes in criticism of Dr. Moffett's article: "Phrenologists taught us long ago that mind had two general divisions, animal and spiritual. It is indeed nature's tragedy that animal man walk the earth to-day, dominated by bestial desires, that are an insult to the lower kingdoms true to their God-given instincts."

"Love has ruled the world since the Christian Era. Justice is still in swaddling clothes. The need is urgent for ethical workers, gifted with hope and courage to speed results for future generations and give to the world love not so bounteous in quantity, but abounding in quality. It is an element needed by mortals in the analysis of love."

"Charity is the greatest of all virtues, as it is more comprehending and patient, but hard-headed, rugged justice will plough its way through many a stony path and join charity at the forks of the road."

ABEL T. NEWBERRY.



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XI.

The evening set for Mrs. Clifford's flight was foggy and seemed highly favorable success. The woman, by the window looking out on the bay, a gleam of triumph already in her eyes. Her simple arrangements were completed. She thought of freedom—freedom from her lord and master who had been such a cruel tyrant. She had no idea of ever returning to her paternal roof for she knew she would never be forgiven.

The city was wrapped in a sombre mantle of heavy mist. She heard a quick step on the verandah and her heart's wild throbs almost betrayed her as the well-known footsteps rang along the hall.

The door opened and a man with snow-white hair and a white beard entered and stood looking a moment on her face then disappeared into an adjoining room and began a surprising transformation. Ghostly apparitions ceased to be a wonder by comparison. The phenomenal chemical process which produced a Dr. Jekyll and Mr. Hyde, was rivaled, if not beaten. "Protea" was no less a riddle to his soul as to his man, as by a few contortions he changed from age to youth. His white hair, beard, wrinkles and all that made him old vanished and he stepped forth a handsome young man with a clean-shaven chin, glossy black hair and moustache.

"Anyone been here to-day, Nell?" "Why do you always ask that?" she replied, meekly.

"Don't be too smart, or I'll pitch you out of the window, where all women of your character ought to go—down into the ocean. Gilbert has got us all into a devil of a scrape, and—"

A light tap on the door interrupted his speech. He hastened to it and opened it cautiously.

"Hello, Joe! you have come. Come and dine with me. Get us something good, Nell. This may be our last meal on earth; or it may be the last one we will have to pay for as Crowley (the chief of police) may give orders for our board and lodging hereafter."

Of course the woman wondered what he meant and with the most fearful fancies flitting through her mind proceeded to get them a good supper.

"What's the matter now?" said Joe. "Matter enough. Gilbert has played with his toy too long, as you predicted he would, and—"

Joe's pallid features caused him to pause and mutter an oath about cowards.

"The girl has left—no one knows where she has gone. One thing only is sure—that is, she found him out."

"The devil! Just as I told you—I told you so," Joe kept repeating, hysterically. "Don't make a fool of yourself. We have got one chance left. We can fly at once. Arlington will be on our track, of course, and I would as soon be pursued by a bloodhound. But we may get to the mines, and we're pretty safe there."

"Let's fly at once. Of course, the girl found—"

His speech was cut short by Gilbert walking in uninvited. He sank down in the first chair he came to, looking pale and haggard. The woman retired to a small room, but there was no means of escape, as that day came around three sides of the house.

"So your bride has flown?" Joe said to Gilbert, tauntingly.

"I suppose so," he replied dryly. "Leaves you a widower," mockingly said Joe.

Gilbert made no reply, so his tormentor continued.

"Oh, well, you're getting used to that sort of thing as it is your profession. I suppose you have another of the Arlington family caught by this time."

"Nonsense; time's too precious to waste taunting Gilbert. Don't make a fool of yourself."

Joe's face flushed angrily. He walked up to Gilbert and stood facing him a moment.

"I demand to know why you have not kept your promise with us," he said.

Gilbert sat silent, with compressed lips.

"Explain yourself," said Fred: "why have you dallied around and let the girl go without securing some of her money. We have furnished you with a princely sum, and you have let her go."

"I never intended to rob Ethel Arlington," he said boldly. "I love her."

"Love!" his companions exclaimed in astonishment.

"Yes, I love her."

"You're a pretty fellow to talk of love," said Joe. "Only the vilest wretch could talk of loving a woman while being so busy deceiving her. Such perfidy is a dishonor to one of your profession. Preachers and church dignitaries confess to such hypocrisy. They are incarnations of fickleness and lies. Leave such taint to them. We are cold-blooded men; they are useful brutes. We lie, cheat, deceive, do the angel act for money. They have it to gratify their amorous appetites. I am no saint, but, by gad, if I loved a woman I would not deceive her."

Gilbert was purple with anger and mortification.

"Fred is entitled to a share of your sermon, suppose," he said.

"No, I am talking solely for your benefit. Fred would not deceive a woman he loved."

"You are right; I could not be so base," Fred said.

"Hark! A splash was heard in the water. All eyes turned to a white form wrestling with the waves."

"It is Nell! save her, one of you," Clifford said helplessly, as he saw the form of the woman he once vowed to love always, again rise to the surface of the water.

Without uttering a word, Gilbert sprang into the sea and rescued the drowning woman. He laid her on the broad porch, where, in dressed in dry clothing, given him by his companions looking steadily a moment on the pallid face of the faintly-breathing woman and departed from the house, never to enter it again.

Poor Nellie Warren! Who will believe in punishment in the world beyond for erring mortals who have suffered as she for their crimes in life. It is the law of the world to return to the sower that which he sows, often with a hundred-fold increase. Some rewards are gathered early, others late. Some reap fruits of their earthly work after they pass to the Spirit-world. Evil for evil, good for good is an unerring law of nature: men adopted it and called it "lex talionis" and demanded eye for eye,

tooth for tooth. No human being with the power of reason will fail to receive their just reward, whether their deeds were good or evil, in this life or the next.

"I will never go to the mines again; I infinitely prefer death," the woman said when she had sufficiently recovered to speak.

"What shall we do?" Clifford asked his companion helplessly.

"Gratify her wishes, of course."

"What do you mean?"

"I mean throw her back into the sea. She's got better sense than I thought she had. What is life anyway?"

"Dry up, you villain!" Fred said angrily. "Come, Nellie, go with me, and I'll treat you better."

Just like a woman. No matter how strong a resolve she makes, a kind word from the man she allows to become her master overpowers her; she yields like a canine to his command. Like a drowning person, grasping at a straw, she allowed herself to be borne away by the murderous villains, when escape was possible.

## CHAPTER XII.

Dr. Hunter found some quiet rooms for Ethel and then returned to San Francisco. She lived very secluded for a while with Hannah, the old housekeeper. In the course of a few months a baby boy came to give them company.

Used to luxury, Ethel now found her surroundings uncomfortable, and when her child was threatened with the establishment in one of the most beautiful suburban houses in the city, but found herself a parish—shunned by the class she had a right by birth and education to call her associates. She refused to talk of her unfortunate marriage and people doubted her.

She became disheartened and decided to make a statement for her sin, if she should, by becoming a Christian—she would distinguish herself, she thought, by her piety.

Religion was never a special characteristic of the Arlingtons. Yet most of them were of orthodox opinions. She embraced the faith of one of the most popular churches in the city. Possessing the same vanity which had made her a Cleopatra, the accomplishments of Hypatia, she should have been an acknowledged leader in high church society, but the ladies still distrusted her and treated her coldly. The men admired her, of course. She might have ruled the wisest of them, as Aspasia did the court of Pericles, her brilliant intellect to help her slaves believed her, but she took quite a different course. She believed the first duty of a Christian to be character, and the City of New York furnished her an ample field for work in that cause. She went to work persistently and methodically, alleviating human suffering, clearing pathways and sowing good seeds. She had never before in her life known the reality of duty, and was astonished to find her misery and degradation. She found in these neglected places many a rose among the thorns, many a lily untroubled by the filth about it, many a rare flower, blushing because of its surroundings. These she quickly transplanted to soil adapted to their nature, for she knew the thorns or briars of their growth neighbors would soon prick or poison them to death. Literally amidst this chaos of human misfortune and wretchedness she found bright minds and pure hearts in the depths of despair, wrecked by some catastrophe or some one else's sin. She found in the madroom of suffering humanity many worthy persons struggling to help her slaves hopelessly sinking for want of a little aid by a brother or sister. She wondered why those who preach universal brotherhood Sundays did not look into those homes and assist the worthy. For the first time in her life she realized the blessing of wealth. She almost forgot her own sorrow in her zeal to help her slaves. The contrasted heretofore with the fate of those unfortunate, poverty-stricken people, and felt that she should be happy.

Returning one evening from a visit of charity she found a lady of her church waiting in her parlor.

"Sister Arlington," she began, "I cannot see how you can leave your splendid position in life, to go and help the poor in their hovels. I should even to pass those places in a car, and would not think of driving along those streets."

"I feel it a religious duty, Sister Fenwick. It gives me pleasure to assist the unfortunate."

"Why should you think such visits a religious duty, my dear?"

"The Bible says charity is the highest duty of a Christian. 'Charity covers a multitude of sins,' etc.," she replied, insistently.

"My late observations have been that charity is not only begun at home, but stays there usually," Ethel said, ironically, ignoring her last remark.

"My dear Mrs. Arlington, to a gifted lady, used to luxury and the best society, such scenes should be repellant. Intuitive pride should forbid, should make it impossible to enter those huts. The work you blindly feel a duty can only create evil."

Ethel looked at her in surprise. "Please tell me how good work can produce evil? why is it wrong to help the poor and distressed? where one loses their gifts or refinement by visits of charity?"

"To begin: You leave your child too much in the society of servants; there is a lack of charity at home. I suppose you guard against contagious diseases, yet it is dangerous to mingle with such degraded people. Occult science tells us the vital force of the human body radiates outward. It is therefore easily impressed or liable to assimilate surrounding conditions. This physical effluvia or soul entity may be contaminated by coming in contact with the astral aura, as Theosophists say, of other bodies. So you see that it is very necessary for us to avoid evil association."

"I do not understand astral principles enough to try to refute that part of your argument, but if the spiritual eyes of our soul or man radiates around his perishable form, the inspired Bible writers were not so much inspired as they thought they were, for they taught that the soul of man dwells within the material encasement. However, I do not need to study occult science to know human character. That knowledge is instinctive. I avoid evil persons wherever I find them, be they in the lowest strata of human society, the mediocrity, or the highest social altitude of New

York City. I do not see how a Christian can ignore the lowly. Though we cannot humble ourselves to live as our God did while on earth, we should at least not ignore those of his position."

"In Christ's day voluptuous Rome made religion and wealth incompatible. It was a sin to be rich in those days. Jesus was a lowly, meek, but not servile, lived as the common laborer of the present time, or the plebeians of Rome then, but as a king, as a God. He ignored human rights, human laws. He went boldly through fields he did not sow, and gathered the grain and ate it."

"Such predatory excursions would not do in our day, even by a king or a god," Ethel said, smilingly.

"But my training makes it seem blasphemous to say such things while speaking of the character of Jesus. I do not question his wisdom or divinity, so we will waive that argument. Proceed to point out some of the flagrant wrongs of my work."

"Very well. You are making those people dissatisfied with their surroundings. You flatter them by your personal visits and arouse in them a desire for better things than they possess. As this spirit develops they will become less servile. This will produce anarchy and eventually a war of labor against capital which possibly may result in the overthrow of the government."

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him very greatly when God frequently commanded it. He not only authorized the Jews to keep slaves, but gave them the right to smite them with a rod even to death, so they did not die under their hands." The Bible says: specifically the slave is his master's money; read Exodus xxi:20-21."

Ethel opened her Bible and found to her dismay the lady had quoted correctly.

"I cannot believe it God's will. I will not believe He sanctioned such cruelty," she said, replacing the volume on the table.

The lady smiled at what she thought Ethel's defeat at not being able to support her ideas from the Bible standpoint. She felt satisfied with herself, believing she was one of the "select" of God. She smiled still more as Ethel sat meditatively looking out of the window. She thought she had at last shown her folly in spending her time among the degraded people of the city in the cause of charity.

"Now, I believe I have got you set right regarding the reality of a Christian and lady of social position; so I shall get to my real errand. Sister Light-head is going to give a delightful dog party." All the ladies and gentlemen of our church are invited to be present with their dear little pups and servants, of course, to take care of them. Thursday afternoon. Won't the sweet little creatures have a delightful time? A dainty lunch will be given them on the lawn. I do not know all the features of the entertainment, but I am sure it will be grand, as Sister Light-head's parties are always a success. Dog parties are coming quite a fad now, you know."

The lady added as she saw Ethel's disapproval implied by her countenance and wanted her to understand that, being a society "lad," it was quite the proper thing.

"None—Dog parties were quite common in K. C. a few years ago, when I lived there."

[To be continued.]

Moses Hull Has a Few Words to Say About the Encyclopedia of Death.

I feel to make an apology for not calling the attention of my friends sooner to Vol. II. of this great work. The fact is, every hour has been crowded so full that I had to leave some duties undone; and this was one of them.

The first hundred and twenty pages, giving such a great number of accounts of persons being supposed to be dead, and afterwards discovered to be alive, together with some of the thrilling experiences some of them passed through while in that state, makes an intensely interesting chapter, of psychic experiences. Now, if those others who came to life and found themselves buried could only give us a reliable account of their experiences, as they found them, and the volume would be a most thrilling interest would their narratives be preserved.

These things—which I knew were numerous before I read this book, but I did not think they were—like like as numerous as they are—make me more a believer in cremation than ever before.

And the interesting part of that my body is turned to ashes in a few days after I am gone with it. If you will, I will do something for you as a *quid pro quo*.

After reading this part of this book, the other strange and weird things in it are more interesting than ever before. I wish everybody would buy and read the two volumes to death. They would, in a certain sense, prepare us to meet it, not as a stranger but as an old friend.

The marvel with me, how such large books can be filled with such interesting matter and sold for so little money. It looks to me as though the era for cheap books among Spiritualists has arrived. I hope it has come to stay.

MOSES HULL.

Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, in paper cover, is sent free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume especially to all Spiritualists. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, has never until recently, been said so openly and plainly that the who runs may read." Cloth, \$1.25, postpaid. For sale at this office.

"Poems of Progress." By Lizale Dolen. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

James II. of England was rude and snobbish. The courtiers generally detested him on account of the petty affronts to which they were continually subjected.

Peter the Great was an unspeakable boor. When at table, if a dish displeased him, he threw it on the floor, or sometimes at the head of one of the attendants.

John Wesley had the good manners of a gentleman of his time, but never made the least pretense to elegance, either of behavior or of conversation.

The Duke of Wellington was haughty, cold and repellent. He never showed the slightest sympathy for the condition of the lower classes of the people.

Gladstone is polite to everybody. At his country home he knows every one in the vicinity, and has a kindly word for even the poorest farm laborer.

Dr. Johnson's table manners were bad. He ate with all the might of whatever was handy; never waiting to see whether others had been served or not.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

A soul without reflection, like a pile without inhabitants, to ruin run.—Young.

We like to divine others, but do not like to be divined ourselves.—Rochefoucauld.

## MATERIALIZATION.



## SPIRIT SENSING.

## Life-Spirit Itself Overflows Its Earthly Tabernacle.

## Some Experiments by an Eminent Physician.

Note here this fact, modern medicine teaches, that contagion is caused by particles of diseased tissue floating in the atmosphere surrounding the sick person. Colonel de Rochas, of Paris, has performed experiments recently that show that the very life principle itself (what the Greeks called "anima")—itself "overflows" the fleshy tabernacle and permeates inanimate objects, may from them mingle with sister spirits, and, if itself diseased, cast upon these other essences a share of its germs of suffering.

Put a sensitive man in a dark room. Put a cat or a bird, or some flowers (note) in the same room. The man will see strange things after he has been in that dark room for several hours. The cat, or the bird, or the flowers will give visible to him in the darkness. At first they will materialize as a gray cloud on a black background. Then he will see some lighter spots. Finally, each object will emerge from blackness, and will in time, grow more and more distinct. Your sensitive man will tell you that he sees these objects distinctly.

Go into the dark room yourself with such a sensitive man and sit there quietly with him for several hours. Finally, your sensitive man will begin to see you. Take your hands for example; at first they will appear to him as gray smokes, then each finger will turn with its own light. He will see a luminous protuberance at the end of each finger—sometimes as long as the finger itself.

When the first surprise caused by this luminous appearance of you is past, ask your sensitive man to detail for you your benefit exactly what he has seen. He will tell you that the colors of the lights which have grown for him are not the same on all parts of your body; that your right hand shows a blue light, and your left hand a yellow-reddish light. He will describe the same difference in color between the "luminous effluvia" of your feet. He will state that the right side of your body and face is bluish and darker than the left side, which is yellow-reddish and much lighter.

It has been known for some time that under similar conditions in a dark room a magnet emits a blue light at its north pole, and a yellow-reddish light at its south pole. The strength of this light varies according to the power of the magnet and the sensitiveness of the eyes of the subject. It may be one or three feet in diameter, and appears like a fiery flood lighting up the space. Hypnotized subjects frequently speak of this effluvia from the poles of a magnet. That their very sensitive retina do unquestionably see these phenomena has been demonstrated beyond a shadow of doubt by such eminent and reliable authorities as Alfred Russell Wallace, Reichenbach, Deleuze, Despine, Charignon, Luyrs, and finally by the great Chemist himself.

Le Colonel de Rochas, the director of the "Ecole Polytechnique," in Paris, has published the results of his own personal experiments, showing that these "luminous effluvia" are real and objective, and not imaginary.

IN THE REALM OF HYPNOTISM. Colonel de Rochas hypnotized at different stages two different subjects at the same time and in the same room. Let us call them A and B. A reported that he could see a luminous or phosphorescent coating on B's body. He could see, besides the eyes, the nose, nostrils and finger ends were emitting a flame-like light, blue on one side of the body, yellow-reddish on the other. Those openings seemed to act like "escapes" for these flames, which were independent from the coating of the skin. Did A see them because he had a mesmeric illusion, or were this coating and the lights real?

A common glass of water was put within the radius of B's "luminous effluvia," as described by A, who could see how far they reached. After a few minutes A reported that the water itself had become luminous, and that it remained luminous for a long while, even if removed to the other end of the room, out of reach of B's effluvia.

The sensitiveness of B's skin was made to disappear by the hypnotic process, but any touch or puncture of a pin or needle on the outside edge of the phosphorescent or luminous coating perceived by A's eyes was immediately perceived by B. His body did not feel the sharpness of a needle, but the outer edge of his "luminous effluvia" seemed to feel it, and he reported that the sharpness of a needle, but the outer edge of his "luminous effluvia" seemed to feel it, and he reported that the sharpness of a needle, but the outer edge of his "luminous effluvia" seemed to feel it.

The water in the tumbler, removed to the end of the room, had acquired that same sensitiveness. If you pinched the water with your fingers or touched it with a pin B screamed that you pinched him or pricked him with a pin. But B did not feel the action if performed by a person who had no magnetic relation to him. In other words, the action of the magnetizer alone in the matter was felt by the subject.

Consequently the nervous sensitiveness of B's flesh had been carried further than the surface of his body and had been communicated to objects duly soaked and impregnated by his "luminous effluvia," and "sensitive" to those objects remained in them for awhile, even when removed to a certain distance from B's effluvia.

"The water," says De Rochas, "loads itself with sensitiveness, as calcium does with light, and the energy received radiates from it till it has returned all it has received—in other words, till it is spent or emptied."

The extent of the luminous atmosphere around B and the force of the luminous flames which flow from his nose, and eyes, and mouth, and ears, appear differently to A, depending upon the depth of the hypnotic sleep into which B has been plunged. When the sleep is very faint and shallow, but when he is thoroughly hypnotized his luminous atmosphere is intense, and extends far away from him.

WATER VITALIZED BY B'S LIFE. Colonel de Rochas found that a glass of water placed within this luminous area of B was vitalized by the same life as B's, and became sensitive to B. The further away the glass of water was from B the less sensitive was he to disturbances in its substance, and vice versa.

The Colonel immersed a small wax statue of a man in this effluvia of B that he was pricking this statue with a pin (concealed from B's eyes) B could exactly locate the pin-pricks on his own body, and would exclaim:

"You are pricking my leg." "You are pricking my arm." "You are pricking my face with a pin." The Colonel could not find that this sensitiveness of B extended more than fifteen or twenty feet from his body, except in exceptional instances.

The same investigator hypnotized a woman, then took her photograph and immersed it in the developing bath. At the moment of immersion the woman complained of feeling a cold chill. When

he accidentally broke the plate in another room the hypnotized subject suddenly had convulsions and became desperately sick at her stomach. In still another instance the Colonel awoke a woman from her hypnotic sleep by simply blowing on "her image" (photograph).

This so-called "exteriorization" and transfer of a man's sense of feeling to inanimate objects bears close relation to the subject of contagion in disease. Still another bearing of the same discovery was illustrated by Colonel de Rochas in an experiment with a magnetized metallic crown.

This magnetized crown had been originally used for the treatment of a patient in the Charite Hospital. When subsequently placed on the head of a healthy subject in a state of hypnotic lethargy, this subject showed every symptom of the disease from which the patient who originally wore the crown suffered. In other words, the "luminous effluvia" of the sick patient had utterly permeated the crown, so that when it was placed upon the head of a well man, and that man was hypnotized, he caught the same disease from the crown.

These investigations substantiate a theory of my own which I have been led to form from results attained in various directions. This theory is that a well man with a strong will is "positive," electrically speaking. I mean to say that his life-principle, or his will, or his mentality, or whatever you choose to call it, exudes from his skin and flows out from his eyes, and nose, and mouth like the long tongues of flame that we see burning out into the dark from high chimneys at night. But in the case of a man with weak will, or in the instance of a hypnotized subject, these flames or outward visible signs of an inner strong burning fire are so weak as to barely leave the surface of the body and orifices of the head.

## LIFE OVERFLOWS ITS FLESHLY TABERNACLE.

One deduction to be drawn from this subject is, that the contagion of a sthenic disease is much greater than of a disease of an asthenic type. In one instance a whole room may be filled with the diseased emanations, and in the other case they barely exude from the person of the sufferer.

So, too, I may contend that the will of the hypnotizer and the will of the subject to be hypnotized struggle together. The stronger flame beats back the weaker flame, and what was at first defeat becomes finally a hopeless retreat, and the flames of the hypnotizer's will find their way right into the brain centers of the hypnotized.

The whole world is ablaze with the investigation of the various phenomena of magnetism upon the hidden secrets of occultism and all that pertains thereto. This man, S. Millington Miller, M. D., himself an eminent physician, has undoubtedly been searching for the bottom facts of life—has been probing deeper than the arterial blood, the gray matter of the brain or the solar plexus—for a basic principle to the inner consciousness as it relates to the spiritual and immortal.

Had not most of the men of science of former days been so deeply tinctured with superstition, and the God idea, and the delusive idea of a supernatural agency above and outside of man, the world would to-day be far in advance of its present standard of knowledge of the spiritual.

This M. D. has, by the aid of a sensitive psychic, been examining the electrical emanations, the spiritual aura of the human being, and in it finds just what our eminent spiritual scientists have been advocating for years, but have had to force their ideas upon a nonreceptive public. The name of Spiritualism has closed their eyes in prejudice against a great truth that they were unwilling to accept through some other science. But no matter how they get it, so it comes to them and is accepted.

The gates may as well be swung ajar by these "eminent physicians" and reach the thinking world, if it is more acceptable, either in allopathic or homeopathic doses.

We should be glad to welcome these men and their new-found notions to our ranks and to our literature. Let them in and become one with us. The association with men of broad ideas and high spiritual unfoldment will provide them with new avenues of research, and surely their presence will do our cause untold good.

DR. T. WILKINS.

## Vermont State Spiritualist Association.

It will hold its annual convention at Montpelier, Vt., in Grand Army Hall, in Blanchard Opera House Block, January 10, 11 and 12, 1896.

Speakers and mediums engaged and invited: Dr. C. W. Hidden, Newburyport, Mass.; Joseph D. Stiles, Weymouth, Mass.; Vermont speakers—Mrs. Emma Paul, Morrisville; Mrs. Sarah A. Wiley, Rockingham; Mrs. Abby Crockett, Waterbury; A. Stanley, Leicester; Lucius Colburn, Manchester, and Alonzo Hubbard, Tyson.

Dr. C. W. Hidden is one of our ablest speakers and orators, and a fine hypnotist. He will speak on the following subjects: "The needs of the hour," "Of such is the kingdom of God," "At the threshold of the grand beyonder in this life," "Hidden is a new speaker in this State and comes to us highly recommended. We shall undoubtedly all enjoy a grand treat."

There will be three sessions each day, morning, afternoon and evening. All the sessions will be free, except the seances and entertainments. The first session will be Friday, at 10 o'clock a. m., which will consist of an address of welcome by Montpelier representative; response by chairman of board of managers; poem, J. D. Stiles; speeches by Dr. Hidden and Mrs. Crockett, followed by conference, closing with music. This will be a fine session. All come and help make a good commencement.

Mrs. Mary Hutton, the noted materializing medium, will be present and have rooms where she will hold materializing seances.

Election of officers for the coming year, and other important business will come before the meeting.

Entertainment at Exchange Hotel, M. S. Davis, proprietor, one dollar per day. Single meals, 35 cts. Horse keeping, 50 cts. per day; single feed, 25 cts.

Reduced railroad rates obtained from all points in the State.

JAMES CROSSETT, Sec. Waterbury, Vt.

"The Priest, the Woman, and the Confession." This book, by the well-known Father Chiquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where-with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 452 pages. Price \$1. For sale at this office.

The same investigator hypnotized a woman, then took her photograph and immersed it in the developing bath. At the moment of immersion the woman complained of feeling a cold chill. When

## COLLEGE OF SCIENCE.

## Prof. Swarts Makes an Explanation.

TO THE EDITOR:—The directors of the College of Science, by their sincere and under their corporate seal, declared that it may come to be the liberal education, reform and Spiritualism. We offered it as a body of earnest men. We explained that while it was free of debt and committed to the legal defense of mediums and healers, that the present managers, all of whom are members of Spiritual societies, will stand by it and make it a denominational school of Spiritualism.

Considering the fact that Dr. J. M. Peebles is its president and a member of its faculty, and that some of the ablest authors and physicians known to Spiritualists were willing to be associated to aid our well-meant efforts as a college, the board, believing they would concur in the offering we made in good faith, assayed to secure their cooperation and to get the spiritual press to announce it. The objection by one or two has prevented the appearance of our offer in the larger journals of Spiritualism.

The writer heretofore, although active in its founding, decided not to be an incumbent, nor accept hereafter one dollar as salary, yet to work the same as for the college. The purpose was for the college to second the efforts of the National Spiritualist Association, and to contribute funds to aid it in the defense of worthy healers and mediums.

The Spiritualists have not despised our motives nor our offer, as they do not know the words nor spirit of our address to them. Certain journals published the action of our board, and the college led quite a number of friends in the East to ask us why we had not made our offer more generally known.

If we had sent our declaration to you direct, we still think you would have allowed the same to appear as a matter of news, and as the express purpose of the eight or ten who had signed it, thus relieving you from committing pro or con. On behalf of the managers I kindly ask you to insert this and leave it to some of us to cope with anyone who may have seen reasons why the College of Science should not be offered or dedicated to Spiritualism in general. We are in no mood to permit personal interests to intercept the principle and purpose that prompted our act. If you will admit this explanation, we will take care of the result.

We may be remote, but we are Spiritualists, and our cause breathes with every vital interest of Spiritualism. We feel sure that the reasonable will admit of humble beginning. As a book is dedicated to a friend, so the college can be dedicated to Spiritualism or science.

We have had men in our compact, and their loyalty to reform and Spiritualism led them to associate with us, but we have not and never will violate law in our work. We do not "teach medical science by mail," nor authorize our students to act in either drugs or surgery. The law and medical doctors forbid healing by magnetism, electricity, or any of the psychic drugs, hence this college is down for their defense and to secure their legal protection. Because our president, dean and others with us are in drugs, it does not follow that our college will authorize anyone not an M. D. to use drugs. If we should ever decide to confer that medical degree, it would not be short of three years' personal study of each student, and we would have in this city and the fee of several hundred dollars.

We act under a clear knowledge of the medical laws of all the States, and we care not to invade their domain. As Spiritualists and scientists we do not admit the tenets nor the necessity of medical practice to cure disease. We do not advocate such, but we are in for the therapeutic system outside of drugs, and we say the magnetic healer is specially in the right.

If we have solicited and secured the association with us of certain names who would not deny us because we do not teach surgery and drug medication, we are ready to know that. If in the mind of certain authors, Spiritualists, and recently of some of our students, we must teach the use of the sciences of reform, we, as a college in Spiritualism, cry shame, and we question the soundness of such claims. Dr. Peebles and some other physicians who belong to the college are in the practice of medicine, but for themselves only.

We face an accused medical law in California and in nearly all the States, and recently of each of our healers were in jails here because they cured by spirit help and magnetism those given up by medical men. It is this monopoly of the allopaths that we fight. It is our good fortune to have with us such men as Peebles, Pritchard, Babbitt, DeBerkey, Tanner, etc. Even though they are in homeopathy and the safer lines of medicine, they are able to stand up to the allopaths, and the systems represented by Prof. J. R. Buchanan, Dr. Babbitt, Dr. Thacher, Colville and the declared principles of this college, which is in the fight for justice toward all.

We are ready to part company from any author, be he on our faculty or not, who sets up a plea for the merits of a medical college as his methods of basing the expense of the college on the medical science of the allopaths, which to us, as a board, does not mean medical, mental, spiritual nor Christian, but does mean the broad principles represented in Spiritualism as itself the science of sciences.

A. J. SWARTS, P. D., President of the Board. Los Angeles, Cal.

"New Souls Made." Once upon a time, we have been told, an eccentric shoemaker worked at his trade on the east end of Long Island, and among the old expressions found on his signs one read as follows: "New Souls Made, and Old Ones Repaired."

Now report says this cobbler has become famous in healing the sick—the like was never known since the apostolic age. At the present time among the healers it has become dangerous to be good and to do good, unless we climb into the sheep-fold through a certain door.

We think that the cobbler was in the right ground for safety and commands respect from the clergy of all the churches of our land. He claims that his power comes direct from God, and if so, he is safe from persecution while sailing in the same theological boat, unless he at some time should claim to heal through a spirit band of healers, or to endorse Spiritualism, then we unto him, as might become a Jonah, and make food for the fishes.

LONG ISLAND.

YOU can do a grand work by getting up a club of yearly or six months subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

"Meditation and Its Development, and How to Meditate to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mind and development, and how to meditate. Price, cloth, 50 cents; paper, 25 cents.

DR. BABBITT'S WORK. We quote the following from advance sheets of Dr. Babbitt's Part II of Human Culture and Cure, the title of which is Marriage, Sexual Development and Social Upbuilding. This work explains for the first time many mysteries of human life.

To sum up thirty points in one, man has greater capacity, self-esteem, firmness, concentration, combativeness, physical courage, amateness, locality, organ of number, while woman has greater love of pets and children, love of home, love of approbation, veneration, language, ideality, color and the refining influences of social life. I award to the male side number and the perception of geometrical forms, because the lightning calculators and the greatest mathematicians have been great men; and, of course, they belong to the male side, according to some statistics, not one-sixteenth part as many color-blind females as males. A Kashmirian girl is said to be able to arrange 300 distinct tints and hues in a textile fabric. In the line of language and quick movement, Miss M. E. Orr, of New York, took the gold medal as champion typewriter of the world in the world's typewriting contest in Toronto. Her average rate was 98.7 words a minute, which is nearly the rapidity of an ordinary speaker.

CONTESTS FOR FEMALES.—Among the males of insects, fishes, birds, wild beasts, and the barbarous portion of mankind, contests, sometimes to the death, for the possession of the female, are quite common. In the contest is ended the female generally, though not always, mates with the conqueror. A higher grade of manhood aims to conquer self, and the higher classes of womanhood love and admire those men who are engaged in such a noble contest.

To gain the admiration of the female, male birds will often expand their feathers in a gorgeous and gaudy dance before them with all kinds of exciting maneuvers; male fishes will spread their fins and kindle their colors into the greatest brightness; some insects and birds will sing their love songs to call the female, and man will put forth his greatest energies and attractions to win the lady of his love. Realizing that the male of the human race should show her male admirer that he requires associates of good habits and high aspirations.

MALE AND FEMALE BRAINS.—Dr. Austin Flint, Jr., gives the average weight of the encephalon, as computed by fifty-three males and thirty-four females, as follows: MALES.—Cerebrum, 43.98 ounces; cerebellum, 5.55 ounces; pons and medulla, 0.98 ounces. FEMALES.—Cerebrum, 38.75 ounces; cerebellum, 4.79 ounces; pons and medulla, 1.01 ounces.

## DR. BABBITT'S WORK.

## Man and Woman Compared.

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Average weight of the whole male encephalon, 50.21 ounces; of female ditto, 45.32 ounces.

This is nearly one-seventh greater weight for the male than the female. According to the table below, this gives woman slightly more brains proportionately than man. Woman's brain makes up in fineness what it lacks in size. In institutions where the sexes recite together, woman proves herself amply able to compete with the other sex.

WEIGHT OF MALES AND FEMALES.—Boston (25,000 persons)—Men, 1414 lbs.; women, 1241 lbs. Cincinnati (22,155 persons)—Men, 154.06 lbs.; women, 130.87 lbs. Kentucky—Men, 158.43 lbs.; women, 133.76 lbs. The Western people get a larger framework of bones from the superabundant lime there. What is quite remarkable in these estimates, however, is the fact that the men of Boston are not quite one-seventh heavier than the women, while the men of Cincinnati are more than one-sixth heavier. Does this signify that males develop more in bones than females in sections where the bone-forming elements are abundant? In our older states it is estimated that men average about three inches taller than women. Some late statistics have given the average height of American men as being sixty-eight inches and of American women four inches less.

Man's lung power is greater than woman's. Lurline, the water queen, remained under water in the Oxford Music Hall, London, two minutes and fifty-one seconds, and Peter John, on April 6, 1882, remained under water in a tank at the Royal Music Hall, London, nearly five minutes.

SEX IS SUPERIOR?—This question is about as absurd as it would be to say, which is the superior, a positive or a negative force? Which is the more important, heat or cold? Which is the better, unity or diversity? These are all equations, and each side of the equations is correlative with the other and entirely worthless without the other. The two overlap each other, and yet are different from each other. Their pathway converges at times, runs parallel at times, and diverges at times, and when each shall love the other so unselfishly as to tolerate individual liberty, both together will work out a beautiful harmony and unity of effect.

The study of the two sides of humanity is a work of life, only a few glimpses of which can be given here. As mankind grows and expand in their nature, there will be an almost infinite richness of diversity and yet unity made known with reference to the two sexes. The beautiful manner in which nearly all women's heads are poised above the shoulders in a direct line with the body is quite surprising, especially when the majority of men are carrying their heads in more or less of a stooping posture. Man's breadth of shoulders gives power; woman's breadth and graceful walk at the hips give both beauty and utility, as participation requires this fullness.

MALE AND FEMALE PREROGATIVES.—Man being the more positive side of humanity in which aggressiveness is the stronger, is more naturally the one to stop the question. Woman conquers the most, surely by her attractive grace and delicacy of style, though at times when a man really loves a woman, but is over bashful and fearful about making it known, she may properly help him on and open the way for him to come to the point, should she reciprocate. A lady can sufficiently propose with directness, and with a preponderance of one sex in a community is always bad. A gentleman who lived in a city where there was a surplus of ladies, stated that eight of them had shown an over anxiety to win his favor, and he became disgusted with them all. He was finally captured, however, by a young lady of a more retiring disposition. The caps that ladies set should be made of an invisible network. Man's more direct prerogative, then, seems to be to take the external initiatory step, while woman's prerogative is to veto unsatisfactory advances. In saying this I am not advancing any despotic rule, as woman's fine intuition sometimes makes her more skilled than man in choosing a mate.

FALSE IDEALS.—It is considered entirely unlike a woman to sing before thousands in a public hall, and many people think it too brazen-faced

for her to speak in public. Lucretia Mott, Lillie Devereaux Blake, Elizabeth Cady Stanton, and very many others have shown that woman can retain all her feminine refinement in her method of addressing the public. The viragoes that come out before an audience, challenge the men to answer them, and shake their fists in their faces, are rarely seen at the present. We need the pathos of woman's voice, and her earnest and practical way of showing up social and family conditions seems almost like a new revelation to the people.

While human females excel the males in beauty, male birds and even the male fishes are more brilliant in colors than the female. Most male animals are larger than the females, but Carboniferous says that female fish are usually larger than the male fish, and that some females of the carnivorous variety occasionally eat the males.

While speaking thus favorably of woman, the men of the world, and especially the women of the world, may say: Are you not one-sided in your estimate of woman? Is she not often fickle and sometimes whimsical in her ideas? Does she not dislike to reason, and consider it almost an insult, or, in fact, a breach of politeness, if you hold an argument with her? Is she not extreme in her feelings, and often ready to fly off in a tangent at least provocation? To this would answer that under the present imperfect methods of female development, in which her studies have been too superficial; in which she has been kept indoors, away from sun and air and physical culture; in which she has often been taught to avoid all useful labor and cultivate those arts of display which will enable her to capture a husband, there is no doubt a side of truth in these assertions when a part of the female world is considered; but the ideas of culture are rapidly changing; woman is becoming stronger, healthier, keener in intellect, very often carrying the prizes for mental skill away from man, and in her higher estate reaching that which will enable her to capture a husband, there is no doubt a side of truth in these assertions when a part of the female world is considered; but the ideas of culture are rapidly changing; woman is becoming stronger, healthier, keener in intellect, very often carrying the prizes for mental skill away from man, and in her higher estate reaching that which will enable her to capture a husband, there is no doubt a side of truth in these assertions when a part of the female world is considered; 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## THE VATICAN AT ROME.

IT IS STRONGLY ASSERTING ITSELF IN THE UNITED STATES.

## THE POPE'S ARMY

In the United States on a War Footing.

Papal Officers Are Mobilizing Members of Papal Societies Into Battalions in Arms.

THE OSTENSIBLE OBJECT IS TO FREE IRELAND—THE REAL INTENTION IS TO HAVE A STANDING ARMY IN THE UNITED STATES AND TO MAKE OF EVERY PAUPERS A SOLDIER—A STANDING MENACE TO THE NATION—WILL CONGRESS TAKE STEPS TO SUPPRESS IT?

The Times, a pro-papal New York daily, gives the following in its issue of December 16:

The most widespread, formidable and carefully planned movement for the establishment of an Irish-American army for the liberation of Ireland came to a head last week when the tenth company was organized for the new Irish regiment of New York City, which is to be the parent organization of many others to be formed all over the United States.

The inner workings of this movement are conducted with the greatest secrecy and the utmost caution is taken to conceal the real object of the enterprise.

The controlling power back of the movement is the Clan-na-Gael, the secret organization which has been identified with every revolutionary undertaking of recent years looking to the freeing of Ireland. With the old spirit behind it, it has entirely new methods, and there is no danger that the failure of the movement of 1866 will be repeated. At that time a number of untrained men were got together to invade Canada, and millions of dollars were collected, a large part of which found its way into the pockets of "patriots," who used to live on the fat of the land. The money was then sent to a head-center, and when the leaders thought they had enough money, and the time was considered ripe, they gathered the men together without any process of selection as to ability or training. The only question asked then was: "Is he a patriot?"

The army whose first regiment was completed last week will be no haphazard body, but thoroughly trained and equipped. Every member is selected by a process of sifting which secures the most trustworthy men among the enemies of England. The inside details are shrouded in mystery, and it was only with great difficulty that they were learned.

The connection between the Clan-na-Gael and the military organization is a complete chain. Every member of the military organization must first be a member of a Clan-na-Gael lodge. Each lodge is to organize a military club, which furnishes a military company of men selected with the utmost care.

It is not every member of the Clan-na-Gael who can join the military organization, or even the military club. To wear a uniform he must be a man of special qualifications, and be indorsed by two members of prominence in the military organization. Each club is made up of men selected from its lodge by a committee of the lodge formed for that purpose.

All these clubs, as well as the regiment, are under the direction of a military board composed of delegates from each lodge. After being proposed for the military and indorsed by the two members, the applicant must even then be on probation for three weeks before he is allowed to wear a uniform. By this process only the most trustworthy men are secured.

Further to insure their strict loyalty to the purposes of the organization, each applicant must be of the Roman Catholic faith. Each member is sworn to uphold the Irish cause, and it is an unwritten law of the Clan-na-Gael that death is the penalty for treachery.

The money for the support of the military is furnished by the Clan-na-Gael lodges. It is intended that each lodge throughout the country shall support a military club. In the large cities, where there are numerous lodges, regiments are to be formed, and in the smaller places, where there are only one or two lodges, a company.

Organizations on the same line as the Irish regiment now organized in New York City are in process of formation in Brooklyn, Boston, Philadelphia, Chicago, several places in Connecticut, and will also be begun in other cities. Members of the military board in New York have visited out-of-town places during the last few days in connection with the formation of new organizations.

The official designation of the New York regiment is the "First Irish Volunteers." The uniform is similar to the United States army fatigue—blue trousers, with white stripes, and single-breasted coat, the only difference being in the cap. The old Irish tradition of having the green above the red on the headcovering has given way to the green above the orange. The top of the caps of both officers and men is of orange-colored cloth, surmounted with a shamrock worked in green.

The ten companies average forty men each, and about 300 men are now uniformed. It is expected that the

rest will be fitted out in a few days. The Clan-na-Gael lodges in New York City which are furnishing the funds and from which the men are drawn are: Owen Rhoe, Eamias Hope, Geraldine, Innisfail, Sunburst, Speranza, Thomas Davis, Wolf Tone, Napper Tandy, and Emmett.

The two most prominent organizers of the New York regiment are Rodrick J. Kennedy, president of the Clan-na-Gael of New York, who is chairman of the military board, and ex-Lieut. Col. James Moran, late of the Sixty-ninth Regiment, who will be elected colonel of the First Regiment of Irish Volunteers in a few days. Associated with them are a number of other men formerly of the Sixty-ninth Regiment.

Although a number of the men are ex-members of the Sixty-ninth, it must not be considered that the regiment is formed for the purpose of simply rivaling the Sixty-ninth. Of course it is given out from semi-official sources that this is the reason, and even the stronger claim is put forth that the regiments and companies to be organized throughout the United States are to aid the State or United States in case of war.

James Moran is acting commandant of the regiment, and Paul Leonard acting adjutant. Company commanders are: Co. A—Edward Cassin; Co. B—William O'Neill; Co. C—Charles E. Crowley; Co. D—Martin Grealish; Co. E—Thomas H. Nolan; Co. F—Patrick H. Costin; Co. G—Walter Magee; Co. H—William Cahill; Co. I—Thomas Smith; Co. K—John J. Scanlon.

Adj. Leonard was formerly captain of Company B, disbanded in 1893, and has been for several years the instructor of the St. Francis Xavier Cadets. He is recognized as a very capable instructor. Capt. Cassin was formerly a lieutenant in Company C, under Capt. O'Connell. Capt. Grealish was also a lieutenant in Company A, under Capt. McCauley, and Capt. Scanlon was a member of Company F, under Capt. Mortimer, which was disbanded in 1893.

Drills are now being held in the Grand Central Palace, Forty-third street and Lexington avenue. The regiment is divided into two battalions, and every movement on the floor is carefully watched by Col. Moran, who ranks high as a tactician and organizer, and who is said to be slated for major general of the Irish army.

The men are continually told by their officers that they are there for business and not for pleasure, and the gravity of their avocation is constantly impressed upon them. The non-commissioned officers pass a higher examination generally than do those of the National Guard, and must be versed in history as well as tactics.

Not the least important feature of the regiment is to be an engineering branch, formed of a few of the most reliable men, who shall make a special study of mining operations and the use of explosives.

One of the special instructors in the regiment is Sergt. Kelly, late of the United States army. The manual of arms used is that recently adopted by the regular army for the magazine rifle. Arrangements for outdoor rifle exercise will be made in the spring. The first appearance of the regiment in public will probably be next St. Patrick's Day, when it may attend mass in St. Patrick's Cathedral. A parade on Decoration Day is also among the probabilities.

The men are to be armed with magazine rifles. Under the present law of New York and other States, independent organizations cannot now be formed and bear arms. The new regiment expects to get around this law by coming in under the old charter of an old organization known as the Irish Rifles, which existed before the passage of the present law. The military board will also advance the additional claim that its organization is not contrary to the provision of the Constitution of the United States giving to every citizen the right to bear arms. Legal advice has been sought on this subject.

President Kennedy, of the Clan-na-Gael, was interviewed by a Times reporter at Park & Tilford's, Fifty-ninth street and Fifth avenue, where he is superintendent. He declined to go into inside details, but admitted that the Clan-na-Gael was supporting the military movement, and he declared that the object was to organize a force for the United States in case of war.

"Is this force to be used for the freeing of Ireland?" he was asked.

Mr. Kennedy seemed to be taken aback by the question, and his face showed embarrassment.

"We cannot say that this force will never be used against England," he said, after a moment's hesitation, "because we cannot tell when a war will break out between the United States and England, but for the present this force will simply show that an Irish army can be organized without the aid of the authorities, but we always stand ready to help them in case of need."

Col. Moran was seen during the drill of the first battalion. As the column of men swept by him he was caught by the enthusiasm of the moment, and, turning toward the reporter, he said:

"We will revolutionize the National Guard before another year."

"How?" was asked.

"Why, what do you suppose the

State authorities will think when we show them a regiment as fine as any of the State Guard, all raised by private funds? Not only that, but when they hear of fifty regiments equally fine, as well as a number of independent companies, what will they say then?

"And that is just the state of things, too. There are thousands of Irish-Americans who think they cannot do better than join a military club, and it is from them that enthusiastic recruits will be drawn, but only picked men."

"Who supplies the money for the organizations?"

"Never mind where the money comes from; I can't go into that," he said. "Suffice it to say that we have ample for all our needs, which also includes arming our men with magazine rifles, and within two years there will be the greatest surprise at the fine body of men we shall have all over the States, thoroughly drilled and disciplined."

Col. Moran said that within a few days the election of a colonel would take place and the regular organization be completed in its officers. He declined to confirm the report that he would be the choice for colonel.

All of this military movement is in pursuance of the deep-laid schemes and plots of the Romish Church to gain control of this country. With this object in view, Rome is pushing its votaries into all places of military, political, civil and business importance, crowding out Protestants and displacing them with the servile, obedient tools of Rome.

The Romish octopus is fastening its slimy, deadly tentacles upon lines of trade and business, upon lines of transportation, upon financial institutions, upon newspapers and the organized agencies for gathering and transmitting the news of the day.

In the departments of governmental affairs, Rome's emissaries and servants are crowding out faithful, capable and patriotic American citizens.

It is the aim of the Romish Church to get everything into its own hands—to Romanize our government and all the institutions of our country.

The cry of "Ireland" is a mere blind—dishonest, treacherous—in a word, Romish. From foundation to turret the Romish Church is the synonym of fraud—its base is fraud, and all its pretensions are fraud. Honesty! The Romish Church would perish of honesty.

It is well that many patriotic Americans are aware of the doings, the objects and designs of this arch-enemy of liberty; and their numbers are being added to daily. The day is not distant when the veil will be removed from the eyes of others, now sitting in supine ignorance and indifference; and the dangerous aims of Rome and her armed cohorts will plainly appear—and then—

American patriotism will prove more than a match for Clan-na-Gael Romanism.

U.

DR. GREER

Reviews the Second Volume of the Encyclopedia of Death, and Life in the Spirit-World.

TO THE EDITOR:—Your second volume of the book of premature interments and eventual resurrections of the apparent dead, was duly received. This second volume is more valuable than the first, for it presents an interest not previously attained in the first. Much more light has been thrown upon the mystery of death, and life after death, and no more interesting narrative of touching scenes and remarkable events in the direction of resurrections of the dead, than is found in this volume.

The book is an emphatic warning against premature burials, and should be read by every family in the land, many of whom I have no doubt have, at one time or another, and without knowing it, buried their beloved alive.

The thrilling dialogue with a certain dark-bound spirit, in reference to the earth-side of Spirit-life, forms one of the attractive features of the book, so that the second volume is, in all respects, more fascinating than the first.

Da. R. GREER.

"RIGHT LIVING." By Susan H. Wilson.

Right living! What a wide field of thought—what an important subject is comprised in those two words. How essential to human welfare, to individual progress and happiness is a proper understanding of the principles of a rightly ordered life. To be well instructed and grounded in correct ideas of right living is of priceless value.

Many volumes on ethics are abstruse, dull, rendered uninteresting by their heavy didactic style. "Right Living" avoids dullness, and makes the subject interesting, plain and easily understood, not only by the instructed reader but by the minds of the young. Mothers will find this book an invaluable aid in imparting lessons on right conduct, and impressing right moral principles on the minds of their children.

Children and young people will be charmed by its entertaining chapters; they will be delighted while receiving lasting impressions for good.

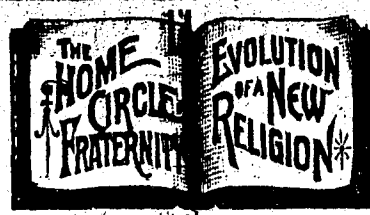
The book will make an excellent present for Christmas or for a birthday; and as such we suggest it to our readers. It will be sent, postpaid, for \$1.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood.

Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an accurate and complete summary of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrated by a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian—can scarcely read it without spiritual profit. Price \$1. For sale at this office.



PAUPER MARGARET,

And Her Ascent to Spirit-Life.

I.

Life is composed of vivid contrasts.

That old woman in the poor-house, an object of charity—a pauper—between her and the richly-dressed lady in a palatial residence, there is seemingly an impassable gulf. Pauper Margaret looks dreamily towards the stars, her eyes radiant with tears, animated by a heart pierced with the agonies of misfortune. She wonders if, as an evening star that shines so brightly, as if expressing a smile of some loving angel, is a world of sorrow like this. She wonders, too, if there is really a God of Love, in whose sight paupers are acceptable. She wishes she could ascend a radiant ray of light and peer into heaven, into the genial faces of angels, and then look down into its magnificent corridors and see if she could discern God's poor-house! She is a crippled pauper, yet her soul is beaming with generous impulses. God's poor-farm! God's poor-house! God's method of bestowing alms! God's plan of taking care of the poverty-stricken! She, the poor, old, sad woman—thinks of them, for she believes that she is always to remain a pauper, a heart-broken, disconsolate pauper. And then her eyes turn longingly towards a palace in the distance, where a lady magnificently dressed resides. What a vivid contrast between them! One is bedecked with jewels—her dress of the finest silk. The other's dress costs, perhaps, seventy-five cents. One is a favored child of wealth; the other the unhappy child of poverty. The society of the former is sought; that of the other is carefully avoided.

II.

This old woman, Margaret, had left the poor-farm and hobbled up the door-steps of this palatial residence and rung the bell. The door was opened by a richly-dressed servant, and this wretched, care-worn, ill-clad, disconsolate old pauper, without asking a question, walked benignly into the parlor, and sitting down in a magnificent chair, calmly inquired for the mistress. "At that moment she happened into the room, and as her eyes fell upon the subject, forlorn creature before her, she uttered a wailing exclamation of surprise!"

"I am a pauper," said the old woman, "a sad, heart-broken, helpless pauper, but I have seen better days. These beautiful pictures, this fine carpet, these softly-cushioned chairs, these ornaments—ah! I once enjoyed their like, but cruel reverses came, and now look at me! I seemed to die last night, and my soul went to heaven. There were no poor-houses there; no pauper-farms; no one to utter cruel, soul-torturing words. Little children came to me and lovingly kissed me. An angel dressed in radiant garments approached me, and smiled approvingly upon me. I could see no frowns, nor hear any cross words. I could see no cots of straw for weary limbs to rest upon. The very air seemed laden with the sweet incense; and for a time I was exultantly happy. Then this angel said: 'Poor child of earth, be hopeful; within ten days you shall be with us.' Then this angelic creature pointed towards this house and said: 'Go to that palatial residence. Tell the lady who presides over the same that I sent you there to die. Tell her to sooth your dying agonies; to wipe away your tears of sorrow, and render pleasant your last moments.' Then I seemed to awaken on my poor-house cot again. Can I die in the house, madame?"

Ah! She had awakened a tender, radiant chord in the heart of one of earth's most favored children, and large, round tears glistened in her eyes. She took the old pauper tenderly and lovingly by the hand. Tremblingly she ascended the stairway to an attic room, which was neatly furnished—it was, indeed, a palace for this weary, trembling child of earth.

That day this wealthy lady remained absent to all callers. She had become a ministering angel, and adopted that old pauper as her mother! She brought food and delicacies to this aged pauper; she bathed her fevered brow; gave her medicine; and told her she must not die; that in that attic room, where she could look out upon the star-gemmed sky; the home of angels, of Jesus, and of God, and listen to music of the birds, and hold loving communion with nature—there she should always have her home!

III.

The next day Miss Margaret seemed to be greatly revived, with no prospect of dying for twenty years. That day several wealthy visitors to that palatial residence were taken to that attic room and introduced to the lady's adopted "mother." They stood aghast! They shrank from the emaciated form, and wondered how she could so tenderly minister unto an old pauper. "She would live for many years, and cause no end of trouble," they said. But her benefactress cared not how long she lived. She determined to carefully minister unto her, though everybody called her eccentric or insane.

IV.

The tenth day came, and this kind

lady went to her poor-house patient's room early in the morning. She was up and dressed, looking out upon the green fields, the flower gardens and fountains for the last time," she said: "To-day is my last on earth. I seemed dead again last night and went to heaven. The same little children came and kissed me; each of them gave me flowers to bring to you. The same radiant angel who told me I should die within ten days said: 'Your change is near. Go back to earth, and tell that lady who has kindly ministered unto you that very great shall be her reward. To-morrow, just as the sun is serenely setting, your spirit shall pass away.' Then that lady sat down by the side of the old pauper, and talked with her, cheered her, kissed her pale cheeks, and during the day sang her some of her sweetest songs.

V.

Believing the old woman would soon die, this millionaire child sent for several of her wealthy neighbors to witness the transition. They came half an hour before the allotted time. The old pauper had been dressed in white, a beautiful bouquet of flowers rested on her bosom, and an ineffable smile, as if of heaven, shone upon her pallid features. The sun was setting. A death-like stillness prevailed in the room. The old pauper's eyes closed, there were two or three hurried breaths, and the prediction was realized. Pauper Margaret was dead! There was not a dry eye in the room! It was a solemn scene. Those who taunted the lady for adopting the old pauper now smiled approvingly upon her. In Spirit-life that old pauper woman will find herself the peer of the millionaire; yes, far above many who pointed the finger of scorn at her on account of her wretchedness, while the one who rendered peaceful and happy her last minutes, very great shall be her reward!

VI.

The Golden Rule relates a beautiful and suggestive dream, something similar to the above. An aged woman, with a large, warm heart, who had been a matron at a poor-house, went for the first time into a costly and richly-decorated building in the city. The next morning the good old woman was telling what a delightful dream she had. She dreamed that she went to heaven, and it was just like that beautiful building, and all the poor people were in it listening to the music. This old lady's idea of heaven was a beautiful place full of poor people. What would this world be if everyone had a heart like that? How much of heaven would be found, and what sweet songs and kind words and beautiful things poor people would enjoy! That old lady had the kingdom of heaven in her heart. Her own soul was full of beautiful things for the destitute, and thus, like her Master, though she was poor, she made many rich. Edward Payson said that "Our dreams reveal our theology and our character." Measured by such a standard, the old lady was sound in head and Christlike in heart. Inasmuch as the kingdom of heaven is in us all, shall we make life beautiful for the poor. How unselfish the dream—and the joy of her soul was in seeing others enjoy it, to whom earth had been hard. So our lives now will be full of joy in proportion as the poor are made happy. The true Christian's greatest joy is in seeing others blessed. It is as we think least of ourselves and most of others that we receive the greatest reward. Some very common people do very much to make a heaven of this world, because they have so much of heaven in their own hearts which they give to others. A little spring by the roadside does not give much water at a time, but during the year it comforts a multitude of thirsty souls. Let us not forget how little a thing makes a child happy; and if our own hearts are wishing the children and the poor joy, we shall find some way for them to have a little of it. The first condition in making others happy is to have a heart so large and full of love that it takes in the poorest and smallest of all God's children, and bubbles over with thoughtfulness, for we become Christlike as we let all the world into our souls. Remember this is your vocation. Take heaven with you and give a part of heaven to all the poor, tired and homeless souls you meet.

John R. Francis

NOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopedia of Death, and Life in the Spirit-World. See terms on second page.

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## "A SPIRITUAL TONIC."

He Prayed for Col. Ingersoll.

Mr. Johnston Says He Was Answered and Tells How.

HE BELIEVES THAT THE EFFORTS OF THE CHRISTIAN ENDEAVORS ARE MISDIRECTED, AND INGERSOLL IS NOT AN IRRELIGIOUS MAN.

TO THE EDITOR:—One of Col. Robert G. Ingersoll's friends in New York, according to the New York Sun, says that his prayer for the Colonel was answered several years ago, and he suggested that the Christian Endeavorers who have wrestled in spirit for Ingersoll's conversion to their belief might profit by pondering his experience. He is Mr. J. H. Johnston. He proclaims himself a religious man, not in sympathy with some of Ingersoll's attacks on the churches, but not an orthodox Christian. He prays, he says, although not as the Endeavorers pray. He is so much an optimist that he believes the individual acts according to the light he possesses, and that the community and the nation do the best they know how. Mr. Johnston's story is as follows:

It occurred to me when I read of the prayers of the Endeavorers, that perhaps they might be interested in knowing how my prayer for Col. Ingersoll was answered. I will tell you what my experience was.

It was in July, 1888, when I was in Saratoga, that I received a telegram from Camden, N. J., saying: "Walt Whitman dying; can you not get Ingersoll to deliver the funeral oration?"

I went to Col. Ingersoll's room in the Grand Union Hotel, and in the presence of his wife and daughters stated my errand.

"Well, Mr. Johnston," was his reply, "I don't know—I don't know. I don't think I care to speak at Whitman's funeral. I have read 'Leaves of Grass.' I respect the man, but I do not think I care to make any address at his funeral."

"All right," I said, "that's all right. I think I appreciate just how you feel in the matter, and I cannot urge you. But will you do me a favor?"

"Certainly, if I can. What is it?"

"Well," said I, "you say you have read 'Leaves of Grass,' and I will venture to guess that you have in your library at home the same edition that I bought in 1860, and for twelve years it remained in my library a sealed book, glanced at it in a curious way once in a while, but never understood and appreciated it until, in 1872, I opened it, and it was a revelation to me. And the favor I ask is that now, after the lapse of twenty-eight years, you will, when you get home—whether Walt Whitman lives or dies—read this great book again, with the added experience of twenty-eight years to light you."

He gave me the promise, and I left him. Walt Whitman did not die, but lived nearly four years longer.

In July, 1890, a friend for whom Mr. Ingersoll was counsel went to Europe and left a request with me that I would remind Mr. Ingersoll of certain points in a lawsuit early in August. I went to his office to do so, and after finishing the business in hand, got up to leave, when he said: "Don't be in a hurry. Sit down and let's see what we know."

After twenty minutes' talk I said to him: "Where do you keep your check book, Mr. Ingersoll?"

"In that drawer. But why do you ask?"

"Take it right out and fill out a check for a handsome amount and send it to Walt Whitman."

"Does he need it?" he asked.

"Of course he needs it; he is old, poor and paralyzed; a few of us send him a regular sum every month, which pays for a nurse and keeps him in good shape; and the best of it is, the dear old man doesn't know that we are doing it for him."

After a moment's thought Mr. Ingersoll said:

"How would it do for me to give a lecture for his benefit?"

"Will you do it?" I asked.

"Why, certainly."

"When?"

"Any time."

"Where?"

"Anywhere."

The result was that about two months later, in October, in the city of Philadelphia, with Walt Whitman on the platform to listen to it, Robert G. Ingersoll delivered what I and many others believe was the greatest lecture he ever delivered on any subject. "Liberty in Literature" was the title of it, and he dissected and expounded "Leaves of Grass" to the satisfaction of all present and every lover of Whitman wherever and whenever they read it. And I had the satisfaction of placing \$89 in the Good Gray Post's lap at a little dinner and talk at the hotel after the lecture.

But I have got ahead of my story. How was my prayer answered? I had found "Leaves of Grass."

A GREAT SPIRITUAL TONIC.

Whitman was the most religious man I had ever met, but he was not pious. He was the most devout man I had ever known, but he was not sanctimonious. This I had long known, and so when I asked Mr. Ingersoll, in 1888, to re-read Walt's book, I had a hope that he might find the same inspiration in it that I had; and his lecture made me feel that I was right.

Colds  
Coughs and  
Bronchitis  
Cured by Taking  
**AYER'S**  
Cherry Pectoral  
Awarded  
Medal and Diploma  
At World's Fair.  
Use Ayer's Hair Vigor for Color.

his office manager, paid all the railroad fares, hotel bills, and every expense, and refused to accept one cent from the gross amount of the lecture, but gave all the proceeds to Whitman. He had been in the war with Whitman. The one was a colonel. The other was a nurse for thousands of sick and wounded, Union and rebel soldiers, and his life was shortened by his sacrifices, which left him a physical wreck when the Union was restored.

My assurance of a conscious hereafter has been increased tenfold by Whitman, although no one has ever yet returned from the "undiscovered country," and the only real evidence we have that there is consciousness beyond the grave is the something within ourselves, in our greatest moments, a cosmic sense of our eternal average with the universe. Glimpses of this had been given me in my youth and in my early manhood. I had been a great reader of scripture, found all the scriptures full of promises of rest and peace, here and now, but when I found matters postponed until after death it did not satisfy me. If the scripture promises were worth anything they should be worth it now. At last, in 1871, I became reconciled to the universe, and the moment that occurred everything took on a different aspect, and it was soon after this that I found in "Leaves of Grass" the fertile announcer of my own new faith and trust.

It was long after this that I first met Mr. Ingersoll, and my first impression of him was that he was the manliest man I had ever met. I did not take stock in all his views by any means. I had no special worries of the churches which seemed to bother him. It has always seemed to me that Roman Catholicism has been a pretty good policeman for humanity in the dense ignorance that has environed man from the Council of Nice to the publication of Darwin's immortal book, which has revolutionized modern thought; and as Protestantism is only the left hand of Romanism, they have both done the best they knew with the light they had. One thing that both sections of Christianity should thank Mr. Ingersoll for is that he has abolished, obliterated, utterly overturned the idea of hell—the bugbear of the childhood of man as well as of the race.

With all this in my mind, is it any wonder that I desired (had a prayer in me) that Mr. Ingersoll should see things as I did, and find in Whitman what I had found? And so his lecture was the stepping-stone to his great oration at Whitman's funeral in March, 1892, and as I listened to it I heard enough to make me think he had caught the drift of Whitman's thought, and my prayer was answered.

And now, as the Christian Endeavorers are praying for his conversion to their views of religion, I have wondered if they have gone about it in the right way. Here is a man who is loved by every one who knows him personally. I think I am safe in saying that every clergyman who knows him likes him. They may not enjoy all his words, but they cannot help feeling that he is the embodiment of goodness. He has been a teacher of old views, most of which deserved destruction. His manner of doing it has not always pleased me by any means, and I have had a hope that before he dies he may be a builder-up of a new faith for men who are not afraid to think, the unwavering faith that Whitman had in the unseen but felt power that pervades the universe.

And while they are praying for him let me give them my idea of what prayer is. A well-known novelist drops in on me frequently for a chat. One day last year he came to me and said: "I would like to ask you a question." Sitting down with a little table between us he leaned forward and said: "Mr. Johnson, do you pray?"

"Certainly," I answered.

"Why, you astonish me," he said.



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Geo. F. Perkins is to lecture and give tests for the Unity Society of Milwaukee during January. He can be addressed for engagements at 542 Milwaukee street. During December he has been holding forth in Gram's Hall.

James Hilling writes: "The Truth-seeking Spiritualists Association of Cambridge, Mass., held enthusiastic evening sessions during the services from Spiritland."

Dr. A. W. S. Rothmel, phenomenal medium, is still in Wisconsin, and can be addressed for the present at Madison. He writes that owing to the heavy mail and many inquiries all letters must contain a stamp to insure an answer.

F. V., of Altoona, Kans., writes: "We have been having with us Mr. J. M. White, a trance medium. We have held seances in this vicinity once a week since Mrs. L. A. Hooker lectured on this city a year ago, and have developed some fine mediums."

Charles Wesley Peters writes from Iowa City, Iowa: "The work is progressing in this city although orthodoxy is rampant. However, we have interested many in our meetings and classes."

Oscar A. Edgerly's engagements for the near future are as follows: January, 1898, with the First Spiritual Society of Lynn, Mass.; February with the Spiritual Conference Society, of Philadelphia; March with the Spiritual Society, Lockport, N. Y.; April with the Spiritual Society, New York City. He will be pleased to hear from secretaries of societies desiring to engage a trance speaker and test medium for either May or June, 1898.

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E. A. M. writes from Oak Hill, Fla.: "Yes, indeed, we are glad to be notified that our subscription for THE PROGRESSIVE THINKER is almost out, as we could hardly get along with our paper, situated as we are, so far from any opportunity to attend lectures, although we occasionally have Geo. P. Colby, of Lake Helen, to speak for us. He is one of the best speakers in the field. There are very few Spiritualists in this place. We should very much like to have a few more families, who have become tired of the Northern climate, come in so we could have a more comfortable winter. The people here are nearly all liberal, but they don't know anything about our beautiful philosophy. We are on the east coast, two miles from the ocean beach, in the most beautiful and healthy climate on earth. We had our first camp-meeting last year at Lake Helen; it was a success in every respect. The meeting was held from January 1st to 15th, and lasted five weeks. Many are expected from the North who wish to spend most of the winter here camping on the grounds."

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Mrs. Georgina McIntyre writes: "The recital and reception tented by Mrs. Cassie McIntyre was a success, both financially and socially. The programme was varied, and consisted of both amateur and professional talent. Victor Vogel, in his rendition of his own wonderful composition, entitled 'Lincoln Post March,' filled the hall with vibrations of power and harmony. Master Willis Cooper reassured the friends of

his worthiness to possess the gold medals given him by the Auditorium School for fine execution on the violin, and Mrs. Clara Furst, who accompanied him on the piano, needs no word of praise from us. She is a musician of many years' growth, and an old-time friend, one for whom we have great appreciation. The recitations of the books by the rich, drawn and adults reflected credit upon all, and many were the words of encouragement received by the writer for this branch of her work. The musical numbers given by Miss Ariel Dodge and McFarlin were received as they deserved to be. Mrs. McFarlin must be heard to be appreciated. Her rendition of 'Jenny's Prayer' is unexcelled. The writer gave two selections, and closed the evening's entertainment with an exhibition of artistic posing. The dime social will be held at our home, 1819 Washington boulevard, every Thursday evening at 8 o'clock, under the auspices of the Band of Love."

Correspondent writes: "The First Society of Spiritual Union, of Chicago, held its meetings on the corner of West Madison and South Paulina streets, in Irwin's Hall, with Mrs. Mary E. Lyman as pastor, takes this opportunity to express a happy New Year to all true Spiritualists in this city and elsewhere. This society is prospering, growing with that steady quiet spirit that ever is manifest in things that are lasting and enduring. The First Society of Spiritual Union Harmonical Circle meets at the residence of the pastor, 111 South Paulina street, every Wednesday at 8 p. m. The circle is largely attended. Mrs. Lyman has attracted representatives of the city press, who have asked her many questions pertaining to our cause. She surprised them by describing their spirit friends and how they passed into the other life, and gave them names of the departed; also described and gave names of those in this mortal life."

W. S. writes from Clinton, Iowa: "Never before in the history of Clinton has such an interest been awakened in Spiritualism as this winter. We have with us a young but fine medium, B. L. Eskelson, who stands above reproach as a gentleman, a good character and habit."

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enlightenment on psychic subjects on Friday evening of each week.

The daughter of Mrs. E. V. Wilson writes from Valparaiso, Ind.: "Mother is very ill (pneumonia), and I am attending to the orders as fast as they come in. The last appeal has been very generously responded to, and I hope they will continue to come in so we may commence to realize their sale for our own benefit."

Spiritualists everywhere should purchase "The Truths of Spiritualism," a book written by E. V. Wilson, one of the early pioneers of Spiritualism, who died a world of good. His widow is now lying sick, near unto death. Send her a dollar and get the book, which contains 400 pages.

Mattie E. Hull lectured for the Spiritualists in Providence, R. I., December 22. She has been engaged to speak in the First Spiritual Temple, Boston, January 5.

Prof. J. M. and Mrs. M. Theresa Allen spoke in Springfield, Mo., December 22 and 23 and will continue during January. A few more dates open for 1898. Address 233 Commercial street, Springfield, Mo.

Rev. J. C. F. Grumbine closed his work in Boston, at the Temple Dec. 22. His audiences were uniformly large and enthusiastic. His classwork in the Temple was unique, the class for clairvoyant development being very large and of excellent quality. Mr. Grumbine goes from Boston to Brooklyn, N. Y., where he speaks for the Women's Progressive Union.

The Daily Nonpareil of Council Bluffs, Iowa, says: "Judge, formerly associated with the writer in the publication of the Creston Gazette, and an Iowa senator of influence and wide reputation, is located at Santa Paula, Cal., engaged in the publication of the Chronicle. As in Iowa, so in California, Senator Dague stands as the representative of whatever is for the best good of society, in morals, religion and politics, and enjoys as he deserves, the confidence of the people among whom he is located."

The secretary and president of the society at Ashland, Wis., write: "A few words from our society to those who are seeking for honest mediums. Mrs. S. M. Lowell has been with us for the past month, and we take pleasure in stating her to be honest in her work in every way. Her lectures and tests cannot be too highly spoken of."

## ITEMS FROM THE SPIRITUAL REVIEW OF LONDON, ENGL.

Our efforts as spiritual workers must be devoted to the one grand object of spiritual reform—above all things the reform, intellectual, moral and spiritual of the individual. Political change is of very little value, and without this, all improvement of the mass must come in accordance with the development and regeneration of the individual. What political party a man belongs to is a secondary matter; the primary consideration is what he is in moral motive and in spirituality. It is a great spiritual reformation that we are identified with; which has for its basic principle, not the judgment of justice, but faith, as in Luther's day, but the entire responsibility of the individual—for what he is and what he makes himself. This, of course would include his political as well as all other duties.

The infinite spirit is manifested in the spiritual life of humanity; the human soul is an emanation from God, as the ray of light is an emanation from the great central sun, or as the drop of salt water is an emanation from the great ocean.

Every human soul is a germ of divine life, and all the possibilities of the highest angelic life lie latent in that germ.

Sin is the result of an undeveloped condition of soul, wherein the material or sensual nature predominates over the inner spiritual life of the individual. But we know that however undeveloped may be the condition of the human soul, it will be awakened into life and activity whenever suitable conditions and influences shall be brought to bear upon it.

Here is the basis of spiritual reform—it is for us, as spiritual teachers and workers, to bring those conditions and influences to bear according as we have opportunity, and here is a vast field of work for us all. Let us never forget that in every human being, even in the most criminal and the most depraved life, the germ of divine life exists as pure in its essence as God is pure; nothing can taint that germ; it can neither be depraved nor corrupt, nor lost; except in the sense of being dormant, it remains forever what it is, a germ of divine life, a part of God himself. Our part is to nurture the possibilities of this divine seed, this germ of life in man; and to think how glorious is that ideal state where this divine life is fully awakened and developed—when a man becomes wholly filled with God, and when the whole character is governed by divine principles—then truly, "The Kingdom of God is within you."

Truly does Mr. Hudson Tuttle say that "in order to vindicate a new truth, some old and deep-rooted errors must be overthrown." Luther commenced the Protestant reformation by the denial of Papist claims, by challenging false teaching; he nailed up the 95 theses at the church-door of Wurttemberg, in which he challenged seriatim the arrogant claims of the Pope.

Set the people thinking; teach them to think for themselves, to cast off the yoke of blind belief in dogmas and traditions, and to seek after truth as a knowledge relating to their spiritual nature, and its relations to the Spiritual-world.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

Command yourself, and you may command the world.

Love is like honesty, much talked of but little understood.

A sparkling spring may undermine a dwelling; a fresh mountain torrent may overflow a valley; the rain does not condemn the rivulet; the consequences cannot in this way condemn the cause.

There is a divinity which shapes our ends.

You should be involved in the eternal consequences of the faults, mistakes and follies of your life.

Enthusiasm is a flame which leaps not from mind to mind, but from heart to heart. It is blown from intense heat by a single heroic example more than by all proverbs.

As there is light for the eyes, sound for the ears, knowledge for the seeker, friends for the friendly, so in the very nature of things there must be a Spiritual universe and a Spiritual existence for man to complete the demands of his being.

If we cannot live so as to be happy, let us at least so live as to preserve happiness.

A judicious silence is always better than a truth spoken without charity.

The materializing sense of Mr. Goddard was a remarkable one, from many points of view. The well-known points, holding extremely opposite views

on earth, came forth as living witnesses of the truth of Faith. It is said that extremes meet; and, truly, Theosophy and Spiritualism, though apparently widely apart, touch each other so closely that it would be as difficult for the Sword of Gabriel to divide them as it would be for a camel to pass through the eye of a needle.

We are pleased to hear from Mrs. Britten. It is a source of pleasure to us to receive the support of those who have long been workers in the vineyard of Spiritualism. Our explanation of her character was quite spontaneous, as we felt a power come over us, on handling her letter, which it was impossible to control; and under this influence we sat down to write the above at once.

We remember some years ago Mrs. Britten telling us, at the close of a lecture she delivered in Manchester, that we had a great future, and that we would do a great and mighty work for Spiritualism, and "make a name." Of course we are comparatively young, and this remains to be proved; but, judging from the influence of her now moulding our destiny, the prophecy has every probability of being remarkably fulfilled. Truly, "there is a divinity which shapes the end of all men's lives, rough how they will."

We need a reformation in our own day as much as ever needed in the days of Luther, or in those of any other reformer. The bewailing cry for improvement is heard in the political and spiritual kingdoms of mankind. We have a lot of fine talk on the subject; but unless something practical is quickly done to ameliorate the conditions around us, we shall soon find ourselves in the position of those men who built the Tower of Babel, and our Spiritual work will be arrested and broken up amidst the confusion of warring tongues.

The witch-woman of Ireland have fallen under the rod of Nemesis. That they were ignorant and superstitious is no excuse for their escaping the hands of Justice. If prompt steps were not taken to severely check these persecutors of innocent and harmless people, we should soon have a repetition of the horrors of the Dark Ages. Amidst all our boasted state civilization and law, we have the spirit of religious bigotry and ferocity—the survival of the fittest of the past. It is our duty, as progressive men and women, to lead mankind onward and upward, from the darkness of their souls to the light of eternal day!

Some of our friends believe that Spiritualists should go to their own churches and try to permeate them with spiritual truth. Although we do not object to the effort to instill spiritual truth into the churches, the primary duty of Spiritualists is to see that their teachings are put forth in an adequate manner.

We pioneers of Spiritualism, educated in a superficial age and amidst the rubbish of an effete theology, do not realize the vastness of our subject, the long road we have yet to travel in our investigation, nor the immensity and potency of that ethereal world we would commune with.

All science, art, religion, politics, and social customs will be swept away and made new by the spiritual forces now at work amongst us. For mediumistic persons will naturally obtain better and clearer views on these subjects, though it is unwise to make any of their ideas a part of the propaganda of Spiritualism.

In analyzing the mental temperament of Mrs. Emma Hardinge Britten, we observe, in the first place, that the basilar portion of her intellectual organs is very solid, firm and powerful. Her reasoning is reliable, and almost tragic expression to her inspired utterances, and enables her to build her ideas upon a foundation of absolute resistance to any opposing power. The uncontrollable magnetism which she throws out is not only an influence which operates in a beneficial manner upon others, but one which, also, is a safeguard against any unwelcome suggestion. She has lived in a vast, mental region all her life. She is no less endowed with a lofty and vivid imagination than with a critical faculty for specific pursuits. The tendencies and natural aptitudes of her intellect, however, are by no means mechanical, or strictly uniform, in their action. Her inspirations are spontaneous; though they are controlled by the logic of thought, that would lead the mind beyond the limits of reason, is checked by the reins of her more practical perceptions.

"Zuresta" is an excellent palmist. We have had our "fortune" told by her, and the description coincides with what has been said of us by others. Madame Rees is another clever woman for reading hands. We have had quite a large number of professional visitors within the last few months, and have experienced the highest satisfaction at the style and truthfulness of our delineations.

While human nature is as it is, all improvements must go through the mill of contact with the world and its leaders, and conquer by appealing to them in ways they can understand. Many people who have been interested in Spiritualism have gone away disgusted at what they heard at some of our meetings and seances. We ought to keep all undeveloped conditions amongst ourselves, and only before the public what we can represent our cause in a satisfactory manner. To do so, and do it well, would be better than having so many meetings resulting in more harm than good.

I believe that the spiritual promoters of this movement are determined that their work in this age shall not be spoiled as it has been in ancient times, and that is the reason so many efforts have failed. Societies have been broken up when they have done the work they were capable of, and began to exhibit signs of priestcraft.

We ought to help as much as we can to form seances for investigating on scientific lines, without preconceptions or credal bias; to patiently observe the phenomena and seek to find out what they mean, and what truths they teach. But our delineations, emanating as they do from a dimly spiritual source, have, nevertheless, a significant meaning, which is obvious to everyone possessing ordinary intuitive insight. It is as well possible to read the destiny of a man from his face as from the palms of his hands. We frequently predict the course of an individual's career by the expression of his countenance alone. Human nature is uninteresting, but profound, study; and he who would aspire to become proficient in this subject must place no limit to his mental capacities, but he must endeavor to read the truth in his mind for the reception of yet higher truths.

Professor Huxley is on earth with us no more. He was a great man, possessed of extraordinary scientific abilities, but he was lacking in that breadth of thought, which makes one soar beyond the realms of materialism, and have a consciousness of higher things than mere flesh and blood. And yet, taking him into consideration, we cannot blame him for remaining obstinate, and refusing to interest himself in the subject of Spiritualism. It was the Professor's misfortune to be fooled and disappointed by commonplace mediums and manifestations; but had he continued his investigations he would doubtless have seen when they were "knew the bar." However that may be, he has, by now, solved the great secret of life and death.

and he may yet be as firm and determined to prove to us the fact of his continued existence in spirit, as he was obstinate in refusing to admit the truths and facts of the spiritual faith when confined in the garment of immortality.

Now Professor Huxley has gone, Mr. Stead bends his knee to Professor Ray Lancaester, in the hope of receiving from that personage an authoritative nod of approval, as a testimony to the veracity of our claims.

We cannot forget poor Dr. Slade. He told us one day, in a conversation which we had in the North, that when the spirits began to write on the slates, Professor Lancaester seized his hand, and without the slightest evidence of trickery on his part of Slade, charged him with being an impostor. Who was the greater impostor, the one who said we can say with Hamlet: "There needs no ghost come from the grave to tell us that." Let us not seek to convince Professor Ray Lancaester, for his rays are not likely to beam kindly upon us.

The editor of Light offers some very suggestive thoughts on "organization." He believes with us that the kind of organization that our Northern workers would seek to establish is as unwise and dogmatic in its principles and methods as any system of priestcraft. We believe our friends are honest in their intentions, but it will be a death-blow to true Spiritualism when creed, priestly organization and dogma become the fundamental basis of its philosophy. From such we say: "O, Lord defend us!"

## "DUAL LIVES" is a charming story that all should read. Best chapters of it sent free to all new three months or yearly subscribers. Take a trial trip with us.

## VICTIMS OF THE INQUISITION.

## Moldering Skeletons Found in a Dungeon Beneath Fort Marion.

There was unearthed recently in the accumulation of rubbish in the National museum at Washington, an old box with a glass face through which grinned a moldering skull, says the New York World. The label said merely that the skull had been found in a dungeon in Florida.

Inquiry at the war department of some of the officers who had been recently in Florida, brought out the fact that the skull had a most interesting history that connects it with the ancient Spanish inquisition and the earliest seances of the new world.

It is known to be one of two human skulls found in the hidden prisons in what is now called Fort Marion, but which over two hundred years ago was an old Spanish fort, the castle of St. Mark. This fort was begun by the Spanish, who then owned Florida, about 1565, and was built by successive additions during a last 200 years. Sir Francis Drake captured the fort in 1576, but the Spanish commenced to rebuild it in 1640, employing in this work the Indians whom they had taken in battle.

Fort Marion is now a dismantled fortress, its grim gray walls looming up in somberness above the quaint streets of St. Augustine. The walls are constructed of rock, formed by the mixture of shells and sand. The frowning battlements are crowned with cannon, and deep down below are countless cells where state prisoners were buried alive. The fort, in all of its features, reminds one of a castle in the middle ages, with portcullis, moat and drawbridge.

In the foundation of the castle there was built long ago a secret chamber, which is entered only by a tortuous way. This was discovered some years ago by the United States officers, who were dragging a heavy cannon across a stone, which gave way and disclosed the cell. This cell had no way of exit, but when the door closed on the outside there was nothing to allow it ever to be opened from within.

Few, even of the old Spanish, knew of the existence of this terrible cell, and it was thought to be here that secret prisoners of the inquisition were immured and left to insanity and starvation. On exploring the darkness of the damp stone dungeon, two skeletons were found chained to the wall. There the victims had been placed, probably 200 years ago and left to suffer alone. Only imagination can picture their agony. On the crumbling walls are still to be seen the scratches of the finger nails of the prisoners, and the despair of this skull, now lying in the museum, is one of those found chained to the walls within this cell.

The two skeletons were those of a man and a woman. Just what were the crimes for which they were left to their horrible death no one knows, but from the fact that they were the bones of a woman and man, tradition has it that one of the skeletons must be that of a nun, who broke her vows and ran off with the man whom she loved, perhaps some priest, who gave up his sacred duties for the love of woman. It is hardly likely that the people of that day would have placed political prisoners of different sexes in the same cell, and the story that is generally believed is that the skeletons were those of lovers.

## FROM SOUL TO SOUL.

This admirable work by Emma Rod Tuttle consists of a collection of the finest poems of this well-known poet, and of her songs, with the music by eminent composers. Third edition just from the press.

Price \$1.00, postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio, or the Office of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Ill.

## Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now about to give away Vol. 1. of The Encyclopedia of Death, and Life in the Spirit-world, to each of our present subscribers, and all who send us a subscription for THE PROGRESSIVE THINKER. See conditions in another column.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilish and malicious malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

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CHAPTER XXI. Washington, D. C.—Reconstruction—Second Mediumic Work—The Ballou Family—The Ballou Family—The Ballou Family.

CHAPTER XXII. Washington, D.



# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

## Hudson Tuttle.

Address him at Berlin Heights, Ohio.

N. H. D. Bridgeport, Q. (1) Are spirits immortal to the extent that they cannot be otherwise, or destroy themselves if they wished to do so?

(2) Do spirits have better opportunities for advancement than while in the earth-life?

A. Spirit, in Psychical Science, p. 222 says: "We are immortal. Hope and desire tell us the wondrous tale of an unfolding future. We cannot cast aside its awful responsibilities, escape its duties, or be deprived of its grand possibilities." The very name, "immortality," carries with it the idea of endless progress, justice, love, purity, love, love, love, power and beauty.

(2) In the earth-life we are hedged in by time and place, and we do what we are obliged to do, rather than what we desire. We run the race carrying heavy burdens; we feel the fetters clanking at our feet; we have aspirations, but without time or opportunity to realize them. In the Spirit-world all this is changed. We look back with smiling faces over the flinty path over which we toiled with bleeding feet. To form an ideal is to realize it. The fetters will be broken, and in shall know the joy of existence.

A. F. Nix, Mo., Q. (1) Can second cousins marry with impunity?

(2) Some authors place great stress on temperamental adaptation; which is most essential, physical or mental adaptation, to a happy union?

A great deal has been said and written about the marriage of cousins, and usually wisely. It would not be well for cousins having the same family traits to marry, and the same would be equally true of those not related. People not of kin are often met with who are far more alike than brothers and sisters sometimes are. Cousins who have inherited the same qualities would be quite certain, were they to marry, to intensify such traits in their children, and the union would not be happy because the psychic magnetism would not be preserved where such similarity existed. But where they are unlike, there is no physiological or physical reason for such unions not to be as happy as others.

The theory of temperaments is delusive, so many other causes come in operation. The subtle forces of the spirit give better answer in likes and dislikes, which, if understood, observed and followed, would not lead astray. We regard mutual physical and mental adaptation as equally essential, but this does not imply similarity. It would not be well for two of the mental or nervous temperaments to marry; or two of the sympathetic. The ideal union is of the mental with the vital temperament. It is, however, well to discuss the proper and scientific conditions of marriage, but it will be a long, long time before it will be understood. The play of psychic forces—the yet unknown causes which produce spiritual attraction and repulsion, will determine preferences and antipathies, and often even with imperfect knowledge and blundering these obtain better results than careful study of character.

The time will come when these forces will be understood, and will be the most safe and certain guides. They are now too often confounded with the magnetic (hypnotic) influence which is extended for selfish purposes.

A perfect union, by whatever means attained, is perfect in its harmony with psychic laws.

The advocates of spiritualism, or the scientific rearing of children, are confronted with the well-known fact that parents, spiritually adapted to each other, that is, kind, loving, and happy in the marriage relation, may not possess that adaptation which will give them well-developed children endowed with capability of healthfulness, long life, or the deficiencies may appear in individuality or morals. There are special laws, documents which, while not transmitting their own excellencies, open the door for the transmission of most undesirable qualities of remote ancestors.

In the present state of knowledge, it is impossible to predict what the result in offspring will be of a given union. It is presumable that if the parents are happy in their close relations of wedded life, the first step has been rightly taken.

Christian, Inquirer, Sturgis, Mich.: Q. It is said in favor of the "Boy Brigades," and military training of youths, that it is the best drill and exercise to cultivate discipline and manliness. What is the significance of this church movement?

A. The cultivation of the military spirit in any man, and especially of the young, is most deplorable, and an indication of degeneracy to the ages of barbarism. That this should be undertaken by Christian churches, followers of the Prince of Peace, who came with the declaration to subdue the passions of the world by love, is an incomprehensible phase of theology.

The extent of this movement among Catholics and Protestants is not generally known. An agent of a house devoted to uniforms said that the greater share of their business was in supplying uniforms to church cadets. We can readily understand why the Catholics are training their boys, in the basement of their churches, and sending them to the arsenals. They are looking ahead for the day of their opportunity. They do not belong to this free government, but are ruled by a foreign despot. With the Protestants it is different. They do not believe in conversion by the sword, and yet they are preparing for this issue. Think of the boys in Sunday school finishing their exercises, where they are taught charity and loving kindness, with a drill! Clad in uniform, carrying rifles with sharp bayonets, swords by side, weapons to thrust, and maim, and kill; cultivating the desire for combat to the death; and creating the thirst for blood—for murder! Oh, Christian world! are you not preparing for the day of battle? They awake a strange sympathy, for they made great sacrifices for the necessities which grew out of the madness of the nation.

Then came the boys, in their new uniforms, with guns by their side, guns altogether too large for them, with strutting officers, with swords, and bayonets fixed on their rifles. Boys who should be sent away from cruel, away from

from all that goes to make up the glitter and intoxication of unlicensed passion called war!

And proud and dotting parents looked on and smile their approbation! And this is not the fundamental wrong. The culture of the war spirit is the beginning of war! It was rampant before the deplorable civil war—nourished, and pervaded the air as the electric tension strengthens when storm clouds gather, awaiting the moment of discharge. The drill, the handling of weapons made to kill, encourages the spirit of killing. That is what the drill is for. That is the trade that is learned, and with it comes the desire for opportunity to show the skill acquired. The rifle is to lodge a ball in the heart of an enemy. The bayonet is to thrust into the breast of an opponent, and every time the thrust is made in the drill, imagination places a man to receive it.

Could the prince of evil invent a more frightful scheme to nourish the spirit of war, the sum of all that is deplorable in human nature, than this, of making the life of the soldier attractive by its pomp and glitter? Of making a distinction by way of uniform between the boy-soldier and his comrade whose parents are too poor to purchase the uniform? Of thus making a distinction founded on wealth, a class of wealthy soldiers and a lower class of plebeians?

Yet is this encouraged by the churches, by all the church journals; and by the great newspapers that shape public opinion? The wealth of the government favors the military organizations of young men, with costly arsenals, and the churches encourage the organization of toddling boys in brigades.

Where is the foe? For what is all this preparation? Are we menaced by foreign invasion? This great Republic should be so firmly guarded in justice that no nation would have even an excuse for encroachment. The educated and truly manly citizen, if the need should come, as has been well proven, becomes at once the best of soldiers.

In this preparation the forethought of wealth against the final exasperation of poverty? Is it the present calculation of the churches against free thought? It is an ominous prophecy, and every lover of his country and his kind will most actively labor for its suppression.

## WAYSIDE JINGLES AND JEWELS.

### BUBBLES.

Larger, larger grew the bubble,  
It was very small at first;  
But later on there was trouble—  
It got too big, and then it burst.  
So some bubbles  
Who endeavor to be first  
Grow too fast, and, of course, they burst.

### YOUR HOME BIRDS.

Turn not the sweet trusting birds  
Of your immortal soul  
Out into the world's wintry cold,  
To listen to its frozen words.  
Keep them near home's fireside as  
Long as you can,  
E'en till the girl's a woman, and the boy a man.

### LIFE'S UPPER PLANES.

As we climb some flowery steep  
In soul-land bright,  
Tis then that morning light  
Past joy to moor from out the  
past, and a joy-cycle make,  
Just as the morning flowers awake.  
There is many an upper plane in soul-land,  
That the world must study to understand.

### NATURE'S GIFT TO MAN.

Nature has brought to me thousands of  
bud-thoughts,  
And I have watched them hour after  
hour  
Until the opening of the flower.  
Finding where God's love was in-  
wrought.  
Not I, not the ego that can boast,  
For self in nature must be lost.  
Study, watch and learn  
Is life's chief concern.  
Then Nature from her treasure-store  
Will strew life's path from "shore to shore."

GEO. S. GREEN, M. D.

### "DREAMING."

I dreamed last night of a beautiful  
scene  
Where the wild flowers grew on the  
hillside,  
And close by flowed a sparkling stream:  
All was so beautiful, grand and bright,  
And by my side, as I lay 'mid the flow-  
ers,  
Floated a spirit, happy, loving and  
bright.  
And when in her presence I felt the de-  
light  
That only comes when your loved one is  
nigh.  
But I could not see her loving face,  
As I know loving and bright it must  
have been,  
Or her voice—a voice as from  
heaven.  
All this happiness from me was hidden.  
Though in her presence I felt the con-  
tent  
That the holy and good must call  
heaven.  
Oh, that I could have remained by her  
side  
Dreaming my dream forever and ever.  
RODOLPHE L'HEUREUX.

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scription, get some one to join  
with you, who has not had the  
paper, and this means get a copy free  
of the Encyclopedia of Death, and Life  
in the Spirit-World. See full particu-  
lars on the second page.

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others, by aiding us. Vol. I, in paper  
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alism; together with a brief history of the  
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books of the Bible." By Moses Hull.  
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relation to spiritualism. As its title  
denotes, it is a veritable encyclopedia of  
information on the subject. Price \$1.  
For sale at this office.

## WASHINGTON, D. C.

### Mrs. A. M. Glading's Ministrations There.

Mrs. A. M. Glading, well known  
throughout the country as a lecturer, is  
the speaker of the present and coming  
in Washington, D. C. The writer had the  
pleasure of hearing her on Sunday, De-  
cember 22, at Metzerott Hall, where she  
delivered a very interesting and in-  
structive lecture on the vital question,  
"Is Spiritualism a Reality?" The  
speaker discoursed upon this important  
topic in a very clear and impressive  
manner, maintaining that the spirit world  
was as real to the spirit senses as the  
physical world was to us as mortals.

The speaker held that Spiritualism  
was a reality because it rested upon the  
basis of the spiritual in the universe,  
the spiritual world being the world of  
causes, and the physical world the world  
of effects.

At the close of the address Mr. H. D.  
Barrett emphasized the subject in a  
few well-chosen remarks with that elo-  
quence with which all who know him  
are familiar.

In the evening the subject was "The  
Occupations of the Future." Spiritu-  
alism, Mrs. Glading delivered a very  
practical and timely discourse upon this  
subject. Her manner of dealing with  
this topic was calculated to answer many  
questions from inquiring minds seeking  
for knowledge bearing upon the life  
beyond. She enlarged upon the methods  
of education and pursuits of happiness  
in the world, which we are all soon to  
inhabit, giving a brief account of the  
efforts and experience of spirit friends  
in manifesting their presence to those  
in mortal life. The evident apprecia-  
tion of her lectures, as evinced by the  
applause at the close, indicates that Mrs.  
Glading is a favorite in Washington.

After the lecture of Mrs. Glading, the  
president, Mrs. C. Edison, called  
upon Mrs. M. E. Cadwallader of Philadel-  
phia, who is here in the interests of the  
N. S. A., for a few remarks. In intro-  
ducing Mrs. Cadwallader, Mr. Edison  
stated that those who had been reading  
the Spiritualist papers knew that a per-  
secution of mediums was in progress in  
Philadelphia, and that Mrs. Cadwallader  
was the chairman of the Finance Com-  
mittee for the mediums' defence fund.

Mrs. Cadwallader responded with a  
stirring address and appeal for the  
mediums being persecuted in Philadel-  
phia, saying that this legal battle is  
doubtless the most extensive persecu-  
tion yet undertaken by the enemies of  
our mediums. She appealed earnestly  
for the Spiritists to help those in  
trouble. Following her address a liberal  
collection was taken up for the Philadel-  
phia mediums' defence fund. The  
very interesting and profitable exercises  
of the day and evening closed by an op-  
portunity given many spirit friends,  
through the mediumship of Mrs. Glad-  
ing, to communicate with their friends  
in the audience. B. B. HILL.

### THEIR BOY WAS RESTORED.

Extraordinary Story that Con-  
cerns a Dakota Family of  
Spiritualists.

One of the most remarkable cases ever  
known in the history of Spiritualism is  
agitating the community in the vicinity  
of Westfield, N. D. Henry Small, aged  
Henry, the 14-year-old son of John Small,  
a well-to-do farmer near the village,  
died of consumption, after a lingering  
illness of over a year. The elder Small  
and his wife were somewhat advanced in  
years. Henry was the only remaining  
child of a large family, and for a long  
time the couple were quite inconsolable.  
They are Spiritualists, however, and  
after a time they began to tell their  
friends that they had received several  
visits from their dead son, who had told  
them that his absence was only tempo-  
rary, and that he would be with them  
again in a few weeks.

Among the lad's companions had been  
a Scandinavian named Nels Larsen, a  
boy aged 17 or 18, whom John Small had  
for several years employed as an assen-  
tant in his farm work. Nels was an or-  
phan and had not even a near relative  
living. A few days ago he informed his  
employer that he had seen Henry's spirit  
in a dream, and that, as his own death  
would make little difference to anyone  
except himself he had consented to with-  
draw from his body in favor of his old  
comrade, in order that the latter might  
be near his parents. The change, he  
said, would be made the following  
night.

The next day when he appeared he  
actually seemed to possess not only the  
voice and manner, but all the character-  
istics of the dead boy. His body alone  
remained unchanged. The old couple  
were at once convinced of the genuine-  
ness of the transformation, and immedi-  
ately took the young man into their  
home as their own son. In order to have  
everything in due form they will, how-  
ever, it is said, formally adopt him, and  
make him heir to their property.

One of the remarkable features of the  
case is that, while young Small was well  
educated, and spoke English, he had re-  
ceived scarcely any schooling and spoke Eng-  
lish with a strong foreign accent, the  
latter seems, since the alleged transfer  
of souls, to be possessed of all Small's  
acquirements, speaks good English, and  
shows none of the marks of the Scandi-  
navian's former habits.

Even the most skeptical among the  
friends of the family will not venture to  
deny the whole thing is a clever ruse on  
the part of the foreigner to secure a  
good home, and ultimately, possession of  
the Small acres, are puzzled to account  
for these phenomena.

The above from the Butte Inter-Moun-  
tain is a fit companion piece to the Lu-  
raney Vennum affair that occurred at  
Waseka, this State, several years ago.

"From Night to Morn, or An Appeal  
to the Evident Church." By Abby A.  
Judson. This book is an account of her  
experience in passing from the old faith to  
parents to the light and knowledge of  
Spiritualism. It is written in a sweet  
spirit, and is well adapted to place in  
the hands of Christian people. Price 15  
cents.

"The Bridge Between Two Worlds." By  
Abby A. Judson. This book is dedi-  
cated to all earnest souls who desire, by  
harmonizing their physical bodies and  
their spiritual bodies with universal  
truth, and the souls with the higher  
intelligence, to come into closer con-  
nection with the purer realms of the Spirit-  
world. It is written in the sweet spirit  
of a true believer in the spiritual world.  
Price, cloth, 50 cents; paper, 25 cents.

"The Occult Forces of Sex." By Lola  
Walsbrook. Three pamphlets are em-  
bedded in this volume, in which ques-  
tions of great importance to the race are  
discussed from the standpoint of an ad-  
vanced social reformer. Price 50c.

"The Waseka Wonder." To the stu-  
dent of psychic phenomena, this pam-  
phlet is intensely interesting. It gives  
detailed accounts of two cases of "double  
consciousness," in the hands of Mrs. Mary  
Reynolds of Venango county, Pa. For  
sale at this office. Price 15c.

## THE ANSWER.

"Lay down your arms, ye traitors,  
Beware of the words you speak,  
Or I'll pierce you through with this  
saber."

And lay you down at my feet!"

With folded arms he calmly waits  
With piercing eyes and bated breath;  
His pistols lay beneath his feet—

"I've done no wrong, I fear no death."  
"How dare you come within our lines,  
You sneaking rebel spy?  
Come nearer, let me see your face;  
Make no attempt to fly!"

He calmly waits close to my side  
Without a trace of fear;  
My courage seems deserting me—  
I feel so strange and queer.

"What do you want? How came you  
here?"  
"You've done no wrong, you say;  
Who gave to you the pass-word?  
Tell me without delay."

"While waiting in the twilight  
'Neath the shade of yonder trees,  
I heard the pass-word given, sir,  
It came floating on the breeze."

"My courage then came back to me  
And I breathed a little prayer,  
As I saw the gleam of a bayonet,  
And a voice called, 'Who goes there?'"

"I raised my voice in loud response:  
'A friend! Ah! let me see—  
I must remember. Yes, I'm sure  
The word was 'Liberty.'"

"I heard him say, 'All right, go on,'  
And my heart beat loud and fast,  
As I found myself within your lines  
And heard the trumpet's blast."

"And then you called me a traitor—  
You were ready to pierce me through,  
Hardly giving me time for an answer:  
But I can prove your words untrue."

"Very well, proud boy, I am waiting;  
Prove your innocence; tell me your  
name."

"What have you there in your pocket?  
Hand it over, it may help explain."

"This package I have in my pocket  
I cannot open for you,  
The secret belongs to another,  
See! It's tied with the red, white and  
blue."

"And now I must find the braver soldier  
Whose name you see written here;  
Can you tell me where he is camping?  
Do you know Lieutenant Revere?"

"Lieutenant Revere! He's my dearest  
friend;  
Give me that package, my boy;  
He's waited so long for her answer,  
Will it bring him sorrow or joy?"

"Her father refuses a soldier  
With a title and riches in view.  
You have risked your life to befriend  
a friend."

"Pick up your pistols there, my boy,  
I have nothing else to say;  
You shall take this package to my  
friend."

"And I will lead the way."  
"Please sir, can you take it to him?  
Let me go—I cannot explain,  
But I am sure I heard it thunder—  
And it really looks like rain."

"What do you mean? Afraid of a  
storm?  
Have you been deceiving me?  
If not, you are in no danger—  
We will go to my friend and see."

"What can it be? His courage is gone—  
He trembles and turns pale with  
fright."  
He takes off his cap—'Tis dove, it's a girl  
And it fills my heart with delight."

"You won't think me reckless and bold,  
sir,  
If you knew, you would not I am sure,  
You can ask the Lieutenant, he'll tell  
you."

"Of the trouble we have had to endure,  
There is no one but me to help sister,  
And she loves Lieutenant Revere;  
I came to bring him the answer  
He has waited for nearly a year."

"Brave girl! forgive my rash treatment;  
I was afraid you might be a spy;  
You have trusted me with your secret,  
And I will help you out—or die!"

"My friend has told me about you,  
So you are no stranger to me;  
You, too, have heard of his schoolmate,  
At your service—Colonel Lagree."

"But there is something I want you to  
tell me  
Before I can let you go;  
And then I will send you safely home  
In care of my orderly, Joe."

"You were speaking of your sister,  
And her love for Lieutenant Revere,  
And I thought—perhaps—you, too,  
might be—"

"You know what it is I fear?"  
What makes her blush and turn away,  
And her tears begin to flow?  
Well, I shall not tell you what trans-  
pired."

For she would not like it you know.  
Five years have passed since we parted  
that night  
And the sequel to my story is this:  
The war is over; two weddings; two  
years;

And each has a baby to kiss.  
MRS. S. L. HOOKER.  
Washington, D. C.

### BIBLICAL "IFS."

If God made Eve from Adam's rib  
While he lay hypnotized,  
Breathed in her lungs the breath of life  
And stood her up full-sized  
Beside him, then arose her lord,  
Why can't that God again  
Create a man and woman so  
And save the bearing pain?

Is man, the earthly king, so weak  
No anguish he can bear  
Without an anesthetic, while his mate  
Must grin and bear her share?

If God was first and was not made  
And man is part of God,  
Then man was always as he is  
Except the mortalhood.

If man, as God, did not begin,  
If man, as God, did not begin,  
Nor does old Adam's fall in sin  
Disturb Dame Nature's laws.

But why should God be so concerned  
With changes in design  
His children make, when it is He  
Who through their spirits shines?

If God made every living thing—  
Made man of common mud,  
And called the job a splendid one,  
Then, why that awful flood?

If good it was at first, why drown  
And start it all anew?  
A good mechanic plans his work  
And works his plans, too.

If God, at first, discerned the end,  
Why did he not then know  
Enough to make the whole thing right,  
And let it stand just so?

DR. T. WILKINS.

Right Living." By Susan E. Wixon.  
The author shows a wise practicality  
in her method of teaching the principle  
of ethics. She illustrates her subject with  
many brief narratives and anecdotes,  
which render the book more interesting  
and more easily comprehended. It is  
especially adapted for use in children's  
schools. In the hands of mothers and  
teachers it may be made very useful.  
Young and old will be benefited by it.  
Cloth \$1. For sale at this office.

## Passed to Spirit-Life.

Passed to the higher life from her  
home in Grand Rapids, Mich., Decem-  
ber 18th, Mrs. Nellie Young, aged 63  
years.

The deceased had been for years a  
sensitive and conversant with spiritual  
science and philosophy, a gentle spirit  
nature, full of good thoughts and  
deeds, beloved by those who knew her  
well, and respected by all of her ac-  
quaintances. She had suffered much  
for several months, so when the white  
angel came she welcomed him with out-  
stretched arms, glad to be released from  
the clinging ailment. She leaves a son and  
three sisters, her immediate relatives to  
mourn her loss. Mrs. Jennie Hag-  
gans officiated at the funeral, and  
standing beside the flower-laden casket  
she voiced for the arisen spirit those  
eloquent and poetical sentiments of hope  
and comfort the true Spiritualist knows  
so well how to give to those who mourn:

For these we cannot write of grief and  
sighs;  
We cannot mourn as if we were alone,  
For you are not far away, glad surprise,  
And hasten to awaken there to find  
thine own;

To find life's beauty and its meanings  
fair,  
Which puzzled out while here thy  
questioning;  
Thou hast been satisfied, for 'over there'  
There is no night of woe, no crippled  
wing.

There soul may grow, expand its every  
power.  
There struggling genius finds its pent  
up aims,  
Full-fledged; and soaring upward meet  
its heaven.

And what the earth denied the spirit  
claims. MRS. C. H. HINKLEY.  
[Spiritual papers please copy.]

Mrs. Ruth Jones, Kingsville, O., passed  
to Spirit-life November 30, aged 65  
years, leaving a husband and two sons,  
who will never forget her good, true and  
loving soul. She was a good, kind and  
loving wife and mother.

Mrs. Jones was a Spiritualist for  
over thirty-five years. She was endowed  
with the divine gifts of the Spirit, al-  
though not a public medium, but a medium  
who frankly and fearlessly ad-  
vocated Spiritualism, and her high  
moral and spiritual excellence of char-  
acter commanded the respect of the  
whole orthodox community in which  
she lived.

She had many converts to the  
truth of Spiritualism, and her high  
moral and spiritual excellence of char-  
acter commanded the respect of the  
whole orthodox community in which  
she lived.

Mrs. Jones was born in Sheffield, O.,  
her folks soon after moving near Oberlin,  
where she lived until she married her  
husband, when they soon commenced  
to investigate the philosophy of Spiritu-  
alism, Mrs. Jones becoming a good  
medium; but on account of home duties  
she could not give her full attention to  
it for the benefit of the public, although  
her mediumship was a great comfort to  
her and her husband. She made many  
converts there for the cause. They  
moved to Kingsville and helped to set  
the "Ball of Truth" rolling there.

Mrs. Carrie E. S. Twing, of Westfield,  
N. Y., afflicted with the fatal, Decem-  
ber 3, and gave a very able, inspiring  
and comforting address on "If I  
die, shall he live again," setting forth  
that the truths of Spiritualism prove it  
to mankind beyond the shadow of a  
doubt that proof of immortality of the  
soul had not only been given through  
Mrs. Jones and her own mediumship,  
but through other mediums in all ages  
of the world. O. T. J.

From the family home in Redfield,  
Iowa, December 20, 1895, Harriet Au-  
gusta Twitchell, aged 51 years, 5 days.  
Cause of death was a large inward tu-  
mor. She was a Spiritualist and medi-  
um. Was born at Camden, Maine.

Married her present husband at Tem-  
ple Heights Camp, Maine, in August,  
1892. She, with her youngest daughter,  
Edith, comprised the family, who  
lived very harmoniously together  
during the past three years. The future  
appeared very bright to her. Moreover  
she was very devotedly attached to her  
family, but she said all would be well.  
She expressed a desire that no mourn-  
ing be worn. E. B. MAULSBY.

### Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller  
Theater. Mrs. Cora L. V. Richmond,  
pastor. Services at 10:45 a. m.

Spiritualist conference meeting 483  
Washington Boulevard near Ogden, ave-  
nue, at 7:45 p. m., Sunday evening. Sub-  
ject from the audience. Mrs. E. Ra-  
phael, pastor.

People's Home Spiritualist Associa-  
tion, Bricklayer's Hall, 93 South Peoria  
street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post  
Hall, 85 South Sangamon street. Ser-  
vices at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Tem-  
ple, 615 North Clark street. Services,  
2:45. Mediums' meeting, 7:45 p. m.  
Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of  
Milwaukee and Western avenues, at  
7:30 p. m.

Sigler's Hall, 526 Sixty-third street,  
Englewood, over the postoffice. Ser-  
vices 2:30 and 7:30 p. m. Mrs. Mary A.  
Jeffery, pastor.

The Progressive Spiritual Church,  
3120 Forest avenue, Rev. G. V. Cord-  
ingley, pastor. Services at 7 and 7:30  
p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence  
of Mrs. Sarah E. Brownell, 1 South  
Hoy



## ELOQUENT COLONEL BOB

The Famous Agnostic, Lectures at Lyceum Theater, Baltimore, Md.

HIS HEARERS SPELLBOUND—ATTACKS THE FOUNDATION OF THE CHRISTIAN FAITH—CLAIMS THAT THE OLD TESTAMENT IS NOT INSPIRED—DOES NOT BELIEVE IN THE NEW TESTAMENT—ELOQUENT PERORATION.

Col. Robert G. Ingersoll delivered his lecture on "The Foundation of Faith" at the Lyceum Theater, Baltimore, Md.

For two hours he held his audience spellbound, while he tried all the weapons of his matchless armory in an onslaught on the foundations of the Christian faith. His incisive logic, withering sarcasm and tender pathos by turns brought forth a hearty response from his hearers. And even those who could not subscribe to his conclusions were compelled to admit the power and charm of his overmastering intellect.

Colonel Ingersoll began by attacking the Old Testament, and denied that it was inspired. He argued that the account of the creation given in Genesis was absurd and contradictory to the teachings of modern science. He claimed that man has been on the earth for many thousands of years longer than the Old Testament teaches.

He advanced a number of instances in which the historical facts of the Old Testament have been proven to be in error, and argued that the book



COLONEL INGERSOLL SPEAKING.

could not have been inspired. He next paid his respects to the New Testament, and denied that its writers were inspired. He attacked the doctrine of the Trinity, the Atonement and the Scheme of Redemption, and claimed that the New Testament is full of contradictions and inconsistencies.

Of Christ he said: "The best that can be said of Christ is that nearly nineteen centuries ago he was born in the Land of Palestine, in a country without wealth, without commerce; in the midst of a people who knew nothing of the greater world—a people enslaved, crushed by the mighty power of Rome. That this babe, this child of poverty and want, grew to manhood without education, knowing nothing of art or science, and at about the age of thirty began wandering about the hills and hamlets of his native land, discussing with priests, talking with the poor and sorrowful, writing nothing, but leaving his words in the memory or forgetfulness of those to whom he spoke."

"That he attacked the religion of his time because it was cruel. That this excited the hatred of those in power, and that Christ was arrested, tried and crucified. For many centuries this great Peasant of Palestine has been worshiped as God."

"Millions and millions have given their lives to his service. The wealth of the world was lavished on his shrines. His name carried consolation to the diseased and dying. His name dispelled the darkness of death and filled the dungeon with light. His name gave courage to the martyr, and in the midst of fire, with shivering lips, the sufferer uttered it again and again. The outcasts, the deserted, the fallen, felt that Christ was their friend, felt that he knew their sorrows and pitied their sufferings."

"The poor mother, holding her dead babe in her arms, lovingly whispered his name. His gospel has been carried by millions to all parts of the globe, and his story has been told by the self-denying and faithful to countless thousands of the sons of men. In his name have been preached charity, forgiveness and love."

"He it was who, according to the faith, brought immortality to light, and many millions have entered the valley of the shadow with their hands in his."

"All this is true, and, if it were all, how beautiful, how touching, how glorious it would be. But it is not all. There is another side."

"In his name millions and millions of men and women have been imprisoned, tortured and killed. In his name millions and millions have been enslaved. In his name the thinkers, the investigators, have been branded as criminals, and his followers have shed the blood of the wisest and best. In his name the progress of many nations was stayed for a thousand years. In his gospel was found the dogma of eternal pain, and his words added an infinite horror to death. His gospel filled the world with hatred and revenge; made intellectual honesty a

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## J. M. PEEBLES, A. M., M. D.

A regular graduate, with diplomas representing two medical schools, a postgraduate of the Philadelphia Pa. Polyclinic College, a student in foreign infirmaries and hospitals during his journey around the world, his recent studies in India and other oriental countries, not only give him a practical knowledge of the human system, but enable him to perform the most astounding cures through psychic and medical treatment.

He guarantees to quickly benefit or cure every case put into his hands.

He bases his success upon his medical education, psychic powers and high standing among Prehistoric and Spiritualists for the past forty years. Good physicians are known by their loving suffering by their medical success, can cure, wound and cure by their previous claims. Each mail brings letters like the following:

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"An very much better than I have been for five years, so much so that all my friends and some strangers remark the sudden change and express surprise." E. F. Sizer, Lexington, Ore.

"This morning I have been out walking. I find my strength is improving every day. The change almost seems like a dream." S. J. Fanning, New London, Ohio.

As Cuvier could construct the whole anatomy of the animal from a single bone, so Dr. Peebles, from one finding symptom, can diagnose your case, wound and cure by the physical, mental and psychic condition of the patient.

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E. C. WATKINS, M. D.—My Dear Sir: Enclosed find check for your third month's treatment. I am so far recovered that I shall need no more medicine, I think; but so will advise with you. I desire to express my sincere thanks to you, and through you to that Divine Power on which you rely for guidance in your profession. Very few at the present day, compared with the many who, under the law, can append M. D. to their signature, are willing to acknowledge openly divine aid, and when one comes to the front, and is like the late Dr. Henry G. Clarke, who was called home some years since, he is thought to be a pretender, or, in common parlance, a quack, and I regret to say it. The profession, as a class, encourage the saying; but when one who has never seen a patient can diagnose his case, as you did mine, and send the needed relief, I need no better proof of his calling as a healer and that the Divine Power is with and within him. Again, Dear Doctor, accept my sincere thanks, and hope you may long survive to benefit your fellow-men.

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T. A. SLOCOM OFFERS TO SEND FREE TWO BOTTLES OF HIS REMEDY TO CURE CONSUMPTION AND ALL LUNG TROUBLES—SCIENCE AND MERIT WISE.

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The cheapness of the remedy—offered freely—apart from its inherent strength, is enough to commend it, and more so is the perfect confidence of the great chemist making the offer, who holds out life to those already becoming emaciated, and says: "Be cured."

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Here are millions more than all of the inhabitants of the United States, slain through the selfish ambition of this controlling hierarchy. Why not believe and let believe? Why not permit each in perfect kindness to be fully persuaded in his own mind? And there were thousands of little children slain or starved, as unwanted kittens and pups are cast into jungles and ponds, and thousands of others, desired for the propagation of





Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, JANUARY 11, 1896.

NO. 320

## SPIRITUALISM.

### A Paper Read Before the Fort Wayne Occult Science Society.

BY H. V. SWERINGEN, A.M., M.D.

To him who in the love of Spiritualism holds communion with her invisible forms she speaks a various language. It may be well for us as a society, and as individuals engaged in the investigation of Spiritualism, to occasionally halt for an account of stock, or to ascertain, if possible, what progress we have really made; what lessons we have learned; what incontrovertible truths we have gleaned to garner up in the storehouse of knowledge, and to separate from the immense amount of chaff every grain of wheat that by careful search may be found.

We have all entered into this field of investigation without any previous study of the philosophy or literature of the subject. Some of us, it is true, as time permitted, endeavored to acquaint ourselves with its literature, but, as would be naturally expected, were more particularly concerned with its wonderful phenomena or physical manifestations. These were absolutely necessary in order to excite and attract our attention to, and then to lead us, as by a mighty magnet, to the patient study of this most fascinating subject.

So far as I am personally concerned, I approach it in the first place cautiously, conservatively and honestly, as I believe every person does who investigates an unpopular question. I endeavored for the time to divest myself of all prejudice, knowing as I do that my mind is not capable of reasoning while prejudiced. We may all be intelligent, reasonable persons concerning the ordinary affairs of life and business, but when it comes to questions such as the one under consideration, or, indeed, any religious subject, we fail in giving it that deliberate, honest thought which it merits. The reason of this is obvious. We are here dealing with a subject that concerns our future existence after the change called death, and about which so very little is absolutely known. But for that little which is absolutely known we are not indebted to any church or creed, but to Spiritualism and the wonderful phenomena it affords.

This is a very practical case in which we live; a utilitarian one. We are understanding the nominal adherents to dogmas, creeds and old-time theology, the intelligent masses will not seriously consider or receive and believe every idea or theory advanced, unless they are founded on and supported by fact. The fact itself may at first glance appear absurd, unreasoning, amazing and impossible, but if proven to be a fact by incontrovertible evidence—evidence which admits of but one interpretation—evidence unaccountable by any other hypothesis, it gives us a starting point, a foundation, a standpoint from which we can examine the whole subject as our light increases, as our evolution advances and enables us to discriminate, to receive or reject everything that we hear, but with that one central fact or truth. It gives us an elevation in this great field of investigation, from which we can survey it in every direction.

What is that one great, central truth which constitutes our Gibraltar or solid rock foundation?

What is it? I answer, it is the proof of a future existence. What is that proof?

Methods I hear the skeptic say: "Show us the proof and it sufficeth us." I answer that proof consists absolutely and entirely in individual experience, which can only be attained by patient, persistent, unprejudiced investigation, and when attained cannot be imparted satisfactorily to another. It would be as difficult for the Christian convert to impart his experience of change of heart, or to share it with the unconverted sinner. "The wind bloweth where it listeth, and thou canst not tell the sound thereof, whither it goeth or whence it cometh."

So far as I am personally concerned, I was that I have had so many satisfactory, positive, incontrovertible proofs of communication with invisible intelligences and spirit relatives and friends, proofs which admit of no known possibility of fraud, obtained at home, in the private and public circle, and in various other ways, that I have become established, rooted and grounded in the grand, comforting truth of immortality.

As a general rule the older we grow in study and experience the less positive we become. This is certainly the case in every department of life. Even the pupil is less positive than formerly, especially upon the doctrines of an eternal brimstone hell, the creation of the world in six days, the geology of Joshua, the geology of Moses and the origin of man. Our self-esteem seems to increase in proportion to our increase of knowledge and the extent of our research and investigation. The learned, talented man is the modest man. I have observed that those skeptics who honestly deplore their ignorance, not only of Spiritualism but of many other subjects, make the most desirable investigators of its phenomena and literature. They are quite willing to work for and accept the proof that "dead men do tell tales" under certain conditions, or that they do return from that undiscovered country.

If every paper published in the United States for the next six months should contain reports of exposures of Spiritualistic mediums, if all the Spiritualistic mediums, if all the mediums of clairvoyance and clairaudience, telepathy and automatic writing, and vice versa; all of these testimonies, some of

which, small in themselves, considered separately, others of great magnitude and importance, have, when taken together, constituted a mountain of evidence that all the fraud detected from now until I cease to exist in the mortal, will not be able to remove.

Now, there is one important lesson we should all endeavor to learn. It is that not all the intelligence we receive from our invisible sources is true or reliable. We are apt to enter into the investigation of Spiritualism with the idea that all our spirit-friends are gods, absolutely perfect, knowing everything, and will tell us nothing but the truth, or that which they positively know all about. This lesson was one of the very first I learned after a few months' investigation. I soon discovered that I could not rely upon everything obtained from spirits any more than I could depend upon everything obtained from mortals in the body; that we received from the spiritual realm both truth and error, good and evil, according to the character and development of the spirit communicating; that they were over there very much as they were here, in different degrees of evolution. But this fact did not disturb the great purpose of my investigation as to whether they were at all what I was desirous of first establishing was the fact of communion with our departed friends—the fact that they still exist, and can and do return and talk and write to us, and make their presence felt to us in various ways—leaving entirely out of the consideration the character of their messages for truth and veracity. I have received quite a number of prophecies, assurances for the future, opinions as to the length of time certain persons would live, and as to the proper course to pursue in business affairs, that have proven to be absolutely worthless, as unreliable, commonplace and erroneous as I received from living friends and acquaintances, and yet the source of that information is as much of a mystery, is as truly Spiritualistic, genuine and real as that which furnishes the more satisfactory, honest, elevating, beautiful, reliable intelligence—intelligence that is known to be true at the time of its reception, or is subsequently proven to be correct.

As I understand it, the distinguishing character of our theosophical brethren, which separates them from and elevates them above their less favored Spiritualistic brethren, is, according to Webster, the fact that the theosophists commune with God and superior spirits, while Spiritualists, in ordinary, accepted and seemed glad to get everything that presented, no matter what its character or source. When once positive that the source is spiritual, however, all good Spiritualists will court, invite and request the return of the better class of spirits.

The trouble with some of us is a deplorable lack of backbone or mental equilibrium. We fail to reason correctly and honestly. We are afraid of being called "cranks," "fools," and "lunatics," by popular prejudice, forgetting that we are favored by God in being chosen as weak instruments to overthrow the mighty, the foolish to confound the wise. I remember while yet in the orthodox straight-jacket, that our ministers and Sunday-school teachers would conveniently skip every passage of scripture that favored Spiritualism or Universalism, and dwell upon such selections as were in accord with or contrary to their own creed, and yet they have the audacity to howl about the backslider and the fact that unless a person joins the church in his youth, ten chances to one he will not join it at all, and also about the church's vexed question: "How can we reach the masses?"

The pulpit is constantly exhorting us to "search the scriptures" with the line of reservation sub rosa, between the line evasion of all parts of said scriptures which favor Spiritualism or Universalism; reserving all that uphold "our creed and church" and evading all that is antagonistic to them. As long as the pulpit fails to accept the results of their exhortation to "search the scriptures" its question, how to reach the masses, will be unanswered. If a fraudulent medium is exposed, we are too apt to argue "false in one, false in all." Think of this premise only for a second and if at all logical or reasonable you will condemn it at once as unsound. We may as well argue that if one preacher is a rascal, all preachers are rascals.

Every Spiritualist of any experience has sufficient individual, personal proof gained independently of any professional medium and of a character that admits of no possibility of fraud, of the truth of spirit return, to more than overwhelmingly counterbalance all the exposures of fraudulent mediums that may occur.

We should all make a record of such individual experiences, tests and other proofs for reference when doubts arise, and all the we need do will be placed at them to be reassured of the glorious truths we possess.

The man or woman who, at the sacrifice of personal interest, friends and business espouses an unpopular cause, must necessarily be honest in that case, for there can be no other motive for his or her interest in it; no sinister, selfish or ulterior consideration actuates or constitutes the motive force.

When a newspaper exposure of a fraudulent medium is thrust under your nose with an air of victory over you, believe, say, knowledge of the truth of Spiritualism, ask the rude disturber of your investigation how he accounts for the numerous tests you have received under the most perfect test conditions through and in the absence of professional mediums; ask him to account for messages clear and specific received from spirit-friends concerning matters that you know the medium knew nothing about, and that you received upon your presence, but were hung on the chandelier, placed under your feet on the floor, or in your lap; ask him to account for trumpet-talking and the specific, satisfactory messages thus received under conditions that admit of no suspicion of fraud. Tell him that science and theology have yet failed to expose or to account for slate-writing and trumpet-talking, clairvoyance, clairaudience, telepathy and automatic writing, and vice versa; all of these testimonies, some of

ence, automatic writing, hypnotism, etc.; finally tell him to return to the study and settlement of questions that concern his own church and even such as predestination, infant damnation, who was Cain's wife? why don't God kill the Devil? transubstantiation, an eternal brimstone hell, the whale and ark stories, the locations of the Garden of Eden and the tower of Babel, the geology of Moses and the astronomy of Joshua. When he has settled these questions, together with the ones: "How can we reach the masses?" it will be time enough to turn his attention to the shades of Spiritualism, for it has its lights and shades the same as orthodoxy.

As long as the church or science is unable to explain or expose slate-writing, trumpet-talking, etc., no matter what the character of the writing or talking, you may be sure you hold your ground, for it is firm under you. You assert with the utmost confidence and knowledge based upon the most assuring and convincing experience that you cannot impart to or share with him, that that slate-writing and trumpet-talking is Spiritualistic in character and let him disprove it if he can. If he replies that the burden of proof is upon you, give him that proof upon which you rely, and let him disprove that if he can.

We admit that in the matter of materialization there is much chance for imposition. I have never been so sure about materializations as I have been about slate-writing and trumpet-talking, clairvoyance, clairaudience, etc. Spiritualists are more sure that he deceived than skeptics in regard to materializations, because having absolute knowledge of the genuineness of many of the phenomena, they are prone to accept as true everything that is presented to them in the shape of manifestations. There are many good Spiritualists, however, who do not believe in materializations, and who hold in suspicion and denounce them all as a fraud and a delusion. I have not had as much experience with this phase as I would desire, but have looked upon it as being no more impossible or miraculous than all the other phases. I think, however, we should regard it with more suspicion than we are disposed to do, knowing as little as we do about it.

Let us require and trumpet-talking we know are genuine; so, also, do we know that clairvoyance, clairaudience, automatic writing, hypnotism and telepathy are genuine. And did we not recently have a most peculiar, remarkable, incidental proof that Oscar A. Edgerly's inspirational lectures were bona fide? Could any one ask for a more satisfactory test than the fact that in control of John McCarty, in the absence of Mr. Edgerly and any professional trumpet medium, came and talked to us through the trumpet just as he did through Mr. Edgerly?

Now, what we want to do as a society is to go slow. Assent fearlessly and truthfully to that which we do positively know; hold in suspicion and denounce that which is definitely settled and weighed in the balance, and reject all that is untrue or found wanting. We are apt occasionally, however, to reject that which we consider untrue and worthless, which subsequently proves true and valuable; and we may, if not careful, accept some things as true which are false. Let us accept nothing but the demonstrated. Let us require and trumpet-talking we know are genuine; so, also, do we know that clairvoyance, clairaudience, automatic writing, hypnotism and telepathy are genuine. And did we not recently have a most peculiar, remarkable, incidental proof that Oscar A. Edgerly's inspirational lectures were bona fide? Could any one ask for a more satisfactory test than the fact that in control of John McCarty, in the absence of Mr. Edgerly and any professional trumpet medium, came and talked to us through the trumpet just as he did through Mr. Edgerly?

Our star is in the ascendant. The central truth of our knowledge is the fact that our spirit friends do return, can return and have returned to talk and write to us under certain conditions. What they say and what they write to us is entirely foreign to the question as to whether they talk or write at all. Those of us who have had any experience know that they have said and written many beautiful, truthful, wise, comforting messages.

Let us get the idea properly fixed in our minds. In order to settle the question whether our spirit friends return to us at all it is not necessary to ascertain or to sit in judgment upon what they say, write or do when they do return. Do they return and write and talk to us and satisfy us of their presence and influence in various ways? We think that we know that they do. Then with us this question is settled.

As to whether or not they ever lie to us, deceive us and practice all kinds of deception upon us, with trifles and mislead us, or whether they in every instance tell us the truth when they do return to us, I shall not assume the province of determining. It is separate and distinct from the first and most important proposition: Do they return at all? If not, an explanation of all these phenomena is in order. As long as they remain unexplained outside of Spiritualism we will no doubt consider them explained by and within it.

So far as my own experience extends, by far the greater number of messages received were true, intelligent, specific, wonderful, beautiful, comforting and instructive and received under conditions in which there was no opportunity for fraud or deception. If all the mediums in the country were exposed as frauds and all the spiritual, occult and psychical societies were broken up and disbanded, I have enough incontrovertible proof of a future existence stored away in my memory if I never get any more, to satisfy me for the balance of my life. And this is something that Bishop Foster does not dispute. If all the mediums in the country were exposed as frauds and all the spiritual, occult and psychical societies were broken up and disbanded, I have enough incontrovertible proof of a future existence stored away in my memory if I never get any more, to satisfy me for the balance of my life. And this is something that Bishop Foster does not dispute. If all the mediums in the country were exposed as frauds and all the spiritual, occult and psychical societies were broken up and disbanded, I have enough incontrovertible proof of a future existence stored away in my memory if I never get any more, to satisfy me for the balance of my life. And this is something that Bishop Foster does not dispute.

What encouragement does the church give us on the subject? All it can do is to repeat Job's question: "If a man die shall he live again?" and reply by saying: "We hope so." "We think so." "We believe so." We have no positive, satisfactory, demonstrable proof that he will live again.

Where, then, shall we go for that proof? Nowhere else than to the phenomena of Spiritualism, which, if not satisfactory to us in every instance or particular and under all circumstances, so far

as the character of the intelligence received is concerned, gives us so much that is satisfactory in every respect—more satisfactory, wonderful and beautiful, than we can love Spiritualism for the good it does.

## ANOTHER APPEAL.

### To Mediums and Spiritualists.

TO THE EDITOR:—In a recent communication through the columns of your valuable paper we urged the mediums of the country to unite in a mediums' beneficiary order, with a guarantee on the part of the N. S. A. that ample assistance and protection would be furnished them in case of arrest, persecution, slander or libel, or any other difficulty in any way affecting their mediumship.

In connection with this, there is another point of equal importance to us as a people, especially to the mediums, and the arrests in Philadelphia furnish a striking illustration of the point we wish to make. The mediums there have been enjoined from practicing their mediumship before their cases are decided, which, from present appearances, seems to be far in the distant future. This injunction deprives them of legitimate means of support, and provision must be made whereby they can live during this period of enforced idleness on their part. This expense falls largely upon the few Spiritualists who are actively engaged in defending them. If our beneficiary fund was well filled, the N. S. A. could extend financial aid to such ones at once. No beneficiary certificate has as yet been issued; hence it has no means to meet the present emergency. We have established what is known as the "general mediums' defense fund" and the "general association fund," the former can be applied to the actual needs of mediums in destitute circumstances, for those who, like our friends in Philadelphia, are deprived of their legitimate means of support through persecution. These funds await subscriptions, and we make an especial appeal to our friends to supply these two funds with means by which the N. S. A. can look out for all worthy cases.

The general association fund also awaits action on the part of the Spiritualists of the country. Last season a few friends proposed the establishment of a fund, auxiliary to the general association fund. This auxiliary was called the "Ed. S. Wheeler fund," and was organized upon the following basis: One hundred persons were to agree to pay the sum of \$25 annually to the fund for future use, and the contributions thus raised are to be credited to the "Ed. S. Wheeler fund of the N. S. A." We have received a few subscriptions to this fund. The recent convention instructed the officers of the N. S. A. to appeal to the people asking them to fill this fund at once. In view of the fact that the persecution is rampant throughout the United States, in view of the fact that many of our speakers and mediums are in need, it becomes our duty to ask the friends of Spiritualism, especially those friends of our gallant leader and friend, Col. Ed. S. Wheeler, to come forward now and fill the fund that bears his name. We wish to make a complete list of subscribers to the fund for future use and reference. This list will be a verbal roll of honor to those whose names are affixed to it. Are there not one hundred friends in the United States who are willing to testify that they are interested in the cause of Spiritualism and are desirous of honoring the memory of Col. Wheeler by thus reducing to nothing a matter that will redound to their own as well as to the credit of our beloved religion of Spiritualism? Let us fill the Ed. S. Wheeler fund.

HARRISON D. BARRETT, Washington, D. C.

## THE MIND READER.

### Paul Alexander Johnstone Tries His Powers on an Alleged Murderer.

The official investigation at Kokomo, Ind., of the noted stone quarry murder mystery is now in its seventh week, and the only result up to this time is two \$10,000 damage suits, brought against the officers for false imprisonment. John Thompson, a near relative of Charles Lowry, the murdered man, is the last person arrested. To-day a novel plan was resorted to in the hope of solving the mystery. Paul Alexander Johnstone, the mind-reader, visited Thompson at the jail and applied his powers on the accused man, Thompson, of course, knowing nothing of the business of his caller.

As the corridor door opened Johnstone exclaimed: "That is the man we want to see; the one in the third cell, with glasses." In the waiting-room, where Johnstone, the jailer and two newspaper men waited, Thompson was brought. During the long investigation Thompson had not manifested the least concern or emotion. The moment the eyes of the mind-reader were fastened on him, the accused man shook like an aspen, being so nervous he could scarcely keep his seat, not a question being asked or a word spoken. The subject was greatly excited, but, on the advice of his attorney, he said nothing concerning his situation.

"Gully," said Professor Johnstone, after leaving the jail. "Well, I should say—but I will say nothing about that. Suppose I supply the missing link in this chain of evidence, what good will that do? My knowledge is not good evidence in court and would not be admitted. I can make a whole lot of trouble for myself and do no good to the prosecution. My knowledge was evidence it would be different."

If Thompson is not held to the Circuit court, the officers will have another damage suit on their hands. Chicago Record.

Genius always gives its best at first; prudence at last.—Lavater.

## HAFAZ, THE EGYPTIAN.

### His Ardent Search After Truth.

#### A Lesson in Allegory—Truth Is Immortal, and Its Beauty Is Eternal.

"Truth, the mystery men will not see, Though ever present to their view."

"Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each others' welfare, and rejoicing in each others' prosperity."—Monitor.

In the far land of Egypt, where science first diffused the light of her majestic truths, in a young city named Hafaz, Nature had endowed him with her choicest intellectual gifts, and Fortune had been no niggard of her worldly ones; all that the Magi of the East could teach he had attained. The mystic love of the priests of Isis was familiar to him, for at the early age of eighteen, the coronal crown of golden beetles—the highest badge of initiation—had graced his brow.

When fathers wished for an example for their sons, they pointed out Hafaz; when careful mothers prayed for a husband for their daughters, their thoughts glanced equally to the young Egyptian. Yet such is the perversity of human nature, that Hafaz, although thus gifted and esteemed, was unhappy. His native strength of mind had enabled him, unassisted, to penetrate the sophistry and vain falsehood of the dark worship of his fathers, though not to reach the truths, those mysteries originally concealed; but which, from the ambition and culpable negligence of the priesthood had been lost.

In vain he sought the schools of philosophy; in vain he conversed with the most renowned sages of his native land. The philosophy of Egypt, based on false principles, amused him by its subtleties, but failed to dazzle him by its splendor; and the conversation of the learned only proved to him the insufficiency of human knowledge.

Wearied with the mental conflict he had so long sustained, Hafaz left his gorgeous palace and sauntered forth to enjoy the cool evening breeze upon the banks of the fertilizing Nile. Gradually wandering from the city, the salutations of his friends became less frequent, and at last he stood, as he thought, alone, within sight of the then regal city of Memphis.

Yes! he exclaimed, breaking from the deep reverie into which he had been plunged, to canter this doubt no longer; I will travel! Truth must somewhere be found, and if Egypt contains her not, I will seek her in other lands."

"And who shall direct thy steps?" demanded a stern voice.

He started, and perceived for the first time an elderly man, in the garb of a sage, standing beside him. His countenance was marked with an sober gravity, which would have made it appear stern, had not an expression of calmness and content relieved it. His dress was decent, but plain.

"Thou wouldst find Truth?" said the unknown; "but why seek her in other lands?"

"Father," replied the Egyptian, "Truth dwelleth not in Egypt. I have sought her in her temples, in her schools, in the palaces of the great, in the retirement of the learned; but in vain. Could wisdom find it?" he continued, with a slight expression of pride, "I had not been unsuccessful."

The elder regarded him a few minutes in silence.

"Vain worm," he sighed. "What is thy wisdom?"

Stooping, he reached one of the many lotus flowers which grew upon the borders of the river. "Canst explain the mystery of this flower? For years thou hast seen them bloom and fade around thee, yet failed to reach the secret of their being; so with Truth. She dwelleth near thee, breathes in the temple air, or thunders in the tempest of night; everywhere she is present, yet thou hast not perceived her."

"Canst thou guide me to her?" demanded Hafaz, awed by the solemnity of the stranger's manner. "I will reward thee; I am rich."

The old man laughed scornfully.

"Couldst thou command this globe, and pour its many treasures at my feet, it would not repay me. Yet, on one condition, I will be thy guide; but I demand two pledges—confidence and obedience."

"Try me," replied the youth; "conduct but my steps aright, and I will be thy slave."

The sage, after regarding him for a few minutes with a scrutinizing glance, answered: "Follow me!" and without waiting to see if his command was obeyed, directed his steps toward a narrow path, which led them still further from the proud city of Memphis.

For hours after the sun had set, Hafaz continued to follow his strange guide, who continued to walk at the same equal pace. Unaccustomed to such rapid exercise, the young Egyptian was several times tempted to call his companion, but shame restrained him. The shades of night had fallen ere the elder stated his steps. "This well," he exclaimed with an encouraging smile, as for the first time he perceived that the youth had followed him: "here will we rest."

"Here?" replied Hafaz; "in this desert place! Had we not better enter upon habitation and demand refreshments?"

"Thou wouldst demand in vain," replied the guide; "it is the house of a churlish shepherd, whose heart and doors are closed against the traveler."

"Shall I not force him?" asked the Egyptian, proudly. "I am strong and armed."

"Do so, and we part," replied the sage; "his churlishness will not justify violence; the cot and food are his respect."

the laws of property, the first principle of civilization."

"Thy name?" said Hafaz.

"Morality," answered the guide.

His pupil pondered and was silent.

After wandering for many days, subjected to the severest poverty, the travelers arrived at the city of Cairo.

"Here," said the guide, "we will tarry."

"But how," demanded the youth, "am I to live? I am without money, and here totally unknown."

"Thou hast talent," answered Morality; "go and hire thyself to some merchant."

The pride of Hafaz revolted at the idea of servitude, and a scornful refusal was on his tongue, but a frown from his mysterious companion restrained its utterance.

"Pride—pride," groaned the sage; "the gay butterfly scorneth the honest industry of the ant."

"No," replied the goddess, "but man's earthly nature cannot comprehend her full perfection. Farewell! On earth Truth leads but to the grave."

"And hereafter?" demanded the youth.

"To joy," replied the spirit; "the heart cannot conceive, the tongue lacks words to name. Adieu! Rest thy appointed time."

"Know, mortals know, ere first ye sprung, Ere these orbs in ether hung, These eyes beheld creation's day, This voice began the choral lay, I shone amid the heavenly throng, And taught archangels their triumphant song."

"Then man arose erect in youthful grace, Heaven's hallowed image stamped upon his face, And as he rose, the high behest was given, That I, alone, of all the hosts of heaven, Should reign protectress of the Godlike youth."

Thus the Almighty spoke—He spoke and called me 'Truth.'"

SCIENTIST POETA.

## LITTLE SILVER-TONGUE.

Sweet little Silver-Tongue sat in her chair,

Rocking her dollie with motherly care,

Softly her red lips were kissing the song "Mamma's best little one all the day long."

Rock-a-by, rock-a-by, shut up your eyes; All the bright sunlight is out of the skies.

Rock-a-by, baby, there's nothing to see Till morning wakes up and calls Dolly and me.

Dear little Silver-Tongue nodded her head

For Nellie to step light and turn down the bed;

She laid in her baby and covered it up, And sang like a bee in a dainty flower-cup.

Rock-a-by, rock-a-by, shut up thy eyes; All the bright sunlight is out of the skies.

Rock-a-by, baby, there's nothing to see Till morning wakes up and calls Dolly and me.

Then she crept up on her grandmam-

ma and picked the ruffle which bordered her cap.

Said, "Silver-Tongue's sleepy, but grandmam looks bright, I wish I could rock-a-by-baby to-night."

Sweet little Silver-Tongue, rock-a-by, by,

The bright stars are winking away in the sky;

Fold down the lids o'er your eye's sunny blue;

A poppy-wreathed lady is waiting for you.

Grandmam called her a dear little lamb,

Who minded her mamma, and knew a sweet psalm

As long as her finger! Then sweetly sang she

Till Silver-Tongue slept, just as sound as could be.

Sweet little Silver-Tongue, rock-a-by, by,

The bright stars are winking away in the sky;

Fold down the lids o'er your eye's sunny blue;

A poppy-wreathed lady is waiting for you.

EMMA ROOD TUTTLE.

## OBJECT TO HIS MISSION.

### Hindoo in India Think Dr. Barrows Cannot Teach Them Anything.

Some attention has been aroused in London by the statements in the American press in regard to the pilgrimage which Dr. Barrows, of Chicago, would undertake to India.

Krishna Menon, leading Hindoo of London, who recently secured the silver medal of the Society of Arts for a paper read before that society, stated to a representative of the Associated Press:

"I am conversant with the scheme of Dr. Barrows' proposed lecture in India. I am surprised that he should be selected for the undertaking, because, while he is known through his efforts in connection with the Parliament of Religions, Swami Vivekananda and other leading Indians who attended the parliament do not regard him as a particularly profound thinker. In fact, these men told us in India on their return that, apart from the admirable organization of the churches and religious orders in America, they were not particularly impressed by any truths there."

"Although India is a country of speculation in all religious matters, and Dr. Barrows will be most cordially received, I doubt if his lectures will have much effect. We believe in India that there are many precepts and truths in the Hindoo religion that might with profit be grafted upon the Western world."

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.

The Egyptian long continued to jour-







## A PROTEST.

## Against Improving the Test Conditions.

To THE EDITOR:—I cannot refrain from grasping my pen and coming back at some of the "chronic kickers" who are continually crying "test conditions." Now the fact is, not one in twenty of these fellows know what a test condition is. If a trickster comes along and they impose upon him what they think is a test condition, and he sides with it, he is called a medium who will not under strict test conditions. I think the proper way to do is, if you think your medium is not honest, to stay away from him; but, instead, people often attend seances and impose unreasonable conditions on mediums and insist on their sitting according to their crude conceptions, and if a medium refuses, he is called a fraud and is published in all the papers as such. Investigators read the accounts and say, if this is the kind of a person they are, we don't want anything to do with them. The great enemies, I sometimes think, are in our own ranks. Why not put to a test those who are continually trying to impose tests on others? Why not search them thoroughly and rid them, perhaps, of wigs, dolls, etc., that they may throw into the cabinet at their first opportunity, then cry fraud. Excitement reigns and the medium is in it. All the explanation from the medium is of no avail. O, it is damnable.

The medium is more often imposed upon than the sitters. Some people, even Spiritualists, look upon a medium as a fraud until he gives them abundant evidence, and should he fail, it is all day with him at that place.

Spiritualists, as a whole, are the best people on earth, but occasionally there is a Jonah who will not be satisfied with anything, and I think it would be proper thing if such were not admitted at a seance until they develop a little more of that stuff in the upper story that is very necessary to have in order to be a good Spiritualist. The whole question with them rests, it seems to me, as to whether the medium is edgely faking; if not, he is genuine. This should not be so. If a medium is honest, and you are satisfied, if why do you insist on going through the process of examining every time? It looks as though he was expected to play trickery on them. On the other hand, if he is a fraud and wishes to deceive his sitters, he will do it, no matter what conditions you impose upon him.

I have thoroughly investigated spiritual phenomena, and have come to the conclusion that what some people call test conditions are nothing of the kind. One who is not capable to judge as to whether a form is a spirit-friend, or that of the medium, should not attend a seance. These are the kind of people who are continually calling for test conditions. I, for one, take no stock in the continual cry of so-called exposures. I believe there is not a medium in the United States who has not at some time been called a fraud.

There is no question but that honest mediums have been driven to the wall by not being patronized; while a few (very few) are smart enough to fool the people, even though test conditions have been imposed.

I should not be afraid to put into a cabinet with a medium who is honest a whole wardrobe of clothing, paraphernalia, wigs, mustache, dolls, etc. Hasten the day when these things will be adjusted to the good of all in my earnest wish.

F. E. PIERCE.

Osego, Mich.

## TEST CONDITIONS.

## The Only Means for Downing the Rascally Frauds.

It is evident from the trend of the latest articles in our spiritual papers, that the days of flagrant fakism in our ranks are numbered. When we look about us now for a materializing trumpet or other physical medium, or even independent state-writer, whom we feel perfectly safe in recommending to an honest skeptic, we stand in mute meditation, nor can we conscientiously send our friends to but low for readings.

What kind of a state of affairs have we reached? We say that Spiritualism is a truth, a probable fact, yet to whom can we turn for substantiation? We say the spirits of our departed friends can materialize; we go to a seance held by a "highly recommended" medium who is caught enveloped in the cheapest kind of cheese-cloth—not much else—and wearing a wig and a pair of very ancient whiskers; we are humbugged.

We go to a dark seance—a decidedly poor place for aught but to be humbugged—and a corps of detectives and two or three reporters capture her ladyship, and a variety of paraphernalia; with the remark that a "fool and his money soon part," we go to the nearest state-writer for a two-dollar sitting, and get the same old E. V. Will, Warren Chase, John C. Bundy, S. B. Jones, Judge Edmonds, etc., with some very beautiful messages, and a wish of "God speed" in our investigation. We see the medium take the slates and place them under the table—out of sight—only her own hand upon them, hold them a few minutes and bring them out with the writing on some poorly painted flowers and leaves, but not a word from our blessed old mother or kind and loving father, whom we mourn and so anxiously seek some message from. Our money gone—that does not matter so much—our sacred philosophy is prostituted by a base imitation.

Why should we not demand test conditions? On the mere principle of trading we should demand just what is genuine in what we purchase, if our coin is genuine. Suppose the grocer sells us sanded sugar, we have our recourse in law, and should not only get our money back, but for the protection of others against similar imposition, this humbug should be exposed and taken care of. But what of the conscientious trickster, playing upon your credulity to the extent of misrepresenting the dear, loving friends whom you so desire to hear from or see—some message from an old friend—get sight of a familiar face.

True, mediumship is a delicate condition of human existence, and should be delicately fostered and nurtured, but this cry of "test conditions" from the investigators under test conditions—coming in very poor taste at the present time, and in the midst of such glaring fraud and exposures. It is undoubtedly true that "like attracts like," and that sitters who "come looking for fraud will get fraud," if they look in the right place for it, but they can extract no more from the genuine, and a true medium would rather refuse than give a fruitless, fraudulent reading, sitting or seance. These "true sayings" have been picked up and utilized by the rankest frauds in the land and now serve to hoodwink the unwary investigator.

Some of the frauds have become so bold as to utterly refuse any and all test conditions—banking on a "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

to the extent of from twenty-five to fifty people each seance night. Some of these have been exposed repeatedly, and with a large following of easy dupes they are aided out, on the ground of "jealous persecution," "paraphernalia brought in," and numerous other technicalities, until an honest public cries out against it.

There may be Jonahs in Spiritualism, but genuine mediums get the best results under strictest test conditions, and request the most satisfactory conditions. It is surely the only way to extract the pure gold from the dross. It is certainly the best way for mediums to gain the protection of the most intellectual and honest Spiritualists and investigators of the land, and the only way to rid our ranks of these barnacles, these fraudulent money-leeches, and bring Spiritualism to the front and to the acceptance of a world now ripe for its beautiful truths.

G. O. GUNNING.

## "HE HATH A DEVIL."

"He hath a Devil! He hath a Devil! He hath a Devil!" they say. For the spirits walk and the spirits talk in the broadest light of day. The forms are seen and handled, the voices plainly heard, but science, nor religion have either of them a word.

That can offer an explanation in which is sense or sound. Of course—not one in all the world is found. Who can offer such objection to the spirits coming back To talk and walk among us—'Tis the Devil? Oh, alack!

The Devil sat on his fiery throne, And his crown was on his head; Ten million souls of sinful men Shone round him from the dead; Flashing from his crown of brass, With shrieks of horror fierce, The souls of a million infants The heated air did pierce.

"Bring hither my sword of sin," "For the earth is struggling to be free, And I must try again To bind their mind and soul; And bring me now my trusty men Who preach my fierce control— From church-house and from den.

"The Pope, and priest and minister Must rally to the fight— The ranks of the free-thought army Are recruiting day and night, And spirits freed from earthly bond Are struggling right and main To teach these mortals freedom— Not rally once again! Don't let them rest a moment From the torment of abuse! Pour, pour it on their hated head— Turn all its power loose!"

The Devil, oh, the Devil Is doing all these things— He's bringing back the spirits— He's opening up the springs Of all this hellish avalanche— He's busy every hour! The Devil, oh, the Devil Has all the credit now For all this hellish business— He's taking up this now! And so the priest and minister Are working hand and glove To prove the Devil master Over Jesus, gone above.

But the more they cry, And the more they try To prove their doctrine true, The more we see Among the three There's nothing else to do, For the Devil's hold; Priests and preachers bold Are losing their terrible grip; And reason's way— The new-born day— The sunlight's glorious dip—

Are spreading fast, And the dawning past Is fading out of sight. With its slavish fear, And its sob and tear, And its misdeed and its blight.

ORLANDO F. RYERSON.

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## VARIOUS ECHOES

## As They Come from the Hub

If I had written a message for your column every time I felt in the mood, you would have had enough to fill several pages of your paper, so it may be well that outside duties have compelled me of late to keep my pen in close quarters.

I find myself much benefited in consequence of my vacation; the same amount of work which three months since seemed a burden is now accomplished without a protest. If we were wise enough, or so situated that we could obey when she calls to a halt, how much more enjoyable life would be, and how many less burdens we should inflict on our friends.

Since my last communication I made another visit to Portland, Me., and delivered one lecture. This was Sunday afternoon, the 15th ult. Rev. A. J. Weaver, of Old Orchard, delivered a discourse in the evening on the subject, "What is the good of Spiritualism?" It was a fine effort. Mr. Weaver should be heard often on the spiritual rostrum. For many years he filled the Universalist pulp as acceptably. He now sits at heart a seceder; his thought has always been on the broad-gauge line. After the departure of a loved and beautiful wife to the Spirit-world, he received overwhelming evidence of her presence, and this fact gave him positive proof that Spiritualism was true. Since that time, he has on every occasion, when called upon to express his opinion concerning the subject, given his testimony on behalf of Spiritualism. He has not only committed himself to our side of the question, but refused to preach from a pulpit where he cannot have the privilege of uttering his honest convictions. If all the clergymen whose voices are weekly lifted to the public in this manner, we would not long until Spiritualism would sweep the country. Scarcely a week passes, as I journey from place to place, that I am not informed that Mr. So-and-so (referring to some minister) is "as much of a Spiritualist as you are, only waiting until the world is better ready to receive it." O, my mission here and now is more arduous than you think. Souls are longing for the knowledge that Spiritualism alone can give.

There are pale, sad-eyed mourners on every turn, whose faces would be brightened, and whose hearts would take new courage, if Spiritualism in all its grand meaning could be revealed to them. The masses are more ready to believe than many of us are. If all who secretly enjoy its ministrations had the courage to admit it and were desirous of assisting others to the light, how quickly would the prejudice against it be overcome.

I must not take time to write a sermon here; at best, I can note but a few things in a general way. I left Old Orchard the 18th ult., and came to "The Hub," where I have taken quarters for the winter. Our present address is 502 Columbus avenue.

Sunday, the 22nd ult., I lectured in Providence afternoon and evening, was greeted by good audiences, and had an enjoyable time. Mr. Hull serves the same society the first Sunday in January.

Last Sunday, the 29th, I attended a seance and lecture in the magnificent Spiritual Temple in this city. Mr. P. L. O. A. Keeler was the medium through whom the manifestations were given in the seance. So much has been written heretofore concerning the seances held in the Temple, that no word is needed from me in reference to the manifestations; suffice it to say, they were all produced in the light, and skeptics were with him during the entire seance, who declared that some power outside of Mr. Keeler did the work. The most convincing proof of spirit intelligence was the written messages. Upwards of two hundred names were written, and every one, with the exception of the four or five recognized. The lecture of the afternoon by Mr. Grumbine was an able effort. The subject was "Reincarnation and Darwinism."

Whether or not one agrees with the guides of Mr. Grumbine, he can but be interested and entertained by his utterances. He holds the attention of the audience from first to last, and at times captivates them by the force of his reasoning. The lecture of the afternoon by Mr. Grumbine was an able effort. The subject was "Reincarnation and Darwinism."

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## ITEMS OF INTEREST

## In the Ministrations of Mrs. Richmond.

SEE IT TO GO EAST! AND DR. FULLER AND HON. L. V. MOUTON ARE TO FILL HER PLACE.

TO THE EDITOR:—On Sunday, December 23, we listened to the closing words of our pastory, Mrs. Cora L. V. Richmond, previous to her departure for two months to Washington and New York. The society, based on "The Sacred Pawns of the Cross," as Applied to the Present Relations Between England and America," was a fitting climax to the wonderful discourses it has been our privilege to listen to for several weeks past. Whether it has been that these have touched the needs of the people more generally, or because we are constantly adding to our already large and appreciative audience, certain it is that the demand for the publication of these is ever on the increase. The one of a few Sundays ago (which has since been published in pamphlet form) on "Jesus, Man, Myth or God?" with its companion subject, "The True Way of Salvation," the Christmas sermon, "The Child of All Nations," and also the closing one mentioned above, have all brought out a general clamor for their publication, no less than a dozen people volunteering to stand behind them financially.

Our season thus far in Schiller Theater has been a complete success, but has been one of very hard work for our pastory, beside her regular work of Sunday morning, and Band of Harmony on Thursday evening, she has given that wonderful course of lectures on Bible interpretations, which have fairly taken the people by storm, especially as she drew near the close and touched upon the building of the temple Hiram Abby, or that part of the esoteric scriptures which concerns Massachussetts.

So popular were these lectures that the people on the South side sent in a request for the guides to form a class and repeat the course in that part of the city. This was done, the class meeting in the beautiful parlors of our friends Mr. and Mrs. Rowland; and perhaps here the more perfect secret work of Massachussetts is being carried on.

An incident occurred on the closing evening of the class which is worth relating. An old Mason, whether in response to a sign or not was not known to the class, was called up by the speaker, and she, turning her back to the audience, and spreading the flowing sleeves of her dress in such a way as completely to hide any mark of her hands from them, some secret work was given, supposed to have been some sign or grip belonging to this secret order; but whatever it was the gentleman was delighted and satisfied. These lectures will be resumed upon her return in March. Of course all this has meant hard work for her, but it has been done willingly, gladly, generously, giving all financial benefit to the Society.

Of course we yield very reluctantly to Washington, and New York, but our rostrum is very ably filled for the month of January by George A. Fuller, president of the Massachusetts Spiritual Association, who addressed a large audience very acceptably on Sunday last. Mr. Fuller is a good, logical, earnest and charming gentleman, and his charming and logical utterances, we feel the choice of this talented worker in our ranks will prove very satisfactory to our people. We heartily welcome Mr. Fuller to our midst and predict a month of encouraging work for him and the Society.

In February we hope to have that eloquent speaker, Dr. V. Mouton, of Grand Rapids, well known to all Spiritualists for his zealous advocacy of our cause.

Socially our Society was never in better term. During the Christmas holidays we have had much to cheer and encourage; the Lyceum School festival was a grand success, and besides making a little money, we had about \$50 to the Society. On Thursday at the Band of Harmony a delightful entertainment was given by Madame Bourgeois and pupils, assisted by the Rountree Historic Club, consisting of musical and literary productions, the special feature, however, being a little comedy, entitled "Mixed," by the Rountree Club. This was charmingly put on and gave much delight to the audience, and the gratitude of the Society is due these, as well as so many others who have so nobly given their time and talents to aid our Society in carrying on the good work. In all branches there has been an evident desire to put the shoulder to the wheel, and the result has been prosperity and success.

Secretary First Spiritualist Church.

## TWO ANGELS.

I dreamed I saw two angels hand in hand And very like they were, and very fair. One wore about his head a golden band, A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of face, A radiant spirit-smile of wondrous grace Shed, like an inner altar flame, a glow Upon his beautiful uplifted face.

The other face, like marble-carved grief, Had placid brows laid white with o'er with pain, With lips that never knew a smile's relief, And eyes like violets drenched in rain.

Then spoke the fair, sweet one, and he gently said: "Between us—Life and Death—choose thou thy lot. By him thou lovest best thou shalt be choiced." Choose thou between us, soul, and fear thou not.

I pondered long, "O Life," at last I cried, "Perchance 'twere wiser Death to choose, and yet My soul with thee were better satisfied!" The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand; "Thou didst mistake," he said in underbreath, "And, choosing Life, didst fail to understand. He with the Life is Life; and I am Death!" —Harper's.

THE ARCANES OF NATURE: HISTORY AND LAWS OF CREATION. Dr. J. R. Buchanan writes: "I have read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the medium which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

## REV. S. WEIL.

## His Work Commended as Most Excellent.

TO THE EDITOR:—I thought a few words from Bradford, Pa., might be of service to your kind readers. We have here, as has already been announced, an organization called "The Free Religious Association," with the Rev. S. Weil as its teacher. This association is composed of the thinking element of the town, and came into existence through the bold and fearless declaration of Mr. Weil becoming Spiritualist. It was at first intended to be a spiritual organization, but through the ignorant and bigoted attitude of the majority of the Spiritualists of this city, the organization became what it is today—an association composed of liberal minded people of all beliefs and a goodly number of the more conservative Spiritualists.

Mr. Weil delivers a lecture on Sunday afternoons, and the attendance is continuously increasing. His attitude is that of a calm philosopher, a mediator, raising the people in a persuasive manner from the superstitious errors of the past into the light of modern research, with Spiritualism as the foundation.

Mr. Weil pursues the proper course—instructing the people in the historical religion (of which he is master) and showing them the fallacy of the past and the rationale of the present, as revealed in modern Spiritualism.

The Spiritualists of this city, who are so conspicuous by their absence and their blindness to the hour of conflict, are either content with their knowledge of or take up their time and give their financial support to the "Punch and Judy" variety of mediums, which is doing and has done more harm to the cause than all else. They are ignorant of the fact that enlightenment and knowledge must be the foundation to the perception of the phenomena of Spiritualism. Education is the corner stone of success, and who not support and encourage a competent teacher, is beyond my understanding.

I have read with much interest the pros and cons in the recent and present exposures of "materializing mediums." It has become a common thing to read of an exposure about once a week, and the question naturally arises, "Who are the genuine?" We have a list of names of mediums who have been exposed beyond a doubt, and who have lived on the credulity of the Spiritualists, torturing the money which should be used in a different direction. Spiritualists fatten these charlatans and starve their teachers.

It is an open question whether materialization is a fact in the sense in which it is commonly understood. We will have to have a different view of it from what we have had in the past. For a spirit to come out of a cabinet smoking and carrying a solid, substantial gun or some other object, and using vile language, is not the kind of phenomenon to make converts. Bring forth your own materialization, and we will receive it with open arms; but since it has never been scientifically proven, and never produced in a home circle, it must remain a doubt.

And now in conclusion, I will say that with the co-operation of all the Spiritualists in Bradford, Mr. Weil's influence will be felt not only locally, but nationally. His friends, do not become discouraged because you cannot convert the whole world in a day, but remember that little drops make the mighty ocean.

J. L. KRAMER.

## Popular Science Monthly for January, 1896.

Strong names and interesting topics combine to make the January number of "Popular Science Monthly" notable. It opens with an account of the Smithsonian Institution, by Dr. H. C. Bolton, describing the origin of that noble establishment, and giving views of its building and portraits of the men who have made it what it is. Mr. David A. Wells continues his series on the Principles of Taxation, describing the reforms in internal revenue taxes made immediately after the civil war and some of the curious conditions that they brought to light. In this number the magazine takes a decided stand against Scientific Temperance, so called. President Jordan, of Stanford University, contributes an article on this subject in which he vigorously denounces as unscientific the idea of temperance, and insists that the physiological effects of alcohol and tobacco that certain reformers have forced into the schools of many States by act of legislature. This teaching is referred to by Dr. T. M. Prudden, in his article, New Outlooks in the Science and Art of Medicine, as a distortion of truth which is not likely to attract the object of the temperance characterizing the statutory requirements above mentioned as a case of the State joining hands with counterfeiters of science. The Evolution of the Architect is treated this month by Herbert Spencer in his series on Professional Institutions. Prof. Angelo Hellprin contributes A Student's Recollections of Hiley, treating of the great biologist as he appeared in the laboratory and the lecture-room. The properties and modes of identifying the metal Helium, recently discovered on the earth, are given by Prof. C. A. Young, of Princeton. Prof. James Sully discusses the mental action of the Child as Artist. Among the illustrated articles is one by A. Tansley, on the "Vegetation of the Geographical World of the Air," by Stanislas Meunier. Prof. W. R. Newbold contributes a second paper on Suggestibility, Automatism, and Kindred Phenomena: Samuel J. Barrows tells what was done at the Fifth International Prison Congress, and Both Sides of the Prison Question, by Frederick G. Mather. Prof. Ebenzer Emmons, who made the geological survey of one of the four divisions of New York State in 1836 to 1842, is the subject of the usual Sketch and Portrait. Other subjects discussed in the Editor's Table are the progress of science and pessimism. The Popular Science Monthly is the leading scientific journal of the world. Terms \$5 per year, five cents per number. Address D. Appleton & Co., N. Y.

## Missionary Work.

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"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author here embodies the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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## THE VARIOUS CHURCHES

SHOWING THEMSELVES WHOLLY INIMICAL TO LIBERTY.

### "HANDS OFF!"

Dr. Lorimer's Appeal to Rochester Baptists.

PEOPLE TIRED TO DEATH OF ROULI-  
STICISM IN POLITICS—SEVERE  
DENUNCIATION OF METHODS OF THE  
ROMAN CHURCH.

Rochester, N. Y., Nov. 12.—Rev. George C. Lorimer, D. D., pastor of Tremont Temple Baptist Church, Boston, made an address before the Baptist Social Union here last evening, the occasion being the annual banquet of the union. Dr. Lorimer's theme was "Baptists and Religious Progress."

During the course of his remarks he talked freely of politics and the duty of Baptists and other denominations to their country and their church. Among other things he said: "I am often asked the question if I believe that ministers should enter politics. I answer, 'Yes,' but in doing so I do not believe in Christians being in politics for their own or their church support. I say that as Baptists we should be politicians; but I also say that as Baptists we should be Americans. I interpret the results of our last elections as being a revolt against ecclesiasticism in politics. It shows that the people are getting tired of nothing more than what may be considered ecclesiastical rule. One of the grandest parties, having a grand history back of it, has come to be trampled because it has in reality been ruled by nothing more than ecclesiasticism."—Special Dispatch to the Boston Journal.

By way of further explanation of these remarks, he took occasion to openly attack the Catholics for alleged attempted interference with State affairs. He said to let them get political control would be to stamp out from this country all religious freedom. "Hands off," he cried to both Catholics and Protestants, as such, in political life. He said he was not an A. P. A. man, and was not in sympathy with A. P. A. methods; but the attempt of Catholics to combine State and church, and especially to control the State by their church, must not be tolerated. He said that the recent election was a note of warning; that the result does not indicate a victory for the Republican party, but that it was the uprising of the country against this church interference.

THE SUBSERVIENT PRESS OF MARYLAND.

TO THE EDITOR OF THE TRUTH-SEEKER.—The National Reform Association (God-in-the-Constitution party) having called a convention to be held in Baltimore, December 12th and 13th, the following article was taken by your correspondent to the office of the Baltimore American and submitted for publication. The proprietor of that paper, Gen. Felix Agnus, read the article in my presence, expressed his unqualified approval of it, and unhesitatingly agreed that it should be published. But it did not appear, being shortly returned with the statement that it could not be used at present. We have not a free press in Maryland. Our journals lead in nothing. They appear to be under a censorship and too cowardly to admit the expression of views on questions affecting the liberties of the people. Draw your own conclusion after reading this rejected communication.

Baltimore, Md. E. L.

TO THE BALTIMORE AMERICAN.—The purpose of the National Reform Association, whose convention is to be held in this city, December 12th and 13th, is thoroughly revolutionary, and as the call for the convention shows, its purpose being to change entirely the character of our constitution.

The constitution of the United States was wisely framed by the fathers of this republic. Are we wiser than the authors of that noble instrument? The name of God was omitted because they wished to establish religious liberty, and a purely secular form of government. Church and state were to be "forever separate." It was declared that "Congress should make no laws for the establishment of any religion." Religion, as Madison declares, was not within the "purview of government," and Washington affirmed, in the treaty with Tripoli, "that in no sense whatever is this government founded on the Christian religion." Thomas Jefferson said that our government was founded upon "reason and freedom of opinion."

These are the foundation principles of our government. The question arises: Is it policy to change its form and inaugurate a new scheme; to make this a religious government, to put God, Christ, and the Bible into the constitution, and radically reform its spirit and purpose? Does not this proposed reform of our constitution lower it from its present attitude of universal justice? Is it not retrogression?

After all the wars instigated throughout the world by fanatical religionists, have the American people come to the conclusion that a union of church and state is desirable, and that Washington, Franklin, Madison and others who gave us our constitution were mistaken? We appeal to the American people to take no backward step on this question, to not diverge to the path of tyranny and wrong, but to preserve the liberties

given to us by the fathers of this nation. Religious persecution, tyranny and despotism would be the inevitable result of a compulsory religion, no matter how good that religion would be in itself. If Christianity be true, it needs no support from the state; if true, it must appeal in this day of enlightenment to the individual reason and conscience. It must triumph through reason and not through force. The state, as Washington said, "is not persuasion, but force." Therefore religion (the church) and state, as President Grant held, "must be forever separate." Religion, to be of any possible value to man, must be accepted freely and through reason and evidence.

The National Reform Association is therefore engaged in a dangerous undertaking—dangerous to the state and dangerous to "pure and undefiled religion." These "reformers" are endeavoring to make Christianity a tyranny, and by so doing to destroy whatever good qualities it may possess. They are endeavoring in their zeal to revolutionize our government—to entirely alter its fundamental principles—to change it from a secular government to a theological government. We hope the people will understand this question and be satisfied with a constitution that guarantees equal rights and impartial liberty to all its citizens, irrespective of belief, and whether secularists or religionists. E. LIVEZEY.

GOD AND JESUS CHRIST IN THE CONSTITUTION OF THE UNITED STATES OF AMERICA—A RETURN TO THE SUNDAY OF THE PURITANS—THE NATIONAL REFORM ASSOCIATION DESIRES TO CONTROL THE EARTH AND THE FULLNESS THEREOF.

I desire to inform all Spiritualists and liberals that two meetings have recently been held, under the auspices of those interested in the work of the National Reform Association. One of these meetings was held in Baltimore, and the other in Atlanta, Ga. Our good brother, Samuel Putnam, of the National Congress of Free Thinkers, attended the convention in Baltimore, while our humble servant was on guard at Atlanta. In plain English, there were twenty-six, more or less, white necktie reformers, and the only truly good persons have taken a contract to land God and Jesus Christ safely in the Constitution of the United States. And not only that, but the Sunday of our great great grandfathers must have the breath of life injected into its dried-up form, and we must all be truly good after the proposed laws are passed, at least one day in the week. The question may be asked, if there are only so few apparently interested in this movement, why pay any attention to it? To which I reply, I admit the two conventions held were not a great success, still, as dynamite is a dangerous article to have around, so are these fanatics. They have gone far enough already; any further encroachments on our rights as American citizens must be prevented. The people who have conducted these conventions represent hundreds, yes, thousands, who desire to obtain control and dictate to American citizens in regard to all the affairs pertaining to this life, and even entrance into the next. Brother Putnam truly says: "Put God in the constitution and there is no more liberty. It means that the whole of human life, birth, love, marriage, business, home and burial, and the grave itself, must all be under the control of the church."

In calling the meeting to order at Atlanta, Dr. Atkinson briefly outlined the purpose for which the delegates had assembled and the object which the conference sought to accomplish. He characterized the age as an age of reform. "In order to reform the morals of the nation," observed he, "it is necessary to arouse the Christian people of the land and employ the Christian religion as the agency for bringing this about. Reformation is needed to every phase of the nation's life, and reforms will continue to engage the energies and loyalty of youthful men and women until the kingdom of Jehovah is forever established on this earth. The time is ripe for action. This country must be ruled by Christian people, and if the Christian people of this land fail to assert themselves, the republic will be dominated by vice and immorality, and wickedness will reign from ocean to ocean."

Dr. George, the secretary, also said he believed that Christianity should be incorporated into the Constitution of the United States as a basis for the declaration that this is a Christian nation, but it remained for Dr. A. Hoyt, of Boston, Mass., to especially distinguish himself, and he declared that skepticism was a source of crime, giving rise to error and confusion, and bringing about a corrupt system of morals. Dr. Hoyt deplored the antagonism that existed in legislative circles against the Christian religion. As there are 2,296 crimes charged against the clergymen in this country in the past seventeen years, it seems to me that this record is a rather poor indication of the purity of the truly good; because we must remember that the above figures only represent the dear brethren who were unlucky enough to get "ketch'd." Dr. Hoyt evidently remembers what a whipping his constitution tinkers got at Washington about three years ago. It is evident that they will attempt to se-

cure what they desire of the present Congress, and we ask every Spiritualist and liberal to unite to give them a warmer reception than they received three years ago. As soon as the bill is presented we shall open the campaign to defeat them. We ask that a word of warning shall be sent all along the line and every American citizen be requested to express himself against these fanatics and the dangerous business in which they are engaged. The constitution of the days of Washington, Jefferson, Paine, and other illustrious patriots, must and will be protected. Fraternally yours, FRANCIS B. WOODBURY.

## WOMAN'S SUFFRAGE.

Cogent Reasons Why It Should Not Be Given.

IF ALLOWED, IT WOULD END IN HAVING GOD PUT IN THE CONSTITUTION, AND WOULD REINSTATE THE OLD PURITAN SUNDAY.

Things look different as we look at them from different points of view. In reading Mr. Hudson Tuttle's article regarding nuns, he makes some startling statements as regards the number, and how many of them are suffering imprisonment. This condition is under our eyes. We are accustomed to it, and no one pays any attention to it. If one single case of such imprisonment occurred, and it was understood that a person was held against her will, the press and public opinion would be enlisted in her favor and demand her liberation, but very few think of the number among those 84,300 who might want their freedom.

The same thing holds good with the statement of the women in the church. The Rev. Mr. Mans, of your city, is said to have made the statement that eighty per cent of the church members are women and children, and the Rev. Sam Jones goes him ten per cent better and states that ninety per cent are women and children. The children are brought there by their mothers' influence, and the great majority will drop out when they come to the age of understanding. The figures on which they base this estimate is taken from the late census. This gives 42,232,202 as non-church members and 20,598,158 as church members. These figures, however, are not correct, as in the first place all Spiritualists, Jews, Mormons, and many others who are not orthodox, are counted as church members; and, secondly, there are, I might say, several millions who are on the church books as church members, and so reported, who are not such. I know of some cases myself where such is the case. There are many people who become converted at every new revival, and join one or the other churches under the influence exercised, without the formality of having their names struck off the old or last church to which they belonged, and are counted again and again. The census figures are 62,830,360; that is, the census which includes the church members. Taking 20,000,000 as the basis, and ninety per cent, as stated by Sam Jones, we have 18,000,000 women and children. Half them, and it leaves 9,000,000 women in the church, and I really do not think this is an overestimate. Take one woman in five persons and divide by the census figure, and you get the total as 12,566,032, or, in other words, you get as a result a few less than three-fourths of the women of the land in the churches, where they work unceasingly for the enslavement of mankind.

Now, if women do not know better than that, no intelligent man ought to vote to give them the power for mischief which they could do if they had the ballot, and from this time henceforth I forswear woman's suffrage. While it might be rank injustice to the three millions and odd, to deprive them of a right which both by education and human rights they are entitled to, yet self-preservation is the first law of nature. Just think of nine millions of voters (and I counted only those who could vote—women) stepping up and voting that God should be in the constitution; that Sunday shall be as it used to be in Connecticut, or all the Puritan colonies. God forbid! Never! Let us say "enough" to the evils we have and put no more onto us. There is ignorance enough at the ballot-box now. Do not let us add to such an evil as that until woman becomes advanced enough so we can trust her. I wish we could eliminate about one-half of the ignorance at the ballot-box now (and these not the poorer classes entirely, but many a one who wears a shiny hat and an imported suit) and we should have better times for all. God forbid that we should add more bigotry and intolerance to this already priest-ridden country.

I have always been a woman-suffragist, but with this view of the matter, these women who think of the facts as stated will willingly forego the privilege for a while, till their sisters are better fitted for that privilege. Aberdeen, S. D. E. BACH.

YOU should endeavor to get additional subscribers to THE PROGRESSIVE THINKER, so that they can avail themselves of the first volume of the Encyclopedia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms mentioned on our second page.

An Unique Work.

TO THE EDITOR.—We are proud of your peerless paper; also pleased by your expression in your recent book, Encyclopedia of Death, and Life in the Spirit-World. It is certainly a timely and unique work for this materialistic age.

E. J. MORRISON, M. D.

## A MOTHER'S VISION.

She Visits the Spirit-Realm.

SHE SEES HER OWN CHILD THERE TENDERLY CARED FOR.

Two rooms in a small, scantily furnished but tidy, little articles of fancy work were scattered here and there about the room, showing a woman's taste for refinement and beauty. There were a few blooming plants on a small stand near the window, which lent the only air of cheerfulness and happiness to the room.

On a little white-draped bed in a corner of one of the rooms lay a beautiful little girl of perhaps eight years of age. A malignant fever had run its fatal course, and the watchers were awaiting the end, which was rapidly approaching. Dear old Grandma Reid sat in her big rocking-chair with her eyes shaded by her hand. The mother of the little girl, a delicate woman of less than thirty, sat holding one little emaciated hand. The little invalid lay very quiet, with closed eyes, breathing faintly. The mother's heavy, swollen, red-rimmed eyes told of sleepless nights, and physical as well as mental suffering.

Only a year before, her husband, Robert Vance, had, by a mis-step, fallen from a high building on which he was working, and was picked up by a mangled corpse; and the blow had nearly crushed her. Unused to hardship, the battle for bread was a hard one to fight. Her aged mother and little girl had to be cared for, and she was the only one they could look to. Her sister Alice, now passed over to the Spirit-world two years before, had, as a teacher in the public schools, been able to take the entire charge of her mother, but her savings had been completely exhausted; during a long illness.

But now everything depended on her own individual exertions. Being proficient in painting, she secured a few pupils, and by doing what sewing she could get from her neighbors and friends, and occasionally doing a little fancy work for a store where she had formerly been a pretty good customer, she managed to keep the wolf from the door until now.

No coal in the cellar, flour-barrel almost empty, rent almost due again, and no money to meet the demand, what was she to do? As she sat holding the little attenuated hand, these harrowing thoughts surged constantly through her perplexed and well-nigh crazed brain.

A slight touch of the arm, and a dear, patient, kindly face looked into hers, and a tremulous voice said: "Hattie, Grace is sleeping now; let me watch for a little while, while you take a little rest, which you so sorely need."

Without a word of resistance, she arose, and, stooping over, impressed a lingering kiss upon the lips of her little daughter, who, suddenly opening her eyes, laid one little hand, like a snow-drift, lovingly on her mother's cheek. The mother pressed her lips to those of Grace again, and the child returned the kiss and smiled in her face. At this demonstration of affection, the mother's grief almost choked her in trying to bring it under control in her darling's presence. As if in weariness, Grace closed her eyes again. In an agony of grief the mother hurried into the adjoining room, and threw herself prostrate upon a lounge, and gave way to her grief in hot, scalding, bitter tears. After a while exhaustion overcame her and she slept.

But her surroundings were all changed. Gone were the two poor little rooms, with all their evidence of poverty and trouble, and in their place were lovely green fields and mossy dells. Groups of happy, smiling little children played and sang among gardens of brightly-blooming flowers. Their free and easy movements were unlike those of earth's children, and there wasn't one hampered or crippled by any sickness or deformity, and yet there were so many of them. Their fleecy, shimmering drapery, and loose clothing, admitted of free and easy motion of limb all so different from the customs of earth. Sweet-faced women, clad in soft, white, raiment, glided among them. The faces of the little ones shone with a glorious, ethereal beauty as they gazed upon the faces of their elders.

But, oh! and her breath came thick and fast—what familiar forms are those lightly bearing a little burden, and gently laying it upon a bed of brightly-blooming flowers, without crushing them in the least? Oh! what made her heart bound so? She advanced a little nearer, very timidly. Yes, it was surely Grace; and her attendants were Robert's husband, and sister Alice; and, oh! the gladness depicted on their faces as they gazed on the little one, and she could hear their voices as they sang:

Home, home, our darling is home,  
Forever, forever with us she'll stay;  
Forever she's free from earth's sadness and gloom,  
And December will always be like unto May.

place is for newly-arrived children. We call it 'The Children's Happy Retreat.' Death never enters here. All the comfort and joy the little ones lacked on earth, they find here intensified beyond all earthly comparison. Wise teachers are here to teach them. Progression is ever upward and onward." In a short time you and your remaining tie will realize what you now have the great privilege of seeing. Adieu."

He suddenly disappeared; but there remained a softened feeling in her breast that had been a stranger there for a long time. Their voices could still be heard in song, so jubilant and glad, as if they couldn't be thankful enough over their victory. But gently and softly they died away, and a silvery light began to take the place of the glorious brightness. Their forms also were growing indistinct, and gradually faded from sight.

A gentle touch upon her shoulder aroused her. She sprang up dazed and frightened, and so bewildered that for a moment she seemed unable to realize where she was. A lady living across the hall, had just stepped in to inquire how Grace was. The dear old grandma was quietly slumbering in the depths of the big rocking-chair; poor, dear old lady—she did not mean to desert her post, but a stupor seemed to creep over her, and it mastered her. Stepping up to the bed, the lady started back with a little cry, for while mother and grandma slumbered, the pale boatman had been there and borne little Grace across the silent waters. A sweet, angelic smile still hovered over the white, still, delicate features, as if a celestial being from the other shore had left the impress of an angelic kiss there.

The mother gazed in mute agony for a moment upon the inanimate clay of her darling, then, turning to her now fully-awakened mother, with clasped hands, and a look of utterable joy which shone through eyes which had in them a look of one who had achieved some great victory, said: "Mother, our darling Grace is with Robert and Alice; for I have had a vision, and saw them receive her in their loving arms. I will bear my lot cheerfully now, for how can I spend the rest of my allotted time here in grieving and bemoaning her transition to that blessed, higher life, knowing that the hope I have will be realized in a glorious fruition. Good-bye, darling, you are with Robert and Alice, and I am content."

A year later, and both Hattie and her mother have passed over to the other shore. Her vision is indeed fully realized.

Mrs. LETTIE MILLER  
Portland, Or., 754 Williams Avenue.

## OUR BRAINS NEED FUEL.

They Are Composed of Luminous Effluvia and Must Be Fed.

Dr. S. Millington Miller, of New York, a well-known writer on physiological psychology, last evening delivered a lecture before the Educational Club, at the Normal School, on "Mind-Building by Sense Development." Dr. Miller said, in part, that the energizing principle that acts through the organs of sense is what is known as life or thought or mentality, whose principal habitation is the brain. A series of experiments recently conducted by Colonel de Rochas, the head of the Paris Polytechnic School, showed that the human brain is a burning fire, whose luminous effluvia escapes through the eye, ears, nose and mouth into the surrounding atmosphere, filling the air for a circle of some fifteen or twenty feet with a mild, hazy light. By means of hypnotic subjects it has been shown that the effluvia is sentiment, and, if a glass of water is pinched with the fingers, the hypnotized giver of the light or life complains of pain. De Rochas has it that life or light is a uniform and stable quantity.

Turning to the senses, the lecturer said the mutual aid society of the senses is now a well-established fact; the blind see with their fingers, the deaf hear with their eyes, the deaf and dumb and blind see and feel and hear through their sense of smell.

The meaning of all this is that the vital essence is a uniform quantity, and when any sense is diseased or defective it throws enough of its power into another sense to enable it to play a double function. The new education teaches the child by accustoming him to draw and describe objects before him as nearly as possible as they really are. The fact of having drawn the objects adds still more cells to the group already connected in the description of them. As each impression has its separate cell storehouse, and as each storehouse is connected with the others, the recurrence of any one impression of an object at any time will bring before the mind a complete picture of all its qualities by the association of ideas. It was just this kind of education that Daudey gave to Guy de Maupassant. He set him to describing natural objects, rejecting every composition as inadequate until one was written which came nearest to describing every possible quality of the objects, and the result of this education was that Maupassant was a marvelously brilliant and pictorial writer. The lecture was illustrated by blackboard sketches of portions of the brain and of the nervous system, to which the speaker frequently referred.—Philadelphia Ledger.

Thin or gray hair and bald heads, so dispoising to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

Julius Caesar owed his death to an inviolability. He neglected to rise when the Senate showed him some honors, and the rudeness was resented.

## IMPORTANT QUESTION.

Origin and Growth of Spirit.

The Matrix of Spirit Is the Nativity of Matter.

SPIRIT IS THE FORMATIVE PRINCIPLE OF MATTER—ORIGIN OF CONSCIOUSNESS—UNIVERSAL PRINCIPLE OF INTELLIGENCE.

TO THE EDITOR.—THE PROGRESSIVE THINKER of November 16 contains a strikingly original article from the pen of Dr. A. S. Hudson—one which stirs to the bottom the thought-activities of the reader and challenges his best powers of philosophic reasoning. The subject is "Soul Genesis," and the writer deals with one of the most difficult of problems, the origin of spirit and matter. He does not, however, take up the question of final or ultimate causation, as treated by the schoolmen, but confines his effort more strictly to scientific argument, intended to prove that the spirit, or ego of man, is of telluric origin; and it must be confessed that he makes out a pretty strong case in that behalf, citing, as he does, much curious and interesting testimony from "spirit-egos."

The Doctor is a rugged thinker and holds close to scientific lines; but, as he suggests, some of his readers may not be inclined to endorse his conclusion that "the matrix of matter is the nativity of spirit." Had he said that "the matrix of spirit is the nativity of matter," I think he would have more nearly represented the tenet of the Spiritualist philosophy.

It would probably be conceded by Spiritual thinkers generally that matter and spirit are coeval, that neither could exist independent of the other; but that matter originates, or is the producing cause of spirit, is a proposition which would require a new definition of the term matter before the Spiritualist could be expected to accept it.

Matter, as everybody believes, or ought to, is indestructible, and therefore was never created and will never become annihilated. Space is likewise infinite and eternal—at least we must hold it to be so in order to form a rational conception of the universe. It is also to be conceded that the material universe is absolutely governed by law. Planets swing in their orbits in obedience to natural law, and the smallest speck that dances in the sunbeam moves in exact accordance with the same law. Life, too, in all its forms—vegetable, animal and human—is governed in its manifestations within or upon the material plane by the laws of nature; but the point is, when man is reached, has he about him, within him, as a part of him, or as him, a something which is not matter, and which, therefore, is not amenable to the laws which govern matter?

Will Dr. Hudson agree with the following conception of matter and spirit? Possibly. Matter is the fundamental substance of the whole universe, both material and spiritual, in which spirit takes objective form, and through which it alone expresses or can express itself.

Then, is not spirit a substance, a something which can be seen, touched, and otherwise cognized by the sense organs of the spiritual body? I maintain that it is not. Spirit is the matrix, the mold, the formative principle of matter, be that matter gross, fine, superfine, sublimated or spiritualized to the highest degree.

But how, under such a conception of matter and spirit, can we bring forth a consciousness, an ego which is capable of manifesting individual intelligence, the power of thought and feeling? Surely there is something more here than a mere naked formative principle acting and molding the plastic substance of matter in a mechanical and almost artificial way. These are questions which the true Spiritualist thinker will be likely to ask.

To make the position clearer, let us start with the proposition that each individual expression in matter is the expression of a general principle modified to meet the exigencies of individuation. That minerals of certain specific characteristics are formed is because there are present in nature the requisite formative principle and proper material conditions. The same principle, law and conditions would apply to the animal world. The spirit, or formative power, resident in nature as an archetype, is as distinct from the objectified form, or individual animal, as is the principle of motion from the structure of the machine or object that moves. The archetypal principle is the mold, or matrix, which gives form and character to the elements of matter, and really produces, or creates, all the varied forms of the mineral, vegetable and animal worlds.

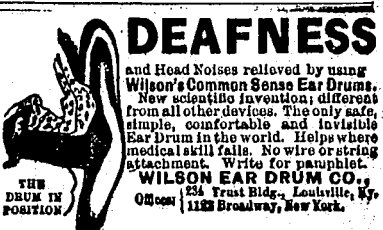
No, I fancy Dr. Hudson will say, matter itself, as a substance, contains all there is—spirit, principle, soul, life, or whatsoever you may choose to term the primordial basis in accordance with which all forms of nature are builded; that without the substance there would be no principle; that the principle inheres implicitly in the substance, and while it may give direction and form to substance, apart from the substance it does not exist.

Now, I controvert that position, and maintain that the principle, law, archetype or subjective basis of all forms of the material and spiritual universes, pervades universal space, and that whether matter exists or not, in mathematics we may and do readily conceive the abstract existence of geometrical figures and mathematical relations, and so of the possibility or

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Sarsaparilla admitted  
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principle of motion; and it is our a priori conception of the abstract in the synthesis of philosophy that enables us to understand the particular and the concrete as manifested in the phenomenal world.

Having proceeded thus far in the abstract, or noumenal world, I can also conceive a universal principle of intelligence, lying quiescent, back of all active, organized expressions of intelligence, as in man and animals, and in the absence of which no form of individualized intelligence would be possible. Hence it is that, unlike Dr. Hudson, I can view the "oversoul" of Emerson, the "great central ocean of spirit" of Dr. Babbitt, and the tertium quid, or pure causal principle, of Aristotle, as being founded in reason, and not altogether grotesque and unscientific.

But Dr. Hudson partially redeems himself when he says:

"So we affirm the human body and soul-ego are evolved through the infinite play of cosmic forces with matter. Bear in mind, we have five or six material factors as plenary predicates to start with; such as matter, motion, heat, attraction and law, all of which occupy space—if attraction and law are material."

Here we have "cosmic forces," matter, motion, heat, attraction and law all engaged in the process of evolving not only the human body but the "soul-ego," but unless there is hidden somewhere in the list a causal principle sufficient to evolve intelligence, self-consciousness, the power of abstract reasoning, imagination and the "categorical imperative," we shall feel that the Doctor's philosophy is still incomplete—but perhaps he can and will work it all out most satisfactorily.

In conclusion, I cannot refrain from referring to that most interesting part of Dr. Hudson's "Soul Genesis" relating to the method and law of spiritual progression. The testimony which he adduces from both ancient and modern spirits corresponds, I believe, with that generally given through medial agencies; notably does it harmonize with the experiences of various classes of spirits related by Mr. E. T. Washburn in the second volume of "The Encyclopedia of Death," just issued by THE PROGRESSIVE THINKER.

This testimony would seem to show that before the spirit can progress, it must possess itself of knowledge of the truth. The truth shall make the soul free, but the soul must put itself in harmony with the truth and act it out before it will make it free. I gather also from this valuable testimony the fact that contact with material conditions and mortal life often times forms the occasion for arousing within the mind of the spirit a perception of its darkened and undeveloped condition, which is the means of awakening the intellect to activity and of quickening the moral impulses. A revulsion, like a "chemical catalysis" if you please, consequently takes place; the scales drop from the spiritual eyes, the thought centers are thrilled, a noble resolve possesses the soul and true progress begins.

Yet I cannot imagine that the spirit never progresses unless it again comes in contact with earthly conditions. I fancy the true philosophy to be that it matters not how the spirit is brought to a realization of its true condition and the necessity of adopting the truth for its polar-star—whether it be by converse and communion with mortals or with other spirits, or by earnest and devout self-examination, study and reflection—once started upon the royal road, fulfilling every duty by its way, progress and happiness are its eternal possession.

A. M. GRIFFIN.

E. W. SPRAGUE.

And What He Says of the Encyclopedia of Death.

TO THE EDITOR.—I have not yet said anything about the Encyclopedia of Death, but I wish to say that it is the most remarkable book I ever read. I have never seen a book similar to it, and I would not part with it for any price. I want the next volume, sure, when it is ready. I think it one of our greatest benefactors, as its tendency is to take away that awful fear of death which the terrible doctrines of eternal punishment, bloody atonement, total depravity, etc., etc., have cursed mankind with for ages.

God spirit be and abide with you, my brother. Your true friend, E. W. SPRAGUE.



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When she wrote to Mrs. Anderson asking if her birthday was not December 15th, the reply came that it was February 15th. Later on Mrs. Anderson looked up the papers of adoption, and discovered that it really was December 15th, although January 15th had always been celebrated as Mrs. Huber's natal day, probably because her adoption by the Andersons took place on that date. The singular circumstances aroused wonder and astonishment of everybody who knew of them. At last Mrs. Huber came to the conclusion that she had received communications from the other world, and resolved to consult a medium. Mr. Huber was not like the idea, but was content that a test should be made, and accordingly he held a seance with a good trance medium.

**B**EAR in mind that the back chapters of the charming story, "Dinner at Lee's," are sent free to all new subscribers. Subscribe for the paper at least three months, at twenty-five cents.

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—Rosa W. Fox

erans everywhere! And you, mothers, wives and daughters, for influence you have for good, be your guard! Watch well your liberties, for they may soon be gone. Consult your Bibles. Be careful of your ballots. Look well to your little fluences, and all will be well. God of heaven can help the right, and can and will turn to the destruction of those who use them or rely on them—those threatening bullies. Americans, the time has come for action. Keep your spiritual and

brance. I shall be pleased to respond to calls to lecture at reasonable distances and for moderate compensation.  
With fraternal goodwill,  
BISHOP A. BEAL

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VOL. 13.

CHICAGO, ILL., SATURDAY, JANUARY 18, 1896.

NO. 321

## PEN-FLASHES FROM THE PACIFIC COAST.

Holidays, Etchings, Comments and Criticisms.

BY J. M. PEEBLES, M. D.

"Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die."

Years, like human beings, have their birth and death; and they have their records, too, for good and for ill. What has been the record of the past year, in this and in foreign countries?

Believing in the Infinite Wisdom of the universe, I think, upon the whole, there has been progress, though through fire, war and terrible disasters by sea and by land. Often the deepest sorrows and the severest pains are the starting-points to the higher and the better. The life of to-day is the culmination of the past centuries. We notice the defects of society and the wickedness of the world all the more because it has grown better. Brutal deeds of moral cowardice would not, do not, cognize this great law of mental and spiritual progress.

### MEANING OF PAINT.

Many attempts have been made to do away with all pain. This can never be for pain is nature's warning, as happiness is nature's encouragement to right action. Contrasts are necessities. Altruism is a beautiful philosophy, originating in the top brain; but is not of universal application. Its gist may be thus formulated: Equal rights, equal privileges, equal enjoyments, equal shares in all profits, equal services rendered, and perfect fraternity.

These have a musical sound, and yet they are just as impossible as are equal statues, equal organizations and equal enjoyments in mathematics or music. When human lives are made beautiful and spiritual and sweet by self-devotion and by a noble self-restraint there will be no need of altruism.

### WHAT IS ALTRUISM?

Altruism is a term first coined by Comte, and is that theory of life and society that incites benevolence to others' in subordination to self-interest. It is the theory that the chief good, and supreme end of conduct are to be found in pure devotion to the interests of others.

Moreover, altruism in its strict sense encourages and stimulates a diversity of talent and genius and provides for a division of labor in the industrial, mechanical, decorative and literary departments of social activity. It asks for the special contribution of each particular form of talent possessed by the individual, for the general welfare.

In return, the social-all provides for the welfare of each individual social unit. There is no waste, no rival plants, no collision of interests. The community is renovated by the services of its individual members. Each individual participates in all the benefits of the aggregated means for complete living.

### SUMMERLAND AND WINTERLAND.

While there are green meadows in the Spirit-land, beautiful gardens, deep, mossy banks, with meandering streams; while there are fields and fountains, schools, lyciums and massive libraries—really a summerland; there are also winterlands, treeless, flowerless and barren. These lower spheres—the hells of the ancient writers—these are sorrows, scalding tears, almost insufferable mental anguish and remorse of conscience.

Mortals make their own heaven and their own hell: just as youth affects manhood, so this whole life affects the future. Judas went to his place, and that is where he ought to have gone. The future world is constituted of both places and conditions, which conditions and environments are necessities of happiness. An angel could not be happy in an ill-ventilated, filthy, smoke-filled saloon. These underground saloons are the homes of obsessing spirits. Happy are those who are positive enough to resist their insidious influences.

Do not understand me to express the opinion that they are beyond hope, beyond the divine influx, or beyond the great uplifting law of evolution. The celestial spark of life is still within them, and the tender, loving voice of God is: "Come up higher."

### HELEN WILMANS, OR "FREEDOM," CALLED TO ACCOUNT.

A Mrs. S. K. B., of Garden Grove, Cal., writes Mrs. Wilmans thus:

"How does the Spiritualist healer of Boston, of whom you wrote in Freedom a short time ago, account for so many eminent Spiritualists being sick and dying? She would not like to believe they had not sufficient use of their bodies to do their own thinking. For my part I think it is due to their living among the spirits of the dead, and thinking continually of the hereafter and the summerland, instead of living this life here and now."

To the inquirer the editor of Mrs. Wilmans, replies as follows:

"Spiritualists accept disease and death as fixed and unalterable facts. They believe that death is a great blessing, and that life fairly begins after one has died. There is not a shred of reason for such a belief—no, not from one end of existence to the other, from one end of the earth to the other, but still they believe it. This belief, unreasonable as it is, is the groundwork of Spiritualism. They accept this, and then their imaginations, assisted by some as yet not understood phenomena of thought materialization or spirit materialization (they are the same thing) does the rest."

"That they should attempt to heal the sick at all is one of the inconsistencies; that they grow out of a false premise; for if the spirit world is most real, the happiest and best, and if people escape from their earthly troubles by going

there, why should they be prevented from going by having their diseases cured? Or—still farther—why would not the better and more in harmony with their belief to kill themselves, and so make their escape from this 'world of sorrow' into the 'summerland' of ever fresh and indescribable delight?"

Whether the above criticism is an exhibition of gross ignorance or infamous malice, I do not know; possibly a mingling of the two. It is true that Spiritualists accept disease and death as facts. If disease is not a fact, why does Mrs. Wilmans profess to mentally heal disease? non-fact is nothing. Does she profess to use her will-power and heal nothing? and then take pay for it?

Spiritualists do not, as Wilmans, assert, 'believe death to be a blessing,' only at the end of a long, well-spent life, when the body has become wrinkled, wasted, worn, diseased and painful. The deliverance from the old-time-shattered body is a blessing.

Chance is universal. It is an inscrutable law of the universe, that all physically organized beings must, under present planetary conditions, become disorganized—die—clay to clay—dust to dust. Are there no crows-feet, no wrinkles gathering near the corner of the eyes and on the foreheads of mental

Every white hair is a dead hair, and some people die at the head first. Is it not so, Wilmans? Mental healers are invited to look in their mirrors and see wrinkles, approaching old age and death.

Again, Mrs. Wilman writes in the same paragraph about 'the end of existence.' Which end? Has existence an end? has it two ends? Has she exploded (not the north pole, but) the ends of existence? If so, what did she find there? Such flip-flop philosophy limps on one leg, and that leg is assertion.

She further says that "this belief" (of disease and death), unreasonable as it is, is the ground-work of Spiritualism. If this woman is gifted with conscience and is capable of a high moral emotion, why did she make this false statement and rightly direct it in the minds of Spiritualists as "spirit" for, as Jesus said, "God is Spirit," and men being made in the image of God, are naturally and necessarily spiritual beings; spirit responding to spirit, through all states, spheres and worlds, visible and invisible.

The outward phenomena of Spiritualism, though necessary to arouse thought and rightly direct it in the minds of the materialist and atheist, are but minor matters connected with true Spiritualism. The brainless men and women of the world to-day are Spiritualists; that is to say, they believe in a conscious incarnation, by way of thought, aspiration, inspiration, trance, vision; in a word, by the intromission of their psychic faculties into the facts and truths of the interior world.

### "BY THEIR FRUITS."

Mrs. Wilmans expresses surprise that Spiritualists should "attempt to heal the sick." Well, if they make such wretched, bungling business of healing as do most of these mental healers, they should not.

"By their fruits ye shall know them." Right here in San Diego is a man afflicted with the diabetes, and other lesions. This gentleman has been pegged away at by Christian Scientists and mental healers for over a year and a half, and has been gradually getting worse. Having now returned, like the prodigal son, to rational medicine and psychic treatment, he is rapidly improving. He will live.

Over three years ago, Mrs. Wells, of Phoenixville, discovered she had a small tumor. She promptly employed a Christian Scientist, who, failing to make her believe "that there was no tumor," then, coming to her, commencing her thoughts at it. The tumor persisted and increased in size. Now, up to date, she has had three Christian Scientists, and two mental scientists, each by turns shooting their thoughts into this cancerous tissue, which now assumes a malignant form, and is called a "rose cancer."

It is nearing the auxiliary artery, and though a mental scientist, she expects to die. The further discharge, so the husband writes, is almost unendurable. She will die, and neither Spiritualism nor Spiritualist healers will be responsible for her death. Though requested, I refused to take the case because it is incurable. If phytolacca, in connection with belladonna and tritium compound for the blood had been employed early in the case, this woman would have been well today.

Such cases, or similar ones are of frequent occurrence; and a terrible responsibility rests with those who profess so much and accomplish so little. It is freely admitted that mental healing, and the faith and prayer-cure healing, all have their places, and are useful in connection with the skillful use of proper medicines skillfully administered.

### ANOTHER QUESTION ANSWERED.

This writer further asks: "Why would it be better to make in harmony with their (Spiritualists) belief to kill themselves, and so make their escape from this world of sorrow, into the summerland of ever fresh and indescribable delight?"

Because, killing themselves would be committing suicide, and no Spiritualist believes that suicide is justifiable; nor do Spiritualists believe that leaving this world of sorrow they enter into any "summerland" which they have not richly earned. They believe that there is a winter-land hereafter for the wicked—spheres of mental and moral darkness, where there is sorrow and anguish, and torturing pains of conscience. According to Spiritualism, holiness and happiness in all worlds are inseparably connected.

### ARE THOUGHTS SPIRITS.

"Thoughts are spirits, just the same in kind as the spirits of the dead, though probably differing in degrees of concentration or fixedness."

What are thoughts anyway? How does the brain think thoughts? I should like to ask by what process Mrs. Wilmans ascertained that "thoughts are spirits, just the same in kind as the spirits of the dead?" Where did they originate? Are they composed of the substance of

the pantheist, or the Forms of the Platonic philosophy, or both, or neither of these? But really, I am reminded of Bill Nye's dilemma on the same or a similar theme: He had pondered long on the problem of "how the brain thinks thoughts." A "thought" struck him! About that time John L. Sullivan had taken up literature, and it occurred to Mr. Nye that John L. might be able to help him out; so went to interview him, and he put the question squarely: "Mr. Sullivan, I wish you to explain to me how your brain thinks thoughts?"

There was silence in the space of a moment. Finally John says: "What?"

"How does your brain think thoughts?" repeated Mr. Nye. Silence for another moment.

Finally John L., scratching his head, answered, "Verily."

Mr. Nye did not feel certain whether this was correct answer or not.

But more seriously, if thoughts are things, what are their shape, and color, and consistency? What warrant has Mrs. Wilmans in giving a dogmatic definition to a department of existence where no reliable or accepted data exist which warrants any one in a positive statement in regard to what thoughts are or are not? An overweening egotism is never commendable.

### IS ALL MIND?

Take, for example, this further writing of Mrs. Wilmans:

"The first assumption of mental science is that all is mind. There is only one substance in the universe; it is all mind. Our bodies are mind, and our thoughts are mind."

Well, well—and so Helen Wilmans' avowed, viscera and all—is mind, a pile of compost is mind, a rattlesnake's bile is mind, a weed's excretion is mind, or Mrs. Wilmans says so, all is mind! For downright contradiction, for bald assertion, for bumpous egotism, for slipshod sentences and unscientific, illogical slush, Mrs. Wilmans bears away the palm.

Rational Spiritualism contends that there is a marked difference between coarse, unconscious matter and essential, absolute spirit. It is generally held that mind is a manifestation of the spirit. The Swedish seer, Swedenborg, taught that there is a direct degree between matter and spirit; or that matter and spirit were co-eternal counterparts of the Infinite One. Spiritualists, that there is one God, one universe, one humanity, one law and one grand destiny for all races, tribes and tongues.

### PLUTOCRATS AND THEIR ENORMOUS WEALTH.

The following is from the San Francisco Argonaut:

"On Broadway there are twenty laws, each worth \$1,000,000. Cornelius Vanderbilt has gates from France, stone from the West, a gardener from Berlin, and plants from Italy. Dr. Webb's home cost \$3,000,000. General Vandenberg has spent \$5,000,000 upon his country seat, and expects to spend \$5,000,000 more. John Jacob Astor has bestowed a \$1,000,000 stonemason on his wife. Miss Gertrude Vanderbilt received \$25,000 worth of bouquets at her coming-out party. Dinners are given at \$100 a cover. William C. Whitney, who is yet so far down in the scale that he interests himself in Democratic politics, has a ballroom in which the panels of pink Italian marble cost \$5,000 each. The jewels worn by New York women on an opera night recently were estimated to be of the value of \$1,385,000. At the Burden-Sloane wedding, there were 150 millionaires, with the aggregate pile of \$1,000,000. Planos costing from \$10,000 to \$15,000 are common, and the luxury of these homes is in proportion to the wealth of the owners."

Meaning for the American people, if they know how to read between the lines. It is daily becoming more apparent that wealth is rapidly concentrating and flowing into the greedy maw of a few money-kings. Our government has become an oligarchy of money sharks, and legislation is shaped to enhance and protect these immense accumulations. When an income tax was asked for to lighten the burdens of the people, Judge Field of the U. S. Supreme Court construed it as "an assault on property."

Some of the terrible effects of this rapid concentration are already being experienced by the masses, but not a tithe of what will be in the next decade. We already see the strange anomaly in this century of widespread want, despair and prostration in the midst of abundance. Nature has been kind and bountiful, but man is unsparingly cruel towards his fellow-men. The money-kings corner the food supply and hold it until the added suffering will yield them a larger profit. All the professions and all the avenues of business are becoming corrupted by this insidious money-begging process of widespread want, despair and prostration in the midst of abundance.

Read Harper's regarding the Rockefeller influence in the Chicago University; and this is only one illustration of the general trend. Money already has possession of the great industries, of the carrying trade, of municipal privileges and franchises, and worst of all, it is aggrandizing the land which is the hope and mainstay of a free people. The great middle class is rapidly disappearing. The masses are becoming a despondent and disappointed people. Small enterprises are going to the wall. The situation is daily becoming more serious, and some sort of revolution is plainly impending.

### SCHLATTER, THE HEALER.

Every generation has its epoch-men standing upon the apex of mountains, with their foreheads bathed in the first morning sunbeams. They come because they were called for. Such were Socrates and Jesus, and such a day is Schlatter. He does not profess to be a Magician, as newspapers have wrongly reported. He professes to receive his power from the Father; that is to say, from a spiritual source. And this is in perfect harmony with the Spiritualist-healers of Spiritualism. Though old school doctors growl and sneer at the wonders he performs, the press and the people with hardly a dissenting voice pronounce him a mighty psychic-healer. I have the honor of knowing those who know him personally, and I take pleasure in saying he is no great egotist. He shrinks from notoriety; he does not wish to be identified with any following; he has no ambition

to organize a sect; he bows down to no sectarian creed. While he is a positive personality, he is exceedingly modest and unassuming. As a character he is right the reverse of Helen Wilmans and that troop of egotistic mindless. He lives very abstemiously and dresses plainly. Whenever money is offered him he rejects it. All that he seems to care for is a little food and shelter. As the Springfield Republican wisely says:

"Schlatter has no paraphernalia, no mysterious surroundings, no ceremony of any description, no church, no organization of any kind behind him. He is plain Schlatter, working by himself quietly and without boasting, seeking neither honor, fame nor profit. He has stood in the streets of Denver for many weeks simply shaking hands with those who have been attracted to him with the hope of having their ailments cured, or holding their handkerchiefs, or some other article of personal property, for a moment. Out of the thousands who have visited him, hundreds and hundreds have claimed to be cured, and they have given their testimony in the most enthusiastic manner; among them many persons well known in the business, social, literary and judicial world."

For judges, as well as those in the humbler walks of life, have been cured by his holding their handkerchiefs, as in the apostle Paul's time; and also in Jesus' time, when he felt virtue—that is, magnetism—go out of him. We are evidently on the threshold of a great movement from the Spirit-World—an outpouring which will completely unsettle all those systems of thought and interpretation which the conservators of religions, creeds, dogmas, scientific formulas and accepted usages, had fondly hoped, were defined, labeled, settled upon for all time and properly laid away in their mouldy crypts, never more to be disturbed. This outpouring, moreover, will be two-fold, in one direction stimulating all the latent tendencies in general society to disorder, a collision of opposing interests, and to a final conflict; in the other direction manifesting in a less apparent form, but all the more potentially for a righteous reckoning and balancing of accounts with the workers of iniquity.

### OLIVE CULTURE IN CALIFORNIA.

Physiologists and others are fast coming to appreciate the immense value of olive oil as an article of diet. There is no doubt that the time is not far distant when the most delicate vegetable oil will totally displace all the animal oils for use on the table. An olive orchard once started will outlast many human generations, while its dark green foliage, lasting the year round, lends a charm to the landscape. Other oils are so much more easily obtained that there is a great temptation to gross adulteration, and so it is extremely difficult, if not impossible, to obtain pure olive oil in the general market. Peanut, cottonseed and poppy oil enter largely into this adulteration, vitiating the product and injuring the demand in much a way that olive culture has been much discouraged. The present California product is about 75,000 gallons, while 850,000 gallons are annually imported into the United States from Italy, Spain and France, none of which is absolutely pure.

Eastern people who visit this coast often express surprise that olive-growing in California has been so backward, inasmuch as our climate and soil was demonstrated to be peculiarly adapted to this cultivation by the Franciscan monks a hundred years ago. There are two reasons; one, already referred to, arising from the hitherto slow process of propagating olive trees. But this last drawback is now overcome. A poor Pomona nurseryman named McLendon has discovered a process of rapid propagation of the olive, which will be worth millions of dollars to California fruit-growers. My limits, however, will not admit of a description of this newly-discovered process in this article. California has often been styled the "Land of the orange and lemon," but the time is not distant when olive culture here will take precedence over all other fruit products.

### STRANGE QUESTIONS.

In a daily correspondence of twenty-five, thirty and sometimes fifty letters, I receive some very unmedical as well as unphilosophical questions. Let me illustrate: A lady friend of half a century's standing, with sectarian tendencies tempered with seventy writers, asks, "If Spiritualism is not true, what effect will it have upon Spiritualists?" My reply was: "It will be a bit of a disappointment, that is all."

Spiritualists being just as upright, moral and intelligent, will doubtless share about equally the good things of the kingdom with their neighbors. The basic foundation of salvation is not belief or blood, but character—character. If Spiritualism is not true, then facts are farces, logic is a lie, and psychic science is but a raven's featherless wing.

Another lady, having a recalcitrant husband given to the world, the flesh and the devil, asks: "What are the strongest arguments against promiscuity?" Replying, I said I had none to offer but so far as I have been able to converse with the lowest brutes of the field, and so far as I have been able to understand the dialect of dogs, they are in favor of promiscuity; and yet they all have some remorse—a remorse that may pertain to the brute kingdom of existence. Love never stoops to lust. It is true to the instincts of eternal right and justice. It endures forever.

### A Correction.

TO THE EDITOR:—In the extract from Joaquin Miller's poem, which you published a few weeks since, in the third line from the last the printer made several errors, and read thus:

Lo! from this land  
Of Jordan's streams and  
Sea-washed sand  
The Christ shall come when next the  
race  
Of man shall look upon his face!

Our deeds determine us as much as we determine our deeds.—George Elliot.

## RATIONAL RELIGION.

The Great Need of Spiritualism Considered by

PROF. J. R. BUCHANAN.

Throughout the length and breadth of the spiritual movement in all countries comes the complaint that it has no cohesive strength, no conquering power. An excitement rises as facts come out; large audiences meet for awhile, and then all declines, and instead of conquering zeal we have gossip and criticism, and occasional private meetings, and a great lack of that respect which is generally inspired by a noble cause—especially a lack of due respect from the press.

The movement is continually becoming trivial or erratic, or cranky or vulgar, until some stroke of speaker arises up society for awhile, but being inadequately supported, leaves the field, instead of going on like the apostles of primitive Christianity, to establish the truth in the name of God, defying persecution and death.

Why is it that this great truth, the opening of heaven to mortal eyes and listening to angelic voices, fails to bring out a response, and that millions who are devoted to their religion, and who have their professed faith demands, and send a redeeming wisdom out to all mankind. Instead of a new religion, it often seems like a temporary wonder to be stared at and then neglected, so that Dr. Peebles was justified in saying that there were three thousand Spiritualists in Cleveland, including those who were morally dead.

The Agnostic accepts Spiritualism and goes his way, satisfied that he knows a few wonderful things—that is all. The orthodox Christian accepts it, rejoicing to know that hell is an exploded myth, and goes his way like a boy escaped from school, rejoicing in his freedom, and that is all. He has lost his old-time earnestness, and instead of giving twenty or thirty dollars annually to a saving faith, he is content with occasional dimes or quarters, and perhaps even forgets his imperative duty to take a spiritual newspaper. We may well say that those who act so are morally dead.

But if Spiritualism as a movement—not as a science or religion—simply comes to a halt, and leaves its devotees as mere curiosity-hunters, morally dead unto that redemption and elevation of life which a rational religion should bring, then to that extent Spiritualism is a poverty-stricken failure, and does not inspire that noble zeal which through many centuries has been inspired in good men by a religion ruled by priestcraft and by the crazy pictures of an angry God.

It is true that a pure and noble religion, based on demonstrated truth, has not the moral power of the hell-inspired fanaticism that has so long ruled and cursed the world? Is intelligence or truth destructive to religion? If so, then, indeed, may we despair of humanity, and look forward to the same dreary round as in the past, of international wars, nation-crushing debts, social despotism, and the crushing of labor to the earth by the power of wealth and monopoly—a curse from which the nations have never been relieved, and which, having conquered the laboring classes through three-fourths of the world's population, bringing them down to grinding poverty, is now invading this country by the competition of cheap laborers and their products, bringing the American nearer and nearer to the Asiatic level, while he resists in vain by strikes and trades unions, as he slowly sinks, unless he uses the power of the ballot.

Such must be the result unless there is power enough in rational religion to teach men to human brotherhood, and to save this republic from going the way of the republics of former ages, and make it a brotherhood of justice and fraternity.

Men may perform their duties to their families honorably and be respected, but unless their souls are large enough to recognize the brotherhood of all and make a strenuous effort to save the nation from the despotism of capital with its bears down on us now and the despotism of priestcraft, which is waiting an opportunity to act, the future of the Republic is dark indeed.

Spiritualism is the dim gray dawn of a rational religion which comes to us in the cold fog of the early morning, but its power and warmth are not yet realized, for the angel world is not yet near enough to us to inspire the love that will enable us to bring the "kingdom" is coming as Jesus wished it in his sadly unfulfilled prayer.

Why Spiritualism, so beautiful in theory, is so feeble as a movement, has puzzled many minds. One of its earnest friends thinks it is because we do not compare favorably with the orthodox. We have no such beautiful churches or free invitations to everybody to come in without paying money at the door, and charming instrumental and vocal music, and eloquent teachers of ample education to hold their positions from year to year, and give their whole power to building up and inspiring the society.

There is much in this; the fault is in ourselves. If we were in earnest we would have all these things, and write the commanding power of indisputable truth we would speedily conquer all opposition. But the spiritual movement is not in earnest. If it were, the spiritual press would be so sustained as to be the leading power of the nation in its progress toward righteousness and in conquering political corruption and ecclesiastical bigotry.

But the churches, with all their ancient falsehoods and absurdities, control the people, and even Spiritualists by the hundred thousand drop away from our meetings and resort to the church where they know that falsehoods are preached. In spite of its falsehoods and intolerance the church is the dominant power, because it is in earnest, while the spiritual movement often sinks into a kind of Cheap-John entertainment where you get ten cents worth of amusement in the

of showing tests to a promiscuous and suspicious audience who have little or no respect for the occasion.

Now, we cannot have too much of spiritual phenomena, but their place is in the private circle, where social harmony exists and not before a promiscuous group of strangers who are not in a position to investigate and discern and whose position necessarily leaves them in a doubtful or suspicious mood, ready to repeat any unfriendly gossip they may hear, and frequently mingled with an ignorant or bigoted rabble.

No such cheap meetings of curiosity-hunters have any moral strength or cohesive power or public influence. They cannot compete with societies that are devoted to their religion, and by earnest and competent men, sustained above the cramping pressure of poverty, and respected by all; for religion is the power that has always ruled the world and will always continue to rule it. It has ruled not only the ignorant and superstitious, but the ablest and profoundest minds in all ages, in spite of the old falsehoods of man, and the new and the vast amount of fraud and corruption associated with it—its Bible being destitute of any satisfactory evidence of an honest origin.

It can never cease to be the dominant element in this world unless mankind could sink so low in selfishness and crime as to be incapable of just sentiments. For religion is innate in the human constitution, and it is not the human race would decline to extinction.

The secularist or agnostic losing sight of the Spirit-world, and unconscious of immortality, still clings to his limited religion and calls it morality or secularism. The patriot clings to his limited religion, which is to serve his country and die for it if necessary, forgetting that his country should be the whole world, and mankind should all be his countrymen.

The scientist has his limited religion, which teaches him to serve mankind by making additions to the knowledge which improves the world's condition, forgetting that moral improvement is more important than scientific. The mother has a noble religion, which has not much to do with the world, but as her mother makes home happy, and to leave virtuous posterity to go down the ages. Hence, the mother is almost invariably glad to receive that larger and more perfect religion, which teaches us to look beyond our own families to all whom we can reach in kindness, and to cling to them when they pass into the higher world, and to welcome the teaching of the universe. And as the mother lives in religion, they impart its elements to their offspring, and it becomes a saving power.

True religion is the sum-total of man's higher nature, which is fully manifested only in heaven, where it is relieved from earthly temptations and annoyances. But if his religious nature is strong it dominates his life on earth, so that he is able to make home happy, and to leave virtuous posterity to go down the ages. Hence, the mother is almost invariably glad to receive that larger and more perfect religion, which teaches us to look beyond our own families to all whom we can reach in kindness, and to cling to them when they pass into the higher world, and to welcome the teaching of the universe. And as the mother lives in religion, they impart its elements to their offspring, and it becomes a saving power.

Such is the true mission of Spiritualism, to lead mankind into a rational religion, which is also a religion of insight, that all men may have the courage of love, such as the Apostles lost their lives in attempting to introduce, but which we to-day may cultivate in safety; and when we do cultivate and realize it we shall conquer the world and exterminate superstition; and our triumph will begin when we unite in friendship and earnestness, not as curiosity-hunters, but as the saviors of mankind from darkness, sin and misery, which is the aim of all inspired by religion.

The Apostles had an advantage that we have not in the nineteenth century. We have the examples of Washington, Jefferson and Lincoln; but they had the presence and guidance of the most highly inspired mortal the world has ever seen. I refer, of course, not to the mythical Jesus of the anonymous and forged New Testament (whom the mythical Devil struck on the top of a high temple for a small conversation), but to the real Jesus Christ, of Jerusalem, the true martyr—the true teacher, who washed his disciples' feet to teach them personal love, and who in the higher world is honored by all who approach, near as he was on earth—who was the first to teach a rational religion, and still inspires the religious sentiment on earth, the sentiment of love and progress, toward which Spiritualism is advancing.

The world has been almost deprived of the benefit of the Christianity which he taught, by the Roman forgeries, in which man is libeled by the charge of total depravity. God is libeled, represented as an unlimited demon, and Jesus Christ is libeled by representing him as a religious crank, uttering threats and predictions never fulfilled, promising to send mankind generally to hell.

But the religious philosopher does not depend on any records or traditions, for all religious truths are inscribed on the constitution of man, and illustrated in heaven. If all history were obliterated, we need not lose any of our religion—it is stamped upon humanity. But if history were obliterated, we would lose our most perfect object-lesson in the life of Jesus, an example of religion embodied in man. We have almost lost it by the forgeries incorporated by the Roman church into its history. Having succeeded in detecting all the forgeries, I know that when his true life, and teachings, and the true lives of his martyred disciples are made known, the most bigoted orthodox member who clings to hell by his own malignity, will turn from the false to the true record, and all the enlightened will perceive that the true primitive Christianity was the religion of reason as well as love—a religion that

CONTINUED ON PAGE 2.



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES,  
In Which Practical Divine Lessons Are Taught, Which  
Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XV.

One evening as Lawrence Arlington sat in his room alone, thinking on the past year's events, a light tap on his door startled him. He opened the door and found a boy waiting in the hall.

"I have a letter for Mr. Arlington," he said.

"Have you, my little man? Thank you for bringing it."

"Thanks won't buy anything; I want pay."

"I guess the sender of the letter paid you," Arlington said, looking at him critically.

"She didn't pay me enough."

"How much did she pay you?"

"Only ten cents. It takes two bits to buy a knife like Joe's."

"Have you got the dime?"

"He dropped his head a moment, then said: 'I spent it for cigarettes; but I'm sorry for she told me to save it.'"

"The woman who sent the letter—course."

"Then she must have been an old lady?"

"Yes, sir, 'bout your age."

"Here is six bits," Lawrence said, smiling at his bit of unconscious humor.

He took the money and ran down on the street, followed by a crowd of boys congratulating him on his good fortune.

Lawrence tore the envelope, hastily unfolded the note and read, to his amazement:

"Lawrence Arlington: I am dying. I have something of importance to relate to you. Come at once to No. —, First street."

DORA.

Nis brain seemed whirling. He tried to collect himself. Why had his wife, who had abandoned him so strangely and down with a prodigious gambler, requested him to see her again? Surely, she should know the Arlington pride better; he thought. He bowed his head on his hand. He felt a strange desire to see her again. He thought a moment, seriously, but could not make up his mind to go. It might be a plan to entrap him for the purpose of robbery. It resembled Dora's chameleon and had a genuine ring. He regretted that he had not Dr. Hunter's wise counsel.

The sun declined and sank, twilight came, then a gas-lit city. Lawrence sat by his window looking out on the throng of people constantly meeting, passing, intermingling—all rushing as though belated, young, old, rich, poor, great and insignificant, jostled, mingled together. There was no discrimination; the exalted and debased, ambitious and vapid maintained equal rights on that crowded street, if no place else. Greetings and good-byes were heard everywhere.

"How strange is human life," thought he, "why do they rush about like this? The problem is unsolvable; the theorem plain. All are seeking happiness, a thing that never existed. Thousands of people are going in as many ways, chasing the same phantom. They rush blindly on in pursuit of the delusion till they reach the dark chasm of eternity."

Half an hour later he was mingling with the heterogeneous crowd. In the rest, his purpose was something that might make him happier. He was very miserable. The nearest approach of mankind to the realization of happiness is when he or she is near the object of their strongest affections. All the wealth the mines of earth can bring fails to bring happiness if debarred from this individual society. Lawrence could not hope to find happiness by going to the side of the dying woman he still loved, though could not respect; but some hope must have flickered in his bosom, else he would not have now been on his way to see her once more.

As he approached the house bearing the designated number, his heart seemed to stand still. He could never forgive her, even if she was dying; why go at all? He entered the gate and descended the hill to the door. (The house stood on a hillside.)

The door was opened by a woman of about thirty-five years, the sender of the note.

She led him along a hall with a long music-room on one side, bedrooms on the other, to a large room with windows looking eastward, where one might get a magnificent view of the bay, wharves, lumber yards, docks, and steamers and ships at anchor. The lamps were burning dimly, but he saw a woman's form on a low bed in one end of the room.

Lawrence's heart was now void of sensation. He walked mechanically to the bedside, and spoke the name of his wife.

She began coughing violently and he assisted her to rise.

"I am stronger, now," she said, as she arranged her pillow. "Sit down, I will not detain you long."

"I did not send for you to reproach you in my dying moments, but to give you the true facts. I want you to know what your duplicity brought me to; I wanted you to know that I understood you."

"Duplicity! I do not understand you," he said, feeling very much like going away at once.

"Yes, you did not know that I understood you. You believed me guilty of a great crime: actually too blind to human justice to see your own. You felt justified in leading a double life. Men do those things—men of high social standing do those things. You thought: 'It can be no harm.'"

She faltered in her agitation.

"There must be a great mistake, Dora," he said, growing pale.

"No, there is no mistake. I will tell you my story. I knew Baker before I knew you. I played the part of — in F—'s theatre. I classed him among my friends then. He was a gay, dashing fellow; I was gay, too—never had many cares or troubles, and I liked him because he amused me. I never thought of love then, or, if I did, I aspired to titular dignity or a high-sounding name of some blue-blooded family. God pity the delusion. I found my ideal in yourself. After our marriage you thought my former associates beneath one of the position your honorable name gave. One day Baker came to my absence. I asked him not to do so again, as you objected to my old associations. I told him you wanted to forget that I had once been on the stage."

"He said: 'Do you not think yourself his equal, Dora?'"

"He has made me so now," I replied.

"Then you were not his equal before?"

"I suppose not; I was an actress. He was rich and belonged to a proud family," I answered.

"Then if you think yourself unfitted by birth, fortune and education to associate with his friends, you cannot be happy."

by profession I was equal to my task. I first called at a house opposite the one I saw you enter the evening before and displayed my goods. I quickly made a sale that should have satisfied the most crafty of the vocation. Then asked about the chance of selling to their neighbors.

"And there not some ladies in the house across the way who would be likely to purchase some of my fine lace," I said.

"Why, I do believe Mollie would like some," said the old lady to her daughter.

"Mollie has all the fine things she wants now," said the girl.

"Oh, yes, she has," I said. "I anticipate a good sale for these lace goods who have nice things that never get supplied."

"But she doesn't buy her own things."

"There, daughter," said her mother, interposing, "keep your tongue."

"How is that?" I asked, not noticing the daughter's caution.

"Mollie's got a rich beau."

"It is nice to have wealthy friends?" I said.

"It is fortunate to be born handsome, anyway," said the girl.

"Is she very handsome, then?"

"Yes, she is handsome."

"I will send her at any rate," I said, gathering up my goods.

"I knocked at the door. She opened it. A jealous woman never wants to admit her rival handsome; yet I must do so. She was a handsome girl. She did not look like a criminal either. She was untutored, unsophisticated. Surely, thought I, she watched her light hands the delicate goods, some cruel wrong had brought this girl to degrade herself. She made a small purchase, expressing regret that she could do no more for me. That was the last sale I made. I was satisfied."

"I met Baker a few days later," I thought, then, by accident. I told him my intention of leaving you. I could make my living, I said, as I had done before my marriage.

"He told me to first consider well the step I was about taking."

"You might grow stronger with years," he said.

"I could not see that I ought to wait for old age to bring me happiness; death might intervene before I was old enough to doubt the reality of true love; too young to shut myself in gloom; too proud to be servile to a man who was so false."

"I will go," I said; "that is settled."

"Then, as a friend, I must urge you to take some money. Your husband will not miss a few thousand. It is not stealing—it is your own. I will do it for you, but I am not rich. I wish I was, for your sake," he said.

"By his advice I wrote out a check, made it much smaller than he liked; though, and drew \$5,000. My trunks were already sorely packed. I sailed for Portland alone."

"I did not try to disguise my flight much. I knew you would not search long in matters of business; he may all high offices in church or State, but he is a man still. You have heard it said, 'Men will be men,' but perhaps never understood what it meant. As I have the misfortune to be one of those phenomenal creatures, I will explain the meaning if you will listen."

"Go on," I said, half wild with jealousy.

"It means," he said, "that men are a race of masqueraders; a lawless band of amoral barbarians playing the role of gods. They make strict laws regarding morality, but understand them void. They teach virtue and practice vice; they call polygamy a sin, make it unlawful, but secretly practice it; they cry against the evils of spirituous liquors, yet do not prohibit their manufacture or sale, and encourage it by being generous consumers; they call themselves strangled, yet yield to the most debasing habits; what they call recreating practices, committed by themselves, are crimes which women cannot count them. A man who would not deceive his partner in business, thinks nothing of deceiving his wife when his lustful appetite craves variety. They go to church and with grave faces talk about their love for Jesus and the divine laws, not believing God meant His law regarding adultery for them; being a man himself, he would not be a hypocrite, so he is unable to have made such laws for men."

"And you listened to all that, Dora?" Arlington asked in astonishment.

"I did. It is no doubt seems shocking to such a modest man as yourself," she said in scorn. "I listened to still more."

"Your noble husband," he continued, "who dares not expose his house and obey him, is no exception. If you desire evidence you can have it. I happen to know he is expected by his captivating beauty to-night, and if you will consent I—"

"No, I will not go following my husband around as though he were some criminal," I said, masking my jealousy as best I could.

"Very well, I shall say no more, but if you ever need a friend, let me know," he said, as he took my hand, pressed it and sprang from the car.

"My visit, as may be supposed, was a failure. I returned home early."

"I hid my feelings by a great effort. When you came home your merry humor almost dispelled my convictions. I could not look into your clear blue eyes and believe you false. About eight o'clock you arose suddenly and declared your intention of going down town. Your countenance betrayed no guilt. You smiled upon me as you opened the door, with the beaming eyes of a lover. As soon as the door closed I was myself no longer. I had acted the part of a jealous wife in play, but now it was a wild reality—no dramatist could have portrayed my passion by his pen. I wrapped myself in a long cloak and went out. I saw you take a cab. I took a street car, determined to go to the number Baker gave me and meet you there if we could not find each other. I had had time for deliberation, and concluded to watch near the house, unobserved. I got off a block before reaching the place and walked on past the house. I then realized my position; I could not remain standing there alone. My face burned with mortification as a policeman passed by me. My misery was increased. During that long ride I sprang from the next car and came to me."

"I knew you would come," he said, "and I came to take care of you."

"Baker called an empty cab and engaged it. We entered and waited a few minutes, when you came, alighted from the carriage and entered the house. We had not long to wait then. You came out with a woman leaning on your arm. I gave the order to be driven home at once."

"What do you think of Mr. Arlington's honor now?" Baker asked, ironically.

"I will investigate the matter. I think he will be able to explain satisfactorily," I said.

"I hope so for your sake, Dora; but, if not, remember you have one friend, at least, who will assist you to your rights," he said, as the cab stopped at our door. He assisted me to alight, briefly bid me good evening, re-entered the cab and drove away."

"I resolved to know more about this girl; to discover, if possible, her charms that so enchanted you. I went along the street next day in the guise of a pedlar, selling lace. Being an actress

## RATIONAL RELIGION.

CONTINUED FROM PAGE 1.

permits no social discord, no war, no selfishness, no millipaires with locked up hoards, no tyranny, no bigotry, no priestcraft, no bishops in palaces no down-trodden women, no oppressed negroes, and while in its high inspiration, gives health to the body as well as the soul, and enables its disciples to conquer disease.

When the religion of the Spiritual movement is fully developed, the sick will be healed, the criminal restored to integrity, and the bold seekers after truth sustained by society.

## A VIEW OF DEATH.

An Excellent Pen Picture of the Last Change.

I have never looked upon the face of the dead, or watched the frail, tottering organism in the throes of dissolution, but there has come to my mind thoughts of comfort and victory; a light in the darkness that divides the shadows of death with the glories beyond; the triumphs of a principle mightier than death; the conquest of the spiritual over the material forces of matter.

To die, to lay the body beneath the clouds of the valley, consigning its dust to mother earth while the spirit clothes itself in the garments of immortality. Such to me is death. But who shall describe the joys of the spirit's release from the bondage of time, and mark the freedom and power of its expanding beauty, it passes onward to higher revelations of truth, where nobler thoughts and purer aspirations guide its beatific vision upward to its final coronation.

I know not how or where, but somewhere, in some larger and broader sphere, I shall take up again the broken threads of my life and weave them into more harmonious proportions, and after a richer and more perfect design, for in the broad sweep of God's government and purpose I believe that the correlations of life and death are more dependent on each other than we incline to think. The land of shadows and the land of sunshine are only divided by a cloud, the passage of which occupies but a brief space of time. Thus is the death-birth of the spirit to its higher life. It reaches the border-land, and with one bold sweep passes the confines of its earthly environment, to commingle again with the higher purposes of its destiny. A breath, and the veil is rent asunder, the spirit-like riddle beauty and harmony. As the soft twilight passes into night, and night into morning, so are the transitions of life through the shadows of death into the dawn and light of immortality.

"O man of reason, bethink you. Is there no coherence between the silence of the tomb and the dreams of hope and expectancy that flutter over these scattered elements of dust? Has the finite no relations with the infinite beyond the darkness and solitude of the grave? What may we believe if we may not believe in those impressions woven into the very fibres of our being, attesting the supremacy of the mental and spiritual over the material elements of life? What are those finer impulses of the soul that seek to voice the noblest and best of our affections, if death ends all? I cannot, I will not believe it. For, as with the rainbow tints of a prophetic vision, my soul seems bathed in the light of this mystery of mysteries, born of death. In its majestic splendor I hold a divinity that is shaping our ends to a glorious consummation. And again, when I look within my own heart, I realize there are sympathies that lie deeper than our theories, and words are powerless to encompass or express them; they appeal to our inner consciousness."

You, fellow-traveler to that bourn, must answer these questions for yourself. To me there comes from the watchers on the other shore a message of comfort and exaltation. It speaks of a life beyond, amid scenes of beauty, blessedness and potentialities that swell my very soul with the wild cadence of their harmonies.

That trial and doubting one, when thy heart is mastered by an anguish that knows no relief, look to the stars as mute witnesses of a morrow's doom, and let thy faith share an earnest that thy reason cannot give.

Life's glorious sunset, all radiant with gold. Shall soon my earth-freed spirit unfold. As the sun, when in brightness passeth away, Proclaimeth the hope of a morrow's fair day. So my Spirit, by the vision of its clarified sight, Sees the future's fair dawn through the shadows of night. For its only step from death's cold side To the home of friends on the other side.

GEO. GUSCOTT.

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## CONSUMPTION

To the Editor.—Please inform your readers that I have a positive remedy for all above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Bloom, M.D., 189 Pearl St., New York.

**IN MEMORIAM.**  
Henry J. Newton, of New York City.  
At a meeting of the Women's Progressive Union, of Brooklyn, held on January 3, at its hall, 327 Franklin avenue, the following preamble and resolutions were unanimously adopted and ordered to be sent to his bereaved wife and family:

Whereas, Our beloved brother and co-worker, Henry J. Newton, president of the First Spiritualist Church of New York City, has gone to the great beyond; and

Whereas, By his death our cause has lost an earnest and conscientious worker, Spiritualist in general a sincere and truthful advocate, Spiritualists a general friend and steadfast brother, his family a loving, tender father; therefore be it

Resolved, That we, the members of the W. P. U., humbly recognizing the ruling of the divine power in this painful bereavement, do hereby record our high appreciation of the character and life of our deceased brother, do tender our warmest sympathies to the bereaved family in this hour of their sorrow, expressing our belief that the God of all comfort will give to them peace; also that light and knowledge of spiritual unfoldment which passeth all understanding.

ELIZABETH F. KURTH,  
EMMA ZWAHLER, President, Ass. Secretary.



## MATERIALIZATION.

## Through the Mediumship of Mrs. Aspinwall.

CHILDREN, AS WELL AS ADULTS, MATERIALIZE—MATERIALIZED SPIRITS WALK AROUND THE HOUSE.

One week ago last Friday night, the 23rd ult., occurred an event that the participants will cherish in their hearts a long time, and I wish to say that one and all of us are willing (if it be necessary) to go into a court of justice and take our oath of the genuineness of the manifestations that occurred on that evening, the medium being Mrs. Dr. S. N. Aspinwall, of 2335 5th avenue south, of this city. I have attended a good many seances, but never have seen any so grand and convincing, there being not a shadow of a doubt of its being anything but genuine.

The cabinet used was a double curtain across one corner of my bedroom, large enough for one to sit in, and no more. The company consisted of Mr. and Mrs. G. L. Paul, Mr. R. E. Greaves, Miss Addie S. Chord, myself (George E. Tracy), and Dr. Aspinwall, six in all. Twenty-four forms came out and were all recognized.

Words can hardly express our gratitude to the medium and her guides, Prairie Flower and Olla; Prairie Flower, a little Indian girl, the main control, and Olla is the cabinet spirit who always comes to magnetize the way for others. We all have thin five feet of the cabinet, and the light was such that all could be recognized in the circle. My wife Hattie came to me and took my hand and led the circle-room and went into the kitchen, and then into the sitting-room, and sat down on my lap, and conversed with me for five minutes, fully convincing me of her identity, the room being as light as day. We then went back into the circle and she shook hands with all in the room, and then sank right down before us all. My little daughter, who passed out with my wife, also came and took me out of the room and went all through the house, looking at the pictures and other things that would interest a child naturally. A Lily came and danced with each one in the room but myself, as I was playing the harmonica at the time and could hardly play and dance at the same time. This little spirit would not weigh over 80 pounds, while the medium weighs 160 pounds.

A little child came to the curtain and said in a sweet baby voice: "I want to talk to Mr. Dwyer, (meaning Greaves). It was not over two years and a half old, and about 20 inches high. Mr. G. had to get down on his knees to talk to the little one. Mr. G. also had a sister, wife, brother and his little boy come to him, and they were all recognized at once.

Mr. Gill had a Masonic friend come to him and he shook hands with us all, and then gave him a Masonic grip. We then further test, and all knew the medium could not do, and which he said was as natural as though he had been in earth-life. His wife and little boy also came, his wife coming twice during the evening.

Ocolone, a guide of the medium, came and gave us a grand manifestation of lace-making. Her arms were bare to her elbow. She sat down on the floor, and you could see the lace, as it seemed to come from the carpet, grow until she had at least 20 yards, and then threw it over us all. The texture was unlike anything we ever saw before, it being as white and pure as the driven snow.

My father, who has been in spirit-life 14 years, came. He was just as natural as life, and told me things that no one but myself knew. He was happy in it, and glad things are as they are, and not as he expected.

I do not fully understand the law that makes it necessary for such spirits to return to get initiated; but a spirit-brother informs me that they all have such agony, the light now shed on the terrible misdeeds he had done in the future than he has seen in the past. He brought an inebriate spirit to get cured, and said it was like when we take a patient to a hospital; but there has to be earthly instrumentalities, and that is why we bring him here. The result in this case was that our patient, after a time, became a bright spirit and ended the terrible misdeeds he had been doing by controlling innocent, unwary mortals that through them he might gratify his unquenched appetite.

An orthodox Christian, who helped to crowd me out of the church when I became too spiritual for it, returned and begged me to forgive him (which was the easiest thing I ever did in my life), and obtain from him the forgiveness of a friend of mine whom he had wronged worse than he did me, but could not reach him. I complied with his request and then he said he was the happiest spirit in the Spirit-world. He said he could not progress until he received this forgiveness. He said: "I have learned more from your calm forbearance than in any other way. I was proud and overbearing, but now I am meek and lowly, and my religion did me no good. I had to become humble as a little child and work out my own salvation by helping others." I said I hold nothing against him. He said: "I know that, and that is what humiliates me."

There is no end to this subject, but these cases, selected from memory at random, show what I think that intercommunication mutually helpful to both spirits and mortals. The joy expressed by emancipated spirits has always impressed me as extraordinary. It is, like the old book says: "Joy unspeakable and full of glory."

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## SPIRITUALISM.

## A Benefit to Spirits as Well as Mortals.

SPIRITS EXALTED THROUGH THE INSTRUMENTALITY OF THOSE WHO ARE TRUE AND GOOD. ON THE MORTAL SIDE OF LIFE.

TO THE EDITOR:—Much is said and written of the good that Spiritualism has done to the world, and it is right, for it cannot be overestimated; but we should rejoice in the good it has done to the departed. It seems as selfish to appropriate to ourselves all the benefits of this grand dispensation without sharing it with the benighted spirits who have passed away in an undeveloped condition, as for the millionaire to enjoy the luxuries of life, which his millions afford, without sharing with those who have not even the necessities of life. Yet these poor, sick spirits are often sent away just as the selfish rich sends away the poor from his door, saying: "If you had done as I did you would not have to beg."

Since my first communication with spirits, it has been my lot to meet with many that were worse off than myself, and I feel toward them as I did to the poor mortal at my door.

My first case was a spirit in darkness who did not know where he was or what had happened to him. I gave what instructions I could, and he was very pleased and thankful like a blind man whose eyes were opened and sight restored. I was then but a novice in the philosophy of spirit-return, and did not understand the law governing such cases; but I acted from the impulse of sympathy for my fellow-being. Experience has since taught me that spirits going out without an knowledge or conception of spiritual things, and having no one to come to and help to remain near the earth until help reaches them from some quarter, which may be years, or even centuries. But the penitential dispensation, which has filled the world with lighthouses, has furnished the means for these dark spirits, as well as mortals, to receive the light, which otherwise might not come to them for ages.

On one occasion a spirit came to me and gave unmistakable evidence of his identity. I had known him by reputation, but had never met him before. I asked why he came to me. "Oh," said he, "you are the lighthouse, and we all come to you. I did not know anything about this until now, and it is all new and strange to me."

A spirit-sister came to me in the same way—attracted by the light, was relieved from a disagreeable condition and progressed rapidly as women usually do.

The worst case I ever met was an orthodox Christian, who abused me out of measure for my "abominable nonsense." I had warned him by splitting lances with small wedges, and knew their mechanical powers; so, moralizing, I split him with small spiritual wedges till he was half convinced, though willfully obstinate. In this condition he passed away. His wife, who preceded him, said: "He is so full of his old theology that we can do nothing with him. He cannot hear anything, Jesus to take away his sins, but he will find out, and he did. When he saw that Jesus did not come to take him in his arms he called for me. The scene that followed I will not attempt to describe. I only wish that every orthodox Christian could realize it. But when he saw the inevitable, and that I had told him the truth, his earthly obstinacy was fully broken, and he came to me in humility and grateful submission, and although his progress was slow, he was happy in it, and glad things are as they are, and not as he expected."

I do not fully understand the law that makes it necessary for such spirits to return to get initiated; but a spirit-brother informs me that they all have such agony, the light now shed on the terrible misdeeds he had done in the future than he has seen in the past. He brought an inebriate spirit to get cured, and said it was like when we take a patient to a hospital; but there has to be earthly instrumentalities, and that is why we bring him here. The result in this case was that our patient, after a time, became a bright spirit and ended the terrible misdeeds he had been doing by controlling innocent, unwary mortals that through them he might gratify his unquenched appetite.

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## SPIRITUALISM.

## Its Mission Is the Unfolding of Man.

To Make the Good Man Better, and the Bad Man Good.

THE BROTHERHOOD OF THE SPIRIT—HEALING OF BODY AND SPIRIT—PERFECTION ON ALL LINES.

Of many things appearing upon the earth, there is often a misunderstanding of their true object or purpose. Explanations first offered for men's minds to fasten upon are often crude in expression of the solution sought. Man, perhaps, is not always happy in his choice of names, for they are not infallibly apt, appropriate or explanatory. I yet have names that, after a fashion, I have seen to name that the word is capable of being dragged down, he drags it down. The word, the name and the thing itself, of which the name is but a symbol, may be something it is absolutely necessary for men to have and to use. It results, therefore, that the name so dragged down, overcome and soiled, must be regenerated by man himself, and better any way and anywhere, in the cleansing, as he is the party who sinned against it.

## SPIRITUALISM DEFINED.

To understand something of the subject we are trying to consider, it will be necessary, first, for us to define Spiritualism, and second, to give as good an idea as is possible of that which concerns man in the unfolding, and is the concern of mankind for its own unfolding, because in the unfolding of itself lies its only mission. In these days we have heard a great deal about certain activities and their mission. So the suggestion along any line of potent force always brings more or less into thought the next half of the word, and we ask: does that force intend to do in this great world of ours?

That which is, so far as we know it, in manifestation, is the action of contraries, and it is because of the limitation which contraries oppose to each other, and the force thus generated, that certain conditions come into sight, which we call existence in manifestation. One speaks vaguely of the positive and negative, satisfying the mind in a general way; but what is really meant when we speak of positive and negative? Let me suggest this for consideration: The positive stands for unlimited force, and the negative for the restriction or limitation, by which the force intensifies itself all along the line of manifested development, and then, when it reaches its goal, it is the force that exists at once, because resistance has restricted it, or set upon its limitations.

## THE EGYPTIAN IDEA.

In the olden days, in the great Temple of Luxor, this was one of the doctrines of the priests: that an evil was the soul, seeking for itself union with the ego, wandered into the immense halls of Osiris, after it had left the body, if it was not able to effect this union, then it was hurled back, within the limitation of the body supposed to still exist under the custom of mummification. Confined and repelled by this horrible restriction, its power was increased a thousand-fold, until it was ready to burst the body, and then it was hurled back, within the limitation of the body supposed to still exist under the custom of mummification. Confined and repelled by this horrible restriction, its power was increased a thousand-fold, until it was ready to burst the body, and then it was hurled back, within the limitation of the body supposed to still exist under the custom of mummification.

Because of the peculiar conditions it happens that these two states, so related to each other, come together, and out of the meeting spring the restrictions and limitations of existence. This form holds within itself the force that is seeking manifestation for its development and growth. Repressed, limited, bound down, the energy and force of the spirit held by the physical or negative, grows stronger and stronger, and yet stronger, until it will bear its restrictions no longer, and then it passes on.

So much for the definition of the spiritual and physical, opposed, and yet not opposed to each other, and the word Spiritualism, as used at the present time, covers everything that pertains to this action, either compelled or voluntary, of the force moving out into manifestation, and it is also forced to hold within itself, as part of the definition, a goodly number of the things which do concern it, all because those who in the earth-life supposed that the force that is symbolized by the word, heaped upon its shoulders, all it could carry of obliquity, of grief, of sorrow, of discord, of disorder, and of whatever they could find, from any source, to throw upon it, if by so doing they might only disgrace that which the word symbolizes.

It would be supposed that man, being of himself really and truly a spiritual being, and for ages and ages having always looked up from that which immediately surrounds him in the mud of the physical, seeking out of the invisible space for help, would have sought to propitiate the powers he could not see, the powers he could not touch with his personal senses. It would naturally be that man who considers the highest degree of all potency of all force, to flow from, and the purest of his religious views and ideas to be founded on, the invisible, thus constantly admitting the reality of their existence, would gladly welcome any theory or idea likely to bring him knowledge. Not only should he seek to know of the all-overruling, all-potent force of the universe, but also in his concern for those whom he had loved the dearest, whom he has held to his heart, with all the innate force of his nature, as side by side they have unfolded together, until suddenly the veil of the invisible has dropped between him and them, he ought gladly to have received tidings of their welfare. It would seem that man, who has prized himself upon having a spiritual religion, and who believes that they who were his friends and fellows have simply departed from the visible to the invisible, but still existent side, would have considered the knowledge of these facts on all lines, and in all directions, as worthy of his highest laudation, most earnest investigation, and holiest, purest ideas.

THE SPIRITUAL SHADOWED BY THE PHYSICAL.

But that which belongs to the physical has covered man's attempts to do with its shadow, and in this shadowing people of the present day have forgotten that the invisible is the only real, the only everlasting existent. It is from the past to the future. It exists forever and ever, and is the Now. He has forgotten, he has considered all that, that the thing he calls himself the spirit, if he would seek the highest and the best, he must turn his face toward the one existence in spirit and its truth.

That which Spiritualism is, then, is the unfolding and the understanding of the things concerning the real. This reality on all lines, all planes, is covered by the symbol of the word. It treats of the cause of everything; it treats of the relations of the real man to the One; it treats of the conditions in which man finds himself when he has escaped from the bondage of the limitation of the physical. Thus and thus only, in the investigation and pursuit of knowledge, can he ever expect to come to the truth, or ever desire truly, and with success,

his own uplifting, the light of the everlasting forever and forever.

THE HIGHEST GOOD.

If then, Spiritualism is the one avenue through which men march onward to the understanding of the truth, or, even will be, who should the word be in any way frowned upon? Why should it be made worse and worse by the action of those who care little and know less about that which is of the utmost importance to everything human being upon the earth? Spiritualism lays hold of the whole universe. Not content with holding in one hand manifestation, it takes hold of the whole of the One with the other, and thus comprehends within itself all that belongs to the mystery of life and the involved existence. If this be correct, then Spiritualism contains within itself all that belongs to the mystery of life and the involved existence. If this be correct, then Spiritualism contains within itself all that belongs to the mystery of life and the involved existence.

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## THE INCOMPARABLE.

## Colonel Robert C. Ingersoll.

TO THE EDITOR:—On Tuesday evening, January 7th, 1876, the advanced thinkers of Fort Wayne enjoyed an intellectual feast, given by the incomparable Robert C. Ingersoll on "The Foundations of Faith."

I had been announced several times prior to his coming, by the religious press of the city, that Col. Ingersoll was not lecturing to as large audiences as formerly, but this orthodox announcement did not seem to have the desired effect, for the Colonel was greeted by a large, intelligent, enthusiastic audience, which hung upon his words for two hours, and would have been glad to have listened two hours longer. The Fort Wayne Morning Journal devoted three columns to his lecture, giving a very fair account of it. The Sentinel and Gazette had not a word to say for or against, and the News noticed it editorially as follows:

"Bob Ingersoll, on his crusade against the Bible and Christianity, at \$400 a night, paid a visit to Fort Wayne last evening and found a house full of people who were willing to pay the price to hear his blasphemies. In the meantime, the Bible and Christianity are growing in popularity and influence, while poor Bob will soon be forgotten with the rest of the agnostics."

How silly such editorials are in the minds of thinking people. Those who know any thing at all concerning the subjects discussed know that Robert C. Ingersoll's objections to the Bible and Christianity have never been met or answered either by pulpit or pew. If they had been the whole theological world would have been flooded with those replies. The entire religious press would have been deluged with such answers. The religious press would have been deluged with such answers. The religious press would have been deluged with such answers.

Either Ingersoll's position is true, or it is not true. If untrue the church ought to be able to crush it into the deepest oblivion. Has it done so? Echo only answers: "Has it done so?" It has only repeated the very nonsensical statement, "These are old objections," but does not admit that they have never been answered. As the Colonel remarks they are as fresh and as new as the morning dew-drop until they are answered? If they can be, why are they not answered? Whose duty is it to answer them? If the church sincerely desires "to reach the masses" it will answer Robert C. Ingersoll as speedily as possible. The masses are simply waiting for the church to answer the arguments of Ingersoll, and until it does meet them fairly and squarely, they cannot be "reached" to any great extent by orthodox arms.

But here is another editorial notice from the same paper (News) of an editorial from the Indianapolis Sun, which will be of interest to Spiritualists. To my certain knowledge the editor of the News is much more favorably inclined toward Spiritualism than he is toward "Ingersollism." But here is the notice from the Sun:

"Under the surface, and where the outsider cannot well see it, there has been no end of fun in the school board lately, and this is the way of it: Weeks ago a pamphlet on the subject of Spiritualism was presented to the board with a view to getting it approved and placed on the shelves of the public library. One member of the board, while he may not be an out-and-out believer in Spiritualism, thinks that there is a great deal in that religion, and he looked upon the pamphlet with favor and moved its adoption. But there was a great storm of disapproval, which raised a racket like a crowd of Kansas grasshoppers. The unequal war raged hot for a time. Some of the members openly stated that they did not want any such literature for their children to peruse, while at home they are being taught in the orthodox ways of their parents. The member who leans to a belief in Spiritualism insisted that Spiritualism is a matter of religion as any other, and for that reason is entitled to the same treatment on the shelves in the library. After a warm discussion, which extended through several committee meetings, the document was referred to the citizens' advisory library committee, where the matter is still resting. Some of the local Spiritualists who have heard of the treatment of the document are very indignant about it, and may appeal to the board in a very emphatic manner."

This rather indicates that Spiritualism will sooner or later be represented in the public libraries of the world.

Passed to Spirit-Life.

Josephus Lane passed to higher realms December 19th, 1895, at his home in Bellevue, Mich., aged 68 years. He was for forty years a Spiritualist and believed death was only a transition.

Bro. C. M. Crego, of Dansville, N. Y., passed to the realm of the Spirit on the fourth day of the present month, at the ripe age of 87 years. Brother Crego was one of the oldest Spiritualists of the State, and left his earthly body sound in mind and body, and with a continuous existence. The usual services were carried out in accordance with his expressed wishes in every respect. Your correspondent had a previous engagement to officiate at his funeral, and did so, making the fourth funeral that I have officiated at in families of Spiritualists within a month; and so one more of our good and true workers has awakened to the reality of that higher life.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, R. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.00.

Human foresight often leaves its proudest possessor only a choice of evils. —Colton.

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## THE NEW WOMAN.

She Comes Forth in All Her Glory.

And Makes a New Bible by Modifying the Old One.

In olden times (says the New York World) of paganism women enjoyed rights and privileges of value and distinction, which under another regime were taken from them. History declares that the ancient Teutonic tribes treated women with respect—great respect. Women sat in the halls of state, were consulted in affairs of government, and their opinions were sought in matters of war, in settling disputes and in all important questions relating to the management of human business. These ancient pagans were monogamists, marrying but one wife and acknowledging the equality of women in religious, political and secular matters generally.

And so it was in pagan Rome. The women were educated, respected and honored in the family and in the government.

Hortensia, daughter of Hortensius, was a student of law with her father, and when she was admitted to practice at the bar won many plaudits for her masterly exposition of the Roman laws. So happy were the conditions of the family under pagan rule that a divorce was not known in Rome for five hundred years, and thus the river of life flowed peacefully and happily.

Among other ancient nations women were with the rulers guiding and conducting affairs. They acquired property and when married kept their own names, their children bearing the same.

The advent of Christianity has been generally supposed to have brought more light into the world, especially to have lifted woman into a wider sphere, to have given her prominence and crowned her with a nobler grace.

The majority of people believe this to-day. Women themselves who have been brought up in the church do not doubt it. They have not asked, is it true? but have accepted as fact that which a little examination would have revealed as pure fiction.

The accepted authorities, the makers of Christian theology, brought no message of hope to the women of that other period, or to the women of any period. There was no uplift for woman in anything they had to say—not one word of hope, encouragement or good cheer, not one.

The Book of Genesis portrays how sin got into the world, how misery fastened its fangs upon us. How, then, was it? Does it not tell woman that she did it? that she is responsible for all the distress, sorrow and agony of life? that she brought sin into a world of happiness and bloom?

It is a dreadful charge, cruel and humiliating beyond expression. There is the record, the foundation, upon which is built the yoke of inferiority which was fastened upon the neck of woman. Read it, and tell me if there ever was or could be anything in the universe more to the hurt and injury of woman, more damning to her progress, more detrimental to her best interests, than the accusation brought against her in the book that is the superstructure of the prevailing fashionable folly of Christian countries to-day.

What is the reason women are not considered the peers politically of their brothers in this free land of ours? Why are they in the same category, politically speaking, with paupers, criminals, idiots and the insane? Why are they not found in the council chambers framing the laws by which they are governed, and to which they are amenable?

Is it that they are indeed inferior, immature, lacking in good sense, reason or judgment? Nay, nay, friends, such is not the case. The real reason that woman occupies a position inferior to that of man is due wholly, solely and altogether to the ban put upon her by the great religious authority, the "Holy Scriptures," on account of the alleged original sin of the alleged original woman. It is that, and that only.

According to the accepted authority in Genesis relative to the advent of woman, she was simply an addendum, an afterthought, a supplement, a sparepart.

We know, of course, that woman existed on the earth long prior to the last six thousand years, but we will simply trace the account of her miraculous coming according to scripture. Made from a bone cut from the skeleton of a man, and endowed with life, she appears on the scene of action. The first thing she did was to bring knowledge to the surface. Bless her for that.

Knowledge went by the name of sin in that olden day, and there are those living who give it the same name now. Knowledge was below par and very unsatisfactory.

Paul said with emphasis that the woman was "first in the transgression," that is, she had learned something.

The canon law emphasized with almost paralyzing force the Biblical statements concerning woman's part and lot as chief actor in the story of the fall of man.

Never were there more scathing words against woman than the sentences uttered and written by Christian saints and rulers, which have conspired to keep her in the valley of humiliation and despair.

Among the old Latin fathers of the church was Tertullian, a lawyer, who became a Christian priest in the year 180. He wrote several books, and one telling women how they ought to

dress, and that they should hide their features behind a veil whenever they entered the house of God. Let me quote some of his compliments to the sisterhood. "Woman," he says, "thou shouldst ever be clothed in rags, and in mourning, appearing only as a penitent, drowned in tears, expiating thus the sin of having caused the fall of the human race." He goes on to say: "Woman, thou art the gate of the devil. It is thou who hast corrupted those whom Satan dare not attack face to face."

It was, probably, Tertullian's books and letters that helped Milton when he drew the portrait of a woman, making her a woman to the waist and the rest of her body a scaly serpent, representing her as the embodiment of sin and doorkeeper of the bottomless pit.

"A serpent armed with mortal sting." Among the many atrocious cruelties perpetrated by the early friends of Christianity is the murder of the beautiful and accomplished Hypatia, in the year 415.

Why, at the great Christian Council, at Macon, in 581, the good old saints solemnly debated whether woman was a beast or a human being. St. Jerome said she was a wild beast of a dangerous species. The conclusion, however, was that, being the mother of men, she must be human, because men did not like to think themselves the offspring of beasts. They let her take communion, but not in her naked hands; oh, no! She was considered too vile, although her hands had made the bread.

Read Lecky's "History of European Morals." He says: "She was represented as the mother of all ills. She was taught that she should be ashamed of the very thought that she was born a woman—that she should live in continual penance on account of the curses which she had brought into the world."

The ecclesiastical lawmakers seemed to take a fiendish delight in trampling woman in the dust. Augustine declared that a husband had a perfect right to slap his wife in the face. John Wesley did not doubt it. The old English statutes say it still, but the stick must not be bigger than a man's thumb. What sort of a cudgel it was a foretime no one knows—probably a corded stick or a birchen log. Does it seem incredible? Go into the city courts to-morrow morning and behold the remnant of that same savagery in the bruised and bleeding forms and faces of helpless wives in the hands of brutal lords and masters.

I hate to tell these things, but, in showing the obstinate causes that have obstructed the advancement of women, it is my duty to speak the truth, the whole truth, and nothing but the truth.

The stigma of original sin was fastened upon woman with the branding-irons of holy writ. She inhaled obedience with every breath. She absorbed submission and subjection at every turn, for these confronted her everywhere. The church had proclaimed her guilt. Could the church lie? Could it deceive and falsify? Alas and alas, she had no power to learn, for learning was to her a forbidden thing. She was not allowed to read. She could not write. She was told her duty was simply to accept what her masters deemed proper. Thus was she relegated to her condition of servitude—a kitchen maid, a ministering angel in times of need, a ministering servant at any time and all times. The bearer of burdens and the bearer of children, she suffered the martyrdom of motherhood, but she could not, under the law, own her children, unless their father repudiated them. And it was considered that she had failed in her duty as a woman unless she had become the mother of from ten to fifteen children.

Woman in the past lived in the emotions. Man possessed the world and all therein. Woman had love and religion. Her emotional nature was cultivated to the utmost, and to the neglect of her other faculties. Man's love was, indeed, "of his life a thing apart." 'Twas woman's whole existence." It made her morbid, odd, capricious. Man had the schools, colleges, libraries. Woman had the Bible; later she had the old farmer's almanac and the sloshy novel, and she had—the chimney corner. This was the boundary of her kingdom. There she lived, loved, suffered, died, and made no sign.

The New Woman has changed all that. The scales have dropped from her eyes. The people persecuted Galileo and tried to kill him when he told them that the world moved. They didn't believe it, and many are not aware of the fact even to-day. They fancy the world is standing still, and they stand still too, stock still. But the New Woman knows that the world moves, and she is moving along with it. The printing press, like sunshine, has beamed upon her, and on her brow sparkle the words—intelligence, intellectual activity.

Colleges and scientific schools have yielded their prejudices and she has grasped the knowledge so long withheld. Theology gave to the woman of other days a gown, long, untidy and dragging around her ankles. It said: "Put that on—'tis a memorial of the fall." She meekly obeyed and went around mopping the streets. When she rebelled they said: "Tisn't modest to wear short dresses; you'll be talked about."

The New Woman looks her contempt and declares that she is for comfort and convenience. Attired in shorter skirts, in a rational dress, she goes about her business unfettered by garments that signify and keep in

mind a foolish and ridiculous old myth.

The old husband told the old wife that she must mind him—that Paul commanded wives to be obedient; that no wife had power over her own self, but the husband owned her absolutely. And the old wife believed it.

The New Woman brings to society a breeze of purity and cleanliness. She looks with scorn upon the worse than barbarous sociology, with its one-sided code of morality—with its one estimate for the morals of man and another totally different for woman.

The New Woman sees with horror the disgraceful spectacle of women hand in hand with the libertine and betrayer, and shrinking in disgust from their victims.

Yet this practice is but an offshoot of Biblical teaching, which makes woman criminal and dependent, a subordinate, an obedient slave and minister to man's caprice and pleasure.

The world has dealt with results; it still dealing with results. The new order of things will treat causes. The Hercules of education and enlightenment will seek, find and destroy the sources of crime, cruelty and injustice. Then, and not till then, may we expect to see a moral uplift of which reformers hitherto have only dreamed.

The last great enemy to be destroyed is theology. The women of old were taught to accept without investigation. The New Woman applies the test of science to all things; to theology the same as anything else. She does not make up her mind without investigation. She works out problems in the crucible of honest reason. She has studied theology as she studies geology and astronomy, with the same freedom and with as little intention of fastening upon her mind anything but truth, and with the resolve to follow truth wherever it leads the way. She has placed theology in the scales along with common sense, and theology has kicked the beam.

In place of the church there will be halls of science, academies, hospitals, homes for the homeless, reading-rooms and libraries, schools, lecture rooms, open every day, instead of one day in seven, and to which she and everybody will be welcome.

The New Woman is the daughter of Free Thought. She belongs to Free Thought and nowhere else. Every step out of the poisonous past, every period of her growth is due to the influence of liberal teaching. For years Free Thought has been dealing sledge-hammer blows at the decaying fabric of ancient mythology and religious romance. Under the names progress, scientific development, enlightenment, it has sent javelins of truth through the withered heart of Superstition. It has repeatedly called to women to come forth from the caves of ignorance.

The New Woman is sent, not by the church, but by the nobler civilization, the angels of love, liberty and justice, and she is adorned with knowledge, wisdom and reason, bright and shining as the jewels in the belt of Orion. Her mission is to alleviate, instruct, uplift and bless.

SUSAN H. WIXON.

### The Encyclopedia of Death.

TO THE EDITOR:—Enclosed find one dollar for another year's subscription to THE PROGRESSIVE THINKER, which has been both a necessity and a luxury in my family ever since we subscribed for it; also another dollar from one who I have persuaded to give it a year's trial.

I am in receipt of the second volume of your Encyclopedia of Death, and find it even more interesting than the first, which I considered unimprovable when I read it. I know of no subject in the wide range of literature so important to every human being, and yet so little understood by the masses, than that of death. When death becomes more generally intelligently interpreted, together with the great lesson peculiar to and taught by Spiritualism, that as we sow so shall we reap, the millennium will dawn.

H. V. SWERINGEN.

Fort Wayne, Ind.

### Removed All Fear of Death.

TO THE EDITOR:—I have just read with great interest The Encyclopedia of Death, and Life in the Spirit-World, and must say that it has removed all fear of death from me. God bless you and your efforts in bringing light to darkened minds. Yours respectfully, Mrs. LIZZIE M. BREWER.

196 High St., Westerly, R. I.

### A Generous Contribution.

TO THE EDITOR:—Another year has rolled into the past, and I am reminded to renew my New Year's gifts to some of my relatives and friends, as has been my custom for some years past, by a subscription for each one to your valuable paper, thinking that in no other way can I send them a great benefit to them. I herewith enclose New York draft to your order for ten dollars, and the names of ten subscribers for THE PROGRESSIVE THINKER for one year. Seven of these are my remembrance, and three are subscribers whom I have obtained for you. Wishing you a very happy New Year, and the success your enterprise deserves, I am, as ever, fraternally yours,

ALBERT DE GOLIER.

Bradford, Pa.

By using Hall's Hair Renewer, gray, faded, or discolored hair assumes its natural color of youth, and grows luxuriant and strong, pleasing everybody.

Silence is the element in which great things fashion themselves together: that at length they may emerge, full-formed and majestic, into the delight of life, which they are thenceforth to rule—Carlyle.

## THE BEAST IN MAN.

"The True Keynote to Reform."

WHAT WILL OUR LYNCHING AND ASSAULT?—WHO DESTROYS WOMAN'S HOLY TEMPLE?—A SCATHING DENUNCIATION OF MAN'S METHODS—HE CROWDS THE SPIRIT WORLD WITH DEGRADED SOULS.

The letters in THE PROGRESSIVE THINKER of January 4th, called forth by my article, "The Beast in Man," were perused by me with great interest, and I thank each and every contributor for sending out their thought upon the subject, and I am sure that the readers of THE PROGRESSIVE THINKER are also grateful to them. Myra F. Paine voiced a true sentiment when she spoke of the death of the two young mothers, both undoubtedly "gestated" out of existence, since each left six little ones behind.

How terrible to contemplate the fact that in this nineteenth century of human progress and development, that the sacred body of woman is seized and its holy temple outraged! Barbarous is this fact! That in this age of enlightenment, when the world understands better than ever before the sacred rights and privileges of the individual, that the body of a respected wife and mother is seized in the grasp of man and dragged into some byway—just as the rabid lion of the forest springs upon his victim.

Shame on this civilization, I say again, that begets in man this fiendish deed toward woman. A thousand printed letters from my opponents cannot condone this fact by imputing it to lynchings in the past and notoriety through the newspapers. No, no! Outrages are due to other causes. If my article has made the readers of THE PROGRESSIVE THINKER write and send out their psychic thought, it may help matters some.

### THE KEYNOTE

to assault and lynching lies not in sending out spiritual thought to deal more leniently with the rapist; neither does it lie in the various theories presented by my critics. I beg to differ with my opponents, and say that the keynote consists in making man decent in his realm of sex, and a respecter of his creative function, and in teaching him to lessen and economize his passions, instead of doing all in his power to diabolize and increase them. As long as men pay women to be outcasts and panders to their lust; as long as whole streets in our cities are given over to these women for their dens; as long as men pay them to stay there, and thus create the supply by making the demand—just so long shall we have

BRUTES WALKING THE EARTH in the semblance of men. These outcast women are not patronized wholly by unwedded men, but the married profligate is more often their visitor, and the father of children, who, marked by his lust, grow to be fiends and ravishers. What can you expect to-day, I ask, but a nation of assassins, when men transpire the body of woman into a repository for their vile, set a premium on the same by paying my sex to be vile, and not satisfied with the evil work, seduce and outrage where they can. How much good and charity is the spiritual thought my opponents speak of going to do to lessen the sensuality of men, while the latter give gold to defile woman's holy temple! I say holy temple, because, as the daughter of a physician, I was taught, while my father lived, that the body of woman was most sacred, most holy, and worthy only of the deepest

REVERENCE AND RESPECT FROM MEN. At my father's death, his medical works were bequeathed to me, and time upon time have I traced within, upon the printed charts representing woman's organism, the wonderful and secret laboratory where nature built the infant form, and I have grown to venerate and worship the female form. There, within woman's structure, was nature's secret workshop, where was created from day to day the form of an embryo god! A wonderful mechanism is woman's. There are the ovaries, where are evolved the ova, or seed of the human race. These, propelled by subtle currents adown the Fallopian tubes, are carried to the womb, where the stupendous materialization of the babe shall take place. Stupendous? Aye, the most stupendous problem of all, if the world will stop long enough to examine it. The babe is created.

How? Slowly and comprehensively, from the component parts of the mother's system; flesh and bone is made, somehow, in that dark recess, eyes and brain, and body and soul. Every mother gazes with reverence upon her newborn child, and murmurs with awe: "It was produced, somehow, from me—most mysterious thing."

Imbued as I am with this reverence for woman's body, can my readers wonder that, to me, the assaults of rabid men upon it is an evil act for which I can find NO ADEQUATE PUNISHMENT. That the holy workshop of nature; that the very cradle of the human race should be seized by the assaulter and his fiendish personality imprinted upon it—this is, in my sight, a crime so heinous that I cannot find an adequate punishment for such an offender. To such a height have I elevated reproduction, and our human power to produce, if we choose, gods to walk the earth, instead of incarnate devils, that I stand aghast at the awful sacrilege committed by man in the reproductive domain.

The case of Mrs. Bell, recently assaulted by a negro: Let us imagine this wife and mother, whose organism

was undergoing the sacred processes of maternity at the time, and the negro must have been cognizant of the fact. Behold her, I say, in her holy state of motherhood, her unborn babe the magnet to draw her best thoughts and aspirations, her mind bent upon her near accouchement. But, just at hand,

A FEROCIOUS BEAST, in human form, watches her tread the country lane, and a moment later springs with all the savageness of the beast upon her shrinking form, and despite her despairing struggles, ruthlessly forces himself into the sanctuary of her holy motherhood, and degrades and insults it with his fiendish presence. As if that were not enough, her assaulter brutally murders her and her unborn offspring. Stung with a keen sense of this great wrong done my sex, I say again and again, and

REPEAT IT A THOUSAND TIMES, that I can find no adequate punishment for such a transgressor against womanhood, motherhood, and the reproductive organism of the race! Not if a thousand Spiritualists condemned me—nor tens of thousands.

Not if millions of Spiritualists flung at me the stigma of barbarity and lack of spirituality, prating of the wrong of sending the negro to the Spirit-world! What of the sad spirit of the wife and mother, who was debarr'd from a natural death, and forced to undergo an indecent shuffling off of her mortal coil? What of her? I ask ye prating Spiritualists; to be worse than lynched—murdered immorally and indecently by the sensuality of man. What is her first thought, on finding herself in another world? Will she ever be happy in the spheres—an innocent victim to earthly lust? Will she not feel the wrong, the great misery of having been immorally sent out of life, her body polluted by the assaulter?

Most of my correspondents assume that outraged and murdered women, upon entering another world, become imbeciles; or they infer it when they assume that the souls of outraged women feel no poignant anguish at being put out of existence, but are immediately turned into angels of forgiveness and go down into the hell of the rapist, lift him out, put

### WINGS UPON HIS BACK,

and turn him into the heavenly courts a new-made man-angel. Bah! Stuff! The sentimental rubbish given out by some Spiritualists is hard to swallow. And it is extremely pernicious in its tendency to teach the assaulter that he can rape with impunity, since his very victim will be the means of his salvation and lift him from out the depths. And I wish those Spiritualists who have arrogated me would be more consistent. If the assaulter is uplifted from his hell, how can he return to earth and obsess others, as they declare?

The Spirit-world is full of outraged women, who walk the spheres crying out against the wrong that has been done them. It is full of weary-souled courtesans, whom earth's men have robbed of their birthright and paid to tread the paths of sin. It is full of anguished wives who have borne unwelcome children to men who prized the reproductive privilege and body of woman so little that they

TORTURED IT OUT OF EXISTENCE, and allowed the weary woman to escape their clutches only through the gate of death. It is full of babes in embryo who were aborted out of life; who were offered up as sacrifices to masculine lust and vice, and who are crying out to-day against the wrong. All these unhappy souls, I say, are sending forth a protest and impressing earth's people in their behalf. And they are impressing me. I am a psychic, and even now, as I write, I feel almost overwhelmed. But I will not give place to those back of me at this time. I shall not allow them to use my pen and do my work for me. They are working strenuously on their side of existence, and I will do my work myself on this side, even if alone and unaided. I have taken this stand on this question, and I maintain it, viz.: That the keynote and cure for rape and lynching is to make a stand against the tide of immorality now inundating our earth; to make mankind moral and decent as father to the race and as the other half of it. It is purity against foulness. It is life against death. It is

EVA A. CASSELL AGAINST THE WHOLE WORLD, the world of sensuality and vice, which robs posterity of a noble manhood. And again I say that lynchings and the newspaper notoriety thereof have not half the baleful effect on the fiendish propensities of the race, as has this vast sensual psychology war emanating from the hideous vices men practice in the realm of sex.

Every persuasive influence man sends out to women; every house of prostitution he enters; every adulterous thought he sends forth into the world; every dollar he pays for gratifying his lust, helps to make these fiends who outrage women. It helps to increase sensuality and maintain it here in our midst. Every man who frequents the brothel and is thus a maniac in his realm of sex, and pays for the privilege of abusing it—may be father to the assaulter.

Most of my masculine opponents affect to believe that woman, as mother of the race, is the one responsible for the birth of rapists, but the prostitution that men have carried into wedlock may be one cause. Mr. Flower, editor of the Arena, speaks plainly in that periodical of the ignoble manner in which a husband frequently offers inducement to a wife to prostitute herself to his desires; whatever married man enters his home at night and induces or per-

suades a wife in whose organism the mystery of maternity is being performed, to leave the sweet atmosphere she has indulged in during the day over her approaching confinement; whatever husband, I say, entices such a wife to give over the temple of her body to his will, and

CARRIES HER DOWN, down into a moment's carnival of base sensuality—is responsible for the brutes who walk our earth to-day. The organism of the female beast, even, is held sacred by the male during her maternity. Reproductive woman to-day—with all the heavy burden she bears in the shape of immoral and improper conditions given her by man for propagating the human race: I say that instead of many such fiends walking the earth, it is a wonder that more than two-thirds of the race are not maniacs in their realm of sex.

For ages and ages woman has been the prey of man. For ages and ages has he connived at her ruin and sought her as a victim to his lust. It is time that there was some change in a matter of so stupendous importance to the race. The present era should bring forth that change. Civilization has advanced and we are more enlightened, and still—men offer gold to women to prostitute themselves, and have made of the sacred privilege of sex a thing so low and vile that it may not be mentioned aloud. To-day

IT IS STILL A BLOT OF DISGRACE on our much-mooted modern civilization, that the holy maternal organism of woman is trafficked in, bought and sold by lustful men. How long do you suppose that women would be so careless if men did not pay them to be so? Not long; they would be obliged to go to work and labor honestly for a livelihood. As long as men offer gold there will be outcasts. And this is the

### KEYNOTE TO REFORM!

Men must lay aside vice and cultivate economy and decency in their realm of sex, and cease disseminating a psychic sensual aura which goes forth over the world to psychologize and help along the assaulter in his base proclivities. All this degrading effluvia engulfs the earth, and our sons, under its influence, commit, under the guise of "sowing wild oats," evil deeds, and revel in vice and a spurious fatherhood to the race.

We have heard long enough of woman being the scapegoat for the world's sins. Let us now

CALL MAN TO ACCOUNT for his share in earth's misery to-day and compel him to stare the fact in the face.

I will close this peroration now and turn my attention to the various "bouquets" flung me by my opponents, whom I thank, one and all, for their contributions, for they were very interesting to read, especially that of P. C. Mills, who says: "See those mothers climbing fences, stone heaps, or anything else, so that they can get a better view than the crowd of mothers before them would allow, who had massed themselves together to get near the crackling flames as they roared the flesh from the bones, to hear the agonizing groans and to get a scent of the burning flesh of the suffering victim." Phew!! Brother Mills has evidently got a little nervous, bordering on the hysterical, and I would advise him not to rush into print until he grows calm or his inflamed imagination gets sober.

Abel Newberry, who says "her mind is warped and she cannot comprehend nobler and higher endeavor than her own to reach after the cause and effect a cure"—thanks, awfully, my brother! And E. B. Kent, who says "It is selfish for a person of a spiritual understanding (meaning me) to be in favor of crowding the Spirit-world with low and degraded souls." What kind of souls has his sex been crowding it with?

Hiram Rix, Jr., says of me: "I sorrow that any one who is supposed to understand the harmonical philosophy could advocate barbaric methods for the suppression of crime." And Mr. Moffett, who says I have no spirituality at all. P. C. Mills, again, who asks me to go to the Spirit-world for advice and counsel. But as he and his brethren seem to have a cinch on the Spirit-world, and all the spirituality there is in the world, there is evidently no chance for me. While I am grateful for their solicitude, yet I cannot help thinking that if these gentlemen would turn their attention to the "barbarous methods" used by their sex in crowding the Spirit-world and propagating the ravisher, some help might be had.

And as the readers of THE PROGRESSIVE THINKER evidently consider me beyond redemption, and a fitting object for compassion, I can only hope that they will be kind enough to pray for me, as the Eudeavorers are doing the same for Bob Ingersoll, and perhaps I may be turned from my evil way of thinking, and conclude that the better way would be to jail the rapist, feed him highly, and let the sentiment of my opponents finally pardon him out of jail (as many a criminal escapes: thus, in the end), to repeat his offense.

EVA A. CASSELL.

YOU can do a grand work by getting up a club of yearly or six months' subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing the physical bodies and their psychological bodies, with universe and nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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A MOSLEM SPEAKS.  
He Gives the "Other Side."

It may not be generally known to the readers of THE PROGRESSIVE THINKER that there is a paper published in New York entitled "The Moslem World," which defends Mohammedism. Wishing to get the other side of the story of Turkish wrongs in Armenia, we wrote the editor, M'd Alexander Russell Webb, Ulster Park, New York, for a copy. He not only favored us with several back numbers, and some pamphlets favoring his religious views, but also wrote the following letter, which, though not designed for the public eye, we are sure our readers will be glad to see. As intimated in a short article elsewhere, there are always two sides to a story. The press dispatches furnish one side of that story daily, the other side being suppressed by the faithful guardians of political and Christian news.

MY DEAR SIR:—It is gratifying to know that you have a glimpse of the truth regarding the lamentable condition of affairs in Turkey. The missionaries and the American Board of Foreign Missions are playing a very despicable game, and they have a vigorous and unprincipled ally in the Armenians themselves.

The trouble was inaugurated by the Armenian Revolutionary Committees of New York and London, and they are working upon Christian prejudice, intolerance and fanaticism to carry out a political plot. Taken in its entirety, it is the most cowardly and disgraceful act of treachery and dishonesty to which Christians have loaned their support during the century. Many of them—the majority, in fact—really believe the false cablegrams manufactured and manipulated by the political agents of the Armenians in Europe, that appear in the newspapers, and I think they fully believe the Armenians have been oppressed and massacred because they pose as Christians. But I am satisfied the missionaries in Turkey know this is absolutely false, and that this knowledge is possessed more or less by the American Board of Foreign Missions. It is a fact, capable of complete proof, that the question of religion does not enter into the subject at all.

No government in the world more fully respects the religious views of its subjects, nor more carefully protects them in the exercise of their religion, than does the Turkish. It has allowed a horde of ignorant, bigoted and unprincipled Christian missionaries to overrun its territory and incite sedition and treason, and has not only protected them thoroughly, but has given the ungrateful scamps privileges they would never dare to ask for of their own government.

But I will stop here, as I am apt to lose my patience when writing of this outrageous wrong. Yours fraternally, M'D ALEXANDER RUSSELL WEBB, Ulster Park, New York, Jan. 2, 1896.

### Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. 1, in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

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"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery; ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.



**BEYOND THE GATES.**  
By Elizabeth Stuart Phelps. A highly entertaining  
work. Price \$1.00.







PSYCHOMETRY.

Readings Given by Mrs. St. Omer, at Cincinnati, O.

To THE EDITOR:—For years I have been an investigator in the grand philosophy of Spiritualism; also a reader of your grand paper, and as the old year is past, and we have now entered on the new, so, in my investigations in the grand philosophy, I have recently attended the Progressive Society, where Marguerite St. Omer is preaching the glad tidings, bringing peace to the troubled souls, and leading those in ignorance up and into the bright light, so radiant with the truth. Her eloquence comes from her simplicity and expression of her soul force. You have not to get a dictionary to understand her. She reaches the hearts of her hearers, so that they feel the warmth of her soul, and exclaim, "It was good for us to be here." She is drawing the largest audiences of any speaker we ever had. Never in my investigations have I seen any that could give a psychometric reading equal to her. She gives from ten to twenty after each lecture. A sample of them I send you with this letter, which may be of interest to your readers. They were taken by shorthand, and if you see fit, and can find space, I should be pleased to send you other reports.

PSYCHOMETRIC.

I have now in my hand a lady's watch. You have been several times disappointed, and slightly provoked. This watch brings me a magnetism full of sorrow and grief. I find that you have been quite patient in your sorrows and your troubles. I don't wonder that you are getting tired, for you have had troubles that were not pleasant to bear. You are one that is capable of doing a great deal for yourself, and you have tried to do it, and if it had not been for the sorrow of your life, and the passing away of a loved one, you would feel a great deal better; but this grief I know will not last always. You begin now to see a little light beyond, and you have some plans and arrangements made, which, although you have been very careful in making, will not be completed. There is a disappointment in store for you, and you will remain in your present surroundings longer than you intend to. I can see kind friends around you. I don't advise you to give up to care, as you have been doing. I advise you to look on the bright side of things, and it will not be long now before you will have a new opening, and while I cannot see prosperity, as far as finance is concerned, I can assure you that you will make a very pleasant change. There is another sorrow for you: One will pass away, and there is nothing that can stay this hand. Once more you will have to feel the bitter pangs, but you will be better able to bear them now, and beyond that I do not find any sorrows for a good many years to come. I would be pleased to read a brighter observation, but I must tell you just what I see for you.

[On being asked if she was satisfied, she answered in the affirmative.] I have now a gentleman's knife. This knife brings me a magnetism of a hard worker, one who commenced early in life, almost on the verge of boyhood. The world looked bright, and the prospects were fair. You could not see the clouds before you. You had a brave heart, and pushed for all you was worth to get yourself in a position to make a mark in the world. You were very young when the first cloud came to you; that was the first sorrow in your home—one crossed the river. Later on in years you chose for yourself a companion. You chose contrary to the wishes or the anticipation of your friends. They rather thought it would be a different one, but nevertheless you made your choice, and you have never had occasion to regret it, and when things were not as bright as they should have been she was indeed a helpmate to you. The fear comes now of a separation in your life. I cannot see it. I do not find your body in a condition that I would like to find it, but I do not see that you are in a dangerous condition. I do not think so. You will have many years yet to take care of yourself. There is not a selfish thread in your body. You are doing all the good that you can. Financially you are well placed, and there is more still to come. You have nothing to fear, and you can take life easy.

[Satisfied.] I have now some papers to read. These papers are of a business nature. There is a great deal around you that is not pleasant, but there is a bright financial change in the way of business in store for you in the very near future. But while business looks so bright, I see a cloud is about to break into your home; a sister will cross the river. I know it seems sad, but there is no trouble in that land. All tears are wiped away, and although your heart will be sad, there will always be a living presence in your home—several of them. You will then have a father, mother and sister, all to watch for you. Your business looks bright, but your heart is empty, and you need not feel like that, even if there has been anxiousness and anxiety about your affairs. Just go on and do your work and all will be well.

[Satisfied.] I now have to read this handkerchief. I feel, when I read this, a magnetism full of sorrow and grief; a living presence has crossed the river, and it is hard for me to try to bring you comfort. You are willing to accept what can come from them, but you do not understand that all of us must go. I feel that I must speak to you. I get the magnetism of a lady

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here, with a broken heart, and I want to say to you to cease; the shedding of tears will not bring them back. I know that it is hard to be separated, but, my sister, you are still here. You have got to work and to toil, and not give up to grief. Sunshine and prosperity will yet warm your heart and bring happiness to your home.

[Satisfied.] I have now a money-book, and this comes from one who is full of anxiety, and that is all about a man, and you have reason for it. It is hard for me to advise. You have had suspicions, and they are correct, but you must not blame me for telling you just what I see, and I advise you not to wear your heart out trying to reform him. He wants to do what is right, and is anxious to do right, but it is his companions, and I tell you the best thing to do is to change his position; get him into a place where he will associate with good company. His heart to you is true and he has been faithful, but he cannot do anything, as he has temptations on every side. Just change his position, and everything will be all right.

BEAR in mind that the back chapters of the charming story, "Dual Lives," are sent free to all new subscribers. Subscribe for the paper for at least three months, at twenty-five cents.

A STRANGE CASE.

Illustrating the Fact That the Signs of Death Are Not Infallible.

Rev. T. E. Phillips, pastor of the Methodist Presbyterian Church, had a novel experience, January 3d, at Hazleton, Pa.—that of preaching the funeral sermon over the same body. Some fifteen years ago, while residing at Breesport, N. Y., he was called upon to officiate at the funeral of a supposed dead man. The obsequies proceeded until the grave was reached, when the coffin was opened for a farewell look by the friends. No sooner was this done than the corpse sat up, the man being in a cataleptic state. He recovered soon after, and declared that he was conscious during all the preparations for burial and the funeral services, but was unable to move. He jokingly remarked to Rev. Phillips that the latter gave him a good send-off. "Yes, better than I will next time," was the reply. To-day the minister was summoned to Breesport, the man having died "in dead earnest" this time. The sensation of talking to mourners over the same coffin for the second time has so terribly impressed Rev. Phillips that he has since been prostrated.

This incident illustrates the fact, as set forth in Vol. II. of the Encyclopedia of Death, and Life in the Spirit World, that hundreds have been buried alive.

EVA A. CASSELL.

A Pen-Picture of the Woman. To THE EDITOR:—You readers might like a pen-picture of Eva A. Cassell, the lady who has caused the very interesting discussion in THE PROGRESSIVE THINKER. Most people think she must be a large, energetic woman, strong-minded—perhaps wearing bloomers. I saw her for the first time at Onset, last summer, and was surprised to find her a person so different from what I had imagined. I believed a small, gentle little lady, with sweet voice and retiring manners; very youthful, as she married when very young, and is now in the thirties—a very different person from what I had supposed. It is hard to believe, gazing upon her placid countenance, that beneath that quiet exterior, masked by the pretty face, that the avenging soul of the reformer stands ready to score the world for its wrongs to posterity. But let something be said to draw her out, and the little lady is transformed into the earnest speaker on reform, and carries conviction to her hearers. This is a pen-picture of the lady whose pen stirs your readers into activity.

Mrs. T. F. HOWARD.  
Boston, Mass.

An Interesting Work. To THE EDITOR:—I have read and re-read The Encyclopedia of Death, and Life in the Spirit-World, and I must say that it is surely one of the most interesting works on the subject I have ever come in contact with.

J. M. PEEBLES, A. M., M. D.

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SAN DIEGO, CALIFORNIA.



Jesuit Rule and Ruin in Washington Demonstrated.

A patriotic audience greeted Rev. Scott F. Hershey with applause as he walked to the platform of the Disciples' Tabernacle, Roxbury, at 3 o'clock Sunday afternoon. Mr. Hershey delivered a short address on "Jesuit Rule and Ruin at Washington."

Dr. Hershey said in part: "With me religion and patriotism go together. Next to the love of God I put the love of one's country. In countries where patriotism runs low, religion is also found at a low ebb. Our religion is what it is in the fruitage of our country's institutions and the liberties for which they stand."

"The second half of the century is drawing to a close, with the Roman Catholic Church as a political power constantly growing in strength. Never in the history of this country have there been so many Roman Catholics holding political positions who are Jesuits. My charges to-day are based on facts taken from Roman Catholic sources."

"A female employee of the National Bureau of Engraving and Printing at Washington told me that she would do more for charity were she not obliged to give so much to the Roman Catholic Church. The nuns of that church, she told me, visited the offices in the bureau to collect what money they could. Most of the clerks contributed, knowing their positions depended upon their submission to this species of blackmail. Hundreds of clerks, however, have lost their places by refusing alms to these Catholic collecting agents. Of twenty-one clerks who had their salaries raised on a certain day, nineteen were Catholics."

"Does not the fact that in every department at least one of the heads is a Catholic mean something? Some of the female clerks holding responsible positions in the various branches of the government were educated for these positions through the Catholic Church, and though they are not always members of that church, it has gained a hold on them, and they have become mediums of communication between their departments and the Catholic Bureau of Information on F street, Washington."

"Of about 2,500 clerks who had to pass between two nuns after leaving a pay-room, a large majority placed a part of their earnings in one of the outstretched boxes. I have my opinion of the ecclesiastical power which requires the sacrifice of independence and American manhood as the price of a living."



FORSTER, DR. W. M.

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education in early life, and closed by saying: "The public school is a citadel of true American citizenship, and must be preserved at all cost."—Boston Daily Standard.

PRAYER.

From a Spiritualist Point of View.

A dear Christian friend remarked to me not long ago: "There is no religion in Spiritualism—no Christianity. Why," said the dear brother, "they don't even pray. They don't believe in prayer."

There never was a greater mistake, and I cannot conceive how such an idea became prevalent. There is no one that can pray with the effectiveness of a Spiritualist, because Spiritualism teaches us the science of life and death, the science of the two worlds, the science of our souls. And as we understand this we understand the law of prayer, we understand how and when to pray.

Pray, my friends—pray with all your heart, but pray in accordance with the law of nature. If you pray for the rain not to fall upon a leaky roof, when it is raining all about, that is against the law of nature. And if you pray for the hail not to come, and it is within the law that it should, all the prayers in the universe will not avail.

If a dyspeptic prays for health, and all the time keeps taking injurious food into the stomach, that, also, is against the law of nature; but if he prays for knowledge, for wisdom, that he may discriminate between the beneficial and non-beneficial, that prayer is effective; for, so sure as we pray with an earnest heart, pertinently and persistently, so surely will we draw the object of that prayer towards us. To pray for a thing constantly, if it be within the law of nature, is to get it. Why? Because constant asking will send forth thought-waves that will reach and draw to you friends and helpers from the beautiful unseen world beyond. But prayer does not necessarily mean good; prayer for the culmination of an evil deed will be answered just as quickly as for a good act. So the most of us have need to pray, first for light, for wisdom, for judgment, for strength of mind to discern the good from the evil; we may know what to pray for, so that the thing brought by this persistent will-power prove not a curse instead of a blessing. But prayer for one thing to-day, another to-morrow, availeth naught.

It is an earnest, persistent, ever-present thought; the thought ever up-permost in the mind, every day, every hour. Thoughts, wishes, desires, are all prayers. So be careful how you think; pick and cull the weeds from among your thoughts as you pick the weeds from out your garden. What we think is as all-important as what we say; for we can never say what we do not think.

But do I hear some one say: "I often speak before I think." Let me tell you, those spoken words are but the seed-harvest of thoughts oft thought before; those spoken words are but the scattering of the seed from some weed thought; if the weed had not been allowed to grow, you would never have spoken before you thought. Thought disciplines the mind; mind makes the man.

Oh, sweet prayer; sweet and all-powerful, whether addressed to God, father of all life, or addressed to friends that are in the light.

Mrs. E. M. SHOOT.

"The Watson Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 10c.

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Schlatter and Dr. Peebles.

While Schlatter, the wonderful healer, was making his way from Denver, southward to Arizona, Dr. Peebles was telegraphed to hurry northward across the continent to see a patient. Hence the Banner of Light, Boston, December 7th, says:

"If I write and true that 'blood tells,' it is infinitely more true that education, pathological study, long experience and psychic gifts also tell in healing the sick."

"We have just been shown the telegram that summoned Dr. J. M. Peebles across the continent almost to the suffering invalid, Mr. Joseph Loibl, Pittsburg, Pa. The gifted doctor was recently in our office, looking as hale and healthy as he did nearly forty years ago, when beginning to write for the Banner of Light. He left his medical office for two or three weeks in care of his three assistants, and Dr. Green, whom he considers the best clairvoyant and state-writing psychic that he has ever met, San Diego, Cal., is by the 'Southern Pacific flyer,' but two days, eighteen hours and forty minutes from Chicago."

"The Doctor spent a night in Chicago, the guest of Mr. Francis, of THE PROGRESSIVE THINKER, whom he has personally known for fifty years. He left for Philadelphia and Hammon, returning direct to California, stopping over a day in Michigan, where he formerly lived. The editor of the Battle Creek Daily Journal said:

Dr. J. M. Peebles, ex-Consul at Trebizond, Asia Minor, nearly the seat of the present Armenian trouble, a former well-known and highly-esteemed resident of this city, now residing at San Diego, Cal., is in the city on a day's visit to his sister, Mrs. C. C. Beach. He receives a cordial greeting from his many old acquaintances."

"The Doctor, owing to his literary and medical standing, high authority, his experiences in sanatoriums and infirmaries, and almost miraculous success in healing, has a very extensive practice. He deals candidly and honestly with his patients, sympathizing with and removing their suffering. He treats only such cases as he is certain of curing and where the lesion is paralysis, or nerve exhaustion, he resorts to surgery instantaneously. He uses only the choicest drugs, formulating, compounding and vitalizing his own medicines; and every letter sent to a patient receives the touch of his magnetic hand."

"The Doctor handed us a long list of testimonials, from which we select the following:

"I can't express myself in writing how thankful I am to you for what you have done for me. I haven't felt so well in twenty years. W. H. LEAVITT, 'Bradford, Vt.'"

"I am sorry I did not have my picture taken before I commenced your treatment. My face was thin then, but it is plump and pleasant-looking now. 'DAVID J. BEVAN, 'New Castle, Pa.'"

"Am very much better than I have been for five years, so much so that all my friends, and some strangers, remark the sudden change, and express surprise. E. P. SINE, 'Lexington, Ore.'"

"Never can I pay you, Dr. Peebles, and your psychic doctors, for what has just been done for me. I had been in bed most of the time for four years with female weakness, spine and kidney troubles, and I had about abandoned all hope. And yet, in just eight days after taking your treatment, I walked across the floor without help! The magnetism or something else shook the bed and shook my limbs by the hour! Oh, it seems like a miracle! It is not yet a month, and I am doing my work in the kitchen. God bless you, doctor! My husband now says I may spend a while in California, for a change, so I start next week for Phoenix, Arizona, and then to Ramona, Cal., to stop with my sister. SARAH A. BERRY, 'Lasselle Bayou, Louisiana.'"

"That old-time and highly-esteemed medium, of Bay City, Mich., Mrs. Sarah J. Pennoyer, writes: 'I want you to know, doctor, that your treatment is helping me rapidly; mentally, spiritually—every way! I feel as though I could pay you a hundred dollars for what you have done for me.'"

"Such testimonials are telling because verifiable; because of the doctor's standing as a physician of integrity, and because showing what astonishing cures can be wrought by an educated physician endowed with the wonderful gift of healing. The doctor is near seventy-five. Upon whom will his mantle fall?"

Dr. Peebles, during his brief visit in our city, found time for an editorial call during which he showed that the years that have accumulated have failed to bend his cheerful spirit as well as his sturdy frame. He was sunny and heartful as ever. He is a man of immense vitality and tireless energy. In addition to his trans-continental tour, etc., he is now busy writing two books, besides attending to a very large medical practice. His brief trip included, beside time of traveling, one day in Chicago, one in Philadelphia and one in Boston. His Health Home in San Diego, he informed us, was filled (as also the adjoining cottage) with the exception of one room, by a very enthusiastic over the beautiful climate of Southern California."

"He expressed himself as very anxious to meet his old friends, A. E. Giles, A. J. Davis, John Wetherbee, Dr. Storer, Dr. Richardson, B. O. Flower and many others—as well as several patients whom he has treated in Boston, and who would not permit. This old veteran will doubtless 'die with the harness on.'"

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JOHN B. PARKER,  
19 High St., Everett, Dec. 23, 1895.

Special Notice.

DR. J. R. CRAIG, 1528 Market street, San Francisco, Cal.—Dear Sir: Enclosed find order for another month's treatment for myself and wife. I do not know whether I need any more your aid, but I will take another month, and, Doctor, I am proud to say that I feel better since I have taken your treatment than I have for twenty years; and my wife has improved wonderfully, and we are much pleased with your treatment and psychic power, and hope you may live long and do much good for suffering humanity. I have recommended you to many of my friends, and think they will send to you for treatment.

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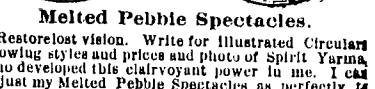
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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, JANUARY 25, 1896.

NO. 322

## SPIRITUALISM

### And Its Connection With Prayer.

#### A Critical Analysis of the Two.

A LECTURE DELIVERED BEFORE THE DUNKIN, IND., SPIRITUAL RESEARCH SOCIETY BY ZELA STEVENS.

The greatest mistake committed in this world are the natural and legitimate result of ignorance. And the most inexplicable mystery is the fact that there are only a few who can learn wisdom by experience and still remain in their folly, after they have seen the effects of it time without number.

Unfortunately for humanity we are all born ignorant, and our knowledge comes by slow degrees. Those who should be the teachers and instructors of the struggling, toiling millions are only stumbling blocks in the way of wisdom, for instead of lighting the lamp of truth to guide the benighted pilgrim on life's weary road, they dig pitfalls that they may fall therein.

All things in nature are governed by fixed and immutable laws over which man has no control, and mankind is subjected to the same laws and conditions which govern all animated and inanimate creation, and search where we will no evidence can be found to prove that God has any more regard for man's welfare than for the brute creation, or the lowest forms of insect life.

But, on the contrary, many wonderful provisions have been made by our creator for the care and protection of the lower forms of animated life that man does not enjoy.

To prove this it is only necessary to add that, of all the animated existence, man, in his advent to earth, is the most helpless and the most dependent on others for his life and existence.

**SPECIAL CARE DISPROVEN.**

Wherein the idea of God's special care and protection had its origin no one can explain, for every manifestation of Nature disproves the claim and asserts universal prayer as taught by Spiritualism.

Have you ever read the "Evolution of Life on This Planet," and seen how beautifully illustrated it is? It shows the varied forms of animated life which existed from the first down to the present time, including man.

The records of this wonderful history have been written on the granite rocks and in the plastic clay; but of the growth and development of the mind of man no history has been preserved; his thoughts made no impression on the gross matter which formed his tomb and contained the records of his deeds.

Not until long after he became a rational, thinking being, capable of making his thoughts known to others, have we any written history of his life compiled by himself, and this still shows traces of the struggle between reason and animal strength, over which he was ultimately to gain victory.

It was in that age of semi-barbarism that the idea of God's special care and protection had its birth, and it has been wonderfully preserved, in spite of all the evidence adduced by science and reason to the contrary, for we find men just as zealous in trying to perpetuate the hallucination as though it were a demonstrable fact.

So great is the delusion that they teach that God hears and answers verbal prayers and petitions, and will set aside established laws that hold the planets in their course in order to grant their requests.

At the same time they express a doubt as to their belief in his willingness or ability to do as they desire, by their doing all they can themselves to insure success, offering this excuse for their doing so, "that God helps those who help themselves."

Which is the poorest kind of an apology, for if their desires were the will of God he would do all they desired of him, thus relieving them of all responsibility in the matter.

But, as if to disprove any connection with them, after they have done all they could to help themselves, and then petitioned the throne of grace to do the rest, he backs out and leaves them in the lurch every time, and that, too, when they are engaged in worthy enterprise and most need assistance.

**IS THE DEVIL STRONGER THAN GOD?**

Prayers and petitions have been offered to God to assist in abolishing the liquor traffic from your city and from all over the world. Talmage, in one of his sermons, has said that the whole question hinged on this point: Whether the Devil was stronger than God? Others have said or heard of this expression, but I would like to ask him now whether the results of the vote of our nation has determined the point against God, and I think he would be just as ready to eat his words as he was to express them.

For the past fifty years we have been importuning God to help us fight the demon Alcohol, and if he saw fit to do so it would not be necessary to resort to the means which we employ; for all he would have to do would be to suspend the chemical action of fermentation in the breweries, and the result would be achieved. How simple, but no!

**MEAGER RESULTS.**

If the Christian's idea of God is a correct one, he would rather see the rum and devastation of the whole earth than stoop to such a measure, and the lesson taught me at the outcome of it reminds me of the story of the minister who was invited out to tea.

loud blast on the horn of God and religion and give them all the credit—which, of course, will be accepted with due acknowledgments.

But the worst feature of this is that there is nothing stable or fixed in the God business, and he is just as apt to go back on them next time, after they have enjoyed a season of success, as though he enjoyed playing hide-and-seek with them.

Now you see me, now you don't. It seems to me, all levity aside, that the thoughtful men and women would learn by this time that God pays no more attention to their prayers than the moon to a dog that barks at it, and that they would wash their hands of the whole business and go to work as men and women and try to discover the source from which the evil springs, and apply the remedy there, instead of playing the part of fawning sycophants.

**A RATIONAL EXPLANATION.**

Spiritualism, which excludes everything but the natural phenomena and properties of knowable things, together with their invariable relations of co-existence, as occurring in time and space, will furnish a rational explanation to this vexed question as well as to all others pertaining to human life and existence.

Because it will do away with all supernaturalism or intervention of any supernatural power, and place us on the rock foundation of cause and effect, and teach us the law through which God works, and teach us that wisdom is in all His ways.

Though we travel in great pain, and seek for deliverance from the ills which afflict us, it is for our own good that we learn only through affliction and sorrow to obey natural laws.

If it were otherwise where would be the end of suffering, sin or vice? If God should turn aside from the known and established laws of nature to answer prayers, what is our misery now in comparison with what they would be?

All hope and aspiration would be quenched in the mind of man and all nature would battle for the mastery. Even God would be at war with himself.

This is the battle-ground where good and evil must meet in deadly combat, and truly has that philosopher, Martin Tupper, said: "Pain and sin are convicts toiling in their fetters for good, and the weapons of evil are turned against itself, fighting under better banners."

And blessed be that man or woman who accepts this fact and is willing to fight it out on that line, asking no favors of gods or devils.

Wherein shall humanity find a solution to the problem, if not in human experience as it is worked out in the life of each individual, but in direct antagonism to the demonstrated facts of all experience?

This prayer-frenzy establishes a throne in the minds of the people and puts nine-tenths of the whole human family on their knees, and curses those who have the manhood and womanhood to stand erect.

Many years ago our heathen brothers, the Chinese and Hindus, discovered that it was only a waste of time and energy to do their own praying, so they invented praying-machines, which answered every purpose. Unlike our modern praying-machines, they charged nothing for their services and were never charged with immorality or conduct unbecoming a praying-machine—a good thing, for the machine answered the prayer of the ignorant and less philosophical religiousists of our time.

Even the most scientific and rational are loth to leave the idea that God is in some way influenced by words, and if they do not offer supplications to Him, they offer praise, which is, of the works, most inconsistent, because, if he works on according to his own will and purpose, he has no regard for the individual welfare, to praise him is base flattery, and can have no more influence on him than the other form, which asks him to do that which he cannot.

Men and women are but children of a larger growth. The pleasing fancy of the nursery finds an obnoxious perpetuation in the teachings of the church.

The manning giant of Jack and the bean-stalk fame is counterfeited in the Devil and his imps, while the good Santa Claus has his counterpart in an imaginary being who is supposed to pay special attention to each one who asks his protection.

**ARE SPIRITUALISTS IRREVERENT?**

We who hold the doctrine of Spiritualism are often charged with irreverence, but to assert is one thing, to prove is another, for we hold that to assert a claim in opposition to known laws and demonstrated facts is to falsify, and there is no more form of irreverence than falsehood.

Because it impinges on God's holy laws, and sets us warring against His holy will and purposes.

By way of illustration, I could furnish many examples, but one will suffice.

**REMOVING MOUNTAINS.**

Faith is the basic principle of all things which cannot be demonstrated, and we are taught if we have faith to the extent of a grain of mustard seed, we can remove mountains; but the demonstrated fact is, the faith of a nation, though big as the Rocky Mountains, will fail to remove a grain of mustard seed unless the necessary physical force is applied. However, it is argued in defense of the system that there is no harm in believing it, even though it cannot be demonstrated.

But there is harm in it, because it ignores the law of cause and effect, and buys up with false hopes; puts the true remedy farther from us, and the valuable time spent in theorizing on false premises could be spent to advantage in applying true principles.

This fact was beautifully shown in a lecture which Joseph Cook delivered in Lockport, New York. He illustrated very fully the effects of alcohol on the human system, showing from the scientific standpoint the truthfulness of his assertions, making a practical application of the principles by a chemical experiment, and then knocked his whole argument in the head, by saying that regeneration could change those hardened tissues into flexible, normal conditions again, and give them healthy action.

Conversion would destroy the appetite for strong drink. What causes that abnormal and vitiated appetite? Only a vitiated and abnormal condition of the blood, brain and nerve tissue.

Did he not say that the will of God was manifested in that law which spoke dire consequences of its disobedience?

**THEOLOGY VERSUS PHILOSOPHY.**

Who can harmonize the teachings of science and religion, or wed theology to philosophy.

The one makes God the embodiment of infinite judgment, ruling by immutable laws, which militate for the good of all.

The other represents him as a vacillating, sentimental personality, subject to all the changing whims of human weakness and folly!

I ask you, my friends, which is the most reverential belief? Which character is the most worthy of our love and reverence?

The first belief makes God the creature of our desire and passion, subject to our whims and passions, and the other makes Mankind the object of God's loving care and protection without distinction of race, color or creed.

Take two children and bring one up under the influence of this idea of a changeable and revengeful God; teach it that all affects are only the arbitrary will, and as punishment for transgression and disobedience to Divine Will; you will find that this will develop like characteristics in the nature of that child.

It becomes the victim of needless fears pursued by vague fancies and a distrust in all things—even in its own ability to ward off conditions which it finds itself doing and liking; thus, undermining the very foundation of natural and inherent growth.

The other is instructed in all the principles of well-understood laws, and is taught to seek for a practical solution of all things in nature, and by familiarizing itself with nature's laws, all fear of any evil effects is removed. So long as the principles are true, to be such a mind, there is peace, joy and comfort which can be enjoyed only by those who know God's laws as they are written in the constitution and soul of all things.

To show you the sophistry of that system of reasoning which tries to harmonize the teachings of theology with philosophy, I will refer you to a little book entitled "The Danger of Getting Outside of Those Laws," which I will again refer you to the same writer whom I have just quoted. He says:

"So such as a righteous and benevolent God is presented before the mind, then prayer becomes a blessing instead of a curse to the soul."

"Look at the subject in the form of a syllogism: Man, by obeying Nature's laws, becomes assimilated to Nature and acts in harmony with her. Nature's laws are the only perfect laws known to man; therefore man cannot become perfect only by obeying these laws and living in harmony with them."

Thus self-evident facts become the written law of God in all things, and outside of that we cannot know anything of His will and purpose toward us, and to pray for results contrary to those which are the natural outcome of that which exist by virtue of ordained law, is wicked and sinful in the true degree.

Therefore, if you would know God, "know thyself," and learn that God's forgiveness is yours only so far as you can forgive yourself; and this law of divine selfhood will make you pure in body, mind and spirit. It will make you holy and God-like, and reflect on others the image of your Creator.

There is such a thing as false syllogism, and there is as much difference between this and true philosophy as there is between philosophy and philosophy.

In a true syllogism the major and minor propositions must be self-evident facts. To illustrate I will give a true syllogism: Man, by obeying Nature's laws, becomes assimilated to Nature and acts in harmony with her. Nature's laws are the only perfect laws known to man; therefore man cannot become perfect only by obeying these laws and living in harmony with them.

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Thus self-evident facts become the written law of God in all things, and outside of that we cannot know anything of His will and purpose toward us, and to pray for results contrary to those which are the natural outcome of that which exist by virtue of ordained law, is wicked and sinful in the true degree.

Therefore, if you would know God, "know thyself," and learn that God's forgiveness is yours only so far as you can forgive yourself; and this law of divine selfhood will make you pure in body, mind and spirit. It will make you holy and God-like, and reflect on others the image of your Creator.

for were the most benefited, there would not be found one doubter as to the practical benefit of prayer, and the question would be settled.

But you argue that "there are numerous instances on record of prayer cures," but they are always so far removed from the direct influence of prayer alone that they cannot be attributed to that power.

If there could have been any virtue in prayer it would have been manifest in the case of Garfield, where a nation's heart and sympathy went out in prayer for his recovery; but the inevitable law of cause and effect was manifest in his case, and he yielded up his life in obedience thereto.

From a little book entitled "The Philosophy of the Plan of Salvation," I make the following quotation:

"Another important fact is that a man's interest, temporal and spiritual, depends upon what he believes; the nature of things and the nature of man are so constituted that the belief of falsehood always destroys man's interests, temporal or spiritual, and the belief of truth invariably guides man right and secures his best and highest good. Perhaps the most rapid and injurious adage that has ever gained currency among mankind is that 'it is no difference what a man believes if he only be sincere.'"

"Now the truth is, the more sincerely a man believes falsehood the more destructive it is to all his interests for time and eternity, and this statement can be confirmed in every mind beyond the reach of doubt."

This is from the pen of a Christian writer, and this is the position assumed by all liberty-loving people, so-called infidels, but the only difference in opinion is as to what constitutes truth.

Our idea of truth is that all truth is self-evident, and that which is self-evident is true in point of theory or practice cannot be truth; and to assume this position is to be always on the safe side, while any leaning towards that which carries us from this position is dangerous.

In order, then, to be sure of our position we must keep aside of known and established laws and follow the path of truth, and the danger of getting outside of those laws, I will again refer you to the same writer whom I have just quoted. He says:

"So such as a righteous and benevolent God is presented before the mind, then prayer becomes a blessing instead of a curse to the soul."

"Look at the subject in the form of a syllogism: Man, by obeying Nature's laws, becomes assimilated to Nature and acts in harmony with her. Nature's laws are the only perfect laws known to man; therefore man cannot become perfect only by obeying these laws and living in harmony with them."

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## PHENOMENAL

### Through the Mediumship of N. B. Renwick.

#### A NEW INSTRUMENT FOR PHYSICAL MANIFESTATIONS—MOST EXCELLENT RESULTS OBTAINED.

TO THE EDITOR:—Believing your many readers would be pleased to hear of any new developments in this age of psychic wonders, I take pleasure in giving, in as brief a manner as possible, some of the highly interesting manifestations that have been given through the mediumship of N. B. Renwick, who within the last two months has passed through some remarkable experiences—remarkable on account of the different phases that have been presented through his medial powers.

About a year and a half ago, Mr. Renwick came to this city from Lansing, and since that time has made this place his home. In his investigations of spiritual phenomena—from time to time he was told that if he would go to Port Huron, and make that place his residence, it was believed there could be developed some very interesting phases of mediumship through his organism.

After many misgivings as to the probable results of such advice, he concluded to make the change, and did so. Soon after his arrival here, a circle was formed for the mutual benefit of the sitters. For the first few weeks the manifestations received were of a purely mental character.

About a year ago further Riley came to Port Huron and gave several seances, one of which Mr. Renwick attended. Upon this occasion there came out of the cabinet in which Mr. Riley was sitting a very genteel-looking personage, who had no resemblance, so far as could be observed by the sitters, to the mediums. As the form stepped from between the curtains into the room, a hand was raised and extended towards Mr. Renwick, who quickly responded by once again shaking hands with the mysterious stranger. After the salutation the form retired into the cabinet, but soon returned and presented a slate to Mr. Renwick, upon which was a message that since that time has proven to be of much importance to the recipient and his many friends in this city.

The communication upon the slate was upon the table between Mrs. Sherman's seances, who have held the spirit-guide of Mr. Renwick, and that if he (Renwick) would procure a trumpet and sit in a dark seance it was hoped good results would soon follow. The request was at once complied with, and there came a series of the most remarkable trumpet seances ever witnessed by those who were permitted to participate, although many of the sitters have been for years familiar with phenomena of the same kind. The writer has had the pleasure of attending more than fifty of Mr. Renwick's seances, and has heard voices under such test conditions that it was morally impossible for incarnate intelligences to produce them.

Hundreds of voices have spoken through the trumpet; many of them, in reply to questions asked, have displayed intellectual ability not often met with. On some occasions hands would be materialized, and ten or more persons in the circle would be receiving demonstrations at the same time.

Many skeptics have attended Mr. Renwick's seances, who have held converse with old friends long since passed to the higher life, receiving such proofs of their identity that they went away satisfied that death does not end all.

In verification of some of the statements above, I would call the reader's attention to Mr. L. A. Sherman's book on "The After-Death," on page 302, Mr. Sherman says: "A trumpet seance was held at my residence on Thursday evening, June 6, 1895; the medium, Mr. R., who had been developing but a few months, and was not a professional, I had never seen him until 11 o'clock of that day, and he had never been in my house until he came at 9 o'clock that evening. Seated at the table, the rooming, I learned that it was not long before the tin trumpet used for the purpose was lifted in the air over the heads of those present, and voices spoke through it or in it. After a little time, a voice in the trumpet said: 'Willie says there was a jack-knife which was overlooked in getting his personal effects together after his death, and that he will bring it to papa and mamma to-night. I know that this voice was not that of any person present in the flesh. Within five minutes after this statement a child's hands were laid upon the left hand of Mrs. Sherman, which rested upon the table, touching my right hand, and immediately something fell with a sharp rattle upon the table between Mrs. Sherman's hands. Grasping it she felt it to be a knife.' On the same page, Mr. Sherman further says: 'In this case there was absolutely no chance for fraud. By no possibility could the medium or any other person, not a member of our family, have come into possession of the knife.'"

Mr. Sherman is editor of the Port Huron Times, and has been a resident of the city for about thirty-five years. About five months ago Mr. R. was advised by the guide to sit in a cabinet, believing that full-form materializations could be produced. If proper conditions were complied with.

Again, the subject of this article followed the suggestions of his advisors, the results of which it would have been impossible for mortals to predict, and can only be believed by those who have had the pleasure of beholding. Two weeks before Christmas, Mr. Renwick held his first cabinet seance to a few invited friends, at the residence of Capt. John Buzzard, this city. In about twenty minutes after the company had been seated, and the medium, Mr. R., had taken his seat in the cabinet, and the usual singing had been indulged in, there came out of the cabinet the same mysterious stranger who had shaken hands and presented the slate to Mr. Renwick, one year before, in the same room at Mr. Riley's seance. Several other sitters were present at the former circle, and recognized the form and fea-

tures at once. The manifestations upon this occasion were very satisfactory, and most convincing.

But the seance that we are most anxious to record was held last Christmas night at the same place as the one mentioned above. Twenty-six invited guests were present. The cabinet was in an upper room in the front part of the house. It is built of light material and covered with heavy, dark cloth. Every person present was at liberty to go inside and give the whole interior the most critical examination. A chair was all that the cabinet contained. Before proceeding any further we wish to introduce to the reader Mr. Renwick's cabinet control, who has given us the name of Franklin Dexter. He says he had a brother Samuel; that their father's name was Samuel Dexter, and was a native of Massachusetts. This personage also tells us he was a lawyer by profession, and well acquainted with Choate and Webster.

We will now return to the contemplated cabinet seance. After the company was seated Mr. Renwick took his place in the cabinet. "Nearer my God to Thee" was sung. "In about twenty minutes the curtains parted, and Mr. Dexter stood before us, and said in an audible voice: 'Ladies and gentlemen, I wish to make this a test seance.'"

Then some eight or ten persons were called to the cabinet, one at a time, the curtains were parted and Mr. Dexter said: "There sits my medium." And it was true—there in the chair sat Mr. Renwick, with head bowed, seemingly in a trance. Every person who was called to the cabinet, with but one exception, claimed to have seen Mr. Renwick seated in the chair, and at the same time there was another form, full of life and activity, shaking hands, speaking to and entertaining each person called to the cabinet. The following names of persons who were called to the cabinet, and saw the medium and the materialized form at the same time: Mr. T. J. Dunford and niece, Mr. Hawk, H. Dutton and wife, M. D. Cronk and wife and C. H. Buzzard and wife of Detroit, Mr. Frankenstein and sister, H. and E. Buzzard and the writer. Upon this occasion eight or nine other forms presented themselves in front of the cabinet, which were recognized by all. Within the past three weeks there have been more than forty full-form human organisms representing both sexes, and except the cabinet controls, have been recognized as old friends and relatives known to us in the flesh.

Mr. Renwick is a pleasant companion, modest and retiring in his nature, and has no love for notoriety; he labors six days in the week, and has lost no time in his development. In the seances given by him there has been no intent, purpose or possibility of confederacy or collusion.

The question arises, what is it or who is it that produces the manifestation herein recorded. It is not new, nor confined to any particular locality. Hundreds of thousands of intelligent men and women have seen phenomena of the same kind and nature.

We are told by persons who talk much and investigate little or none, that the manifestations are not produced by disembodied souls, but are evolved by subjective minds or sub-conscious souls of the medium or sitters. It is not strange, if such was the fact, that the objective mind being honest, truth-loving and truth-seeking, the subjective mind claims to be a spirit who once inhabited the flesh and desired to make his presence known.

Again, we are told that the spiritual phenomena are unworthy the attention of scientific minds. Let us see if those who make these assertions do not expose their ignorance to such degree that it should excite our sympathy more than our contempt. In proof of this I will give a few quotations, Alfred R. Wallace, F. R. S. of England, says: "If we look upon the phenomena of Spiritualism as subjective minds or sub-conscious souls of the medium or sitters, it is not strange, if such was the fact, that the objective mind being honest, truth-loving and truth-seeking, the subjective mind claims to be a spirit who once inhabited the flesh and desired to make his presence known."

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## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XVII.

The last few hours made an epoch in Lawrence Arlington's life. He had sat by the side of his dying wife, silently listening, but her words were more than a mere narration of a wronged wife gone wrong. They were a revelation, not of a few things concerning himself but of many. He saw the blind justice of man; he saw what he had always termed recreating practices made cardinal crimes. He saw for the first time the infamy of his sex. He saw, by retrospection, himself, once so exalted, at par with the lowest specimen of his race.

His wife's story now ended, she sank back on her pillow, half hoping he might be able after all to offer some excuse for his conduct. She looked at him earnestly, wishfully. He turned his eyes away, avoiding her gaze. All hope quickly departed.

"Dora," he said, still looking out of the window, "I want to tell a story now which is the story of my life. Will you permit me?"

"Yes, it will please me," said his father, as you know, was an Arlington, but my mother was the daughter of a captain of a trading vessel. All together he was a reprehensible character. His bad blood was early manifested in my veins. My grandparents saw these traits of character developing and guarded me carefully. They taught me that theft, lying, drunkenness and all the common evils were crimes, and I rigidly overcame them. They were pleased with my strength of character. As I approached manhood with no bad habits, and readily conformed to the customs of refined society, my grandmother gave me what she termed a due praise by frequently calling me an Arlington. But there was one evil (which, by the way, is not mere family atavism, but characterizes the whole masculine sex) they never mentioned.

"Men," they said, "must be noble and brave, and women must be modest and virtuous."

The deduction was clear to me. Men should be honorable and brave in all things not relating to sex. Women only need be strictly virtuous.

"They must have known I indulged in certain practices they would have called the most flagrant crime had I been a woman, or had my sister done it; but they never mentioned it to me; evidently they thought it a benefit to my physical development. Young men, my associates, practiced the same indulgence. Many of them were actually given money by their parents for the purpose, yet if they suspected their daughters' virtue they gave them a severe curtain lecture. It was the proper thing for the son to do, but the worst possible crime for the daughter. No wonder, then, that men do those things; they are trained to it by their parents, the mother no less than the father. My grandmother's word was law to me that must be obeyed. She was a grand woman and I had the greatest respect for her. Had she taught me that men as well as women must be virtuous I would have lived differently. But what woman will say to her son? My boy, you must have all things, be virtuous. The daughter hears it often enough, but the son, never. A man thinks it no dishonor to deceive and wrong a woman. Then, after he has wronged her, ceases to respect her. He holds up his head and says to his chum: 'What a weak mortal, to consent to her ruin.' He does not feel himself weak or ruined by the same thing that ruined her, though. It rather enhances his opinion of himself, and his chum thinks him a hero. The girl is degraded and scorned by society, while he is petted and praised by both sexes. If he is a married man he must be more discreet. He has his girls, to be sure, but there must be no evidence—nothing must happen. His male friends know all about it, but it must not reach his wife's ears."

"Before we were married, I had a mistress. I still kept her thinking nothing particular about it. Men of my acquaintance did the same. I provided handsomely for you and honored you with my name. Great honor it was, but in my blind pride I thought it so. My girl was once my sister's music teacher, but had no other education to speak of. She was kind-hearted and handsome. I liked her very much. She was thoroughly respectable before our alliance. Even I, who had wrought her ruin, could not respect her then. Poor girl, she is dead now. She died believing herself eternally damned. I did see her for some time before she died, though. She was true to me always and loved me devotedly. It would have been a great consolation to her could I have stood by her side during her suffering; but I dared not go. I, Lawrence Arlington, a blue-blooded mortal, would not risk my reputation by going to the dying girl who had sacrificed her honor, her friends, her God for me."

"After you went away I employed a detective and he found that you had frequently talked with Baker and his disappearance convinced me that you had flown together. Of course my friends thought me a much injured husband and tried to console me. I thought myself the most cruelly wronged man on earth. I mentally enumerated my virtues and wondered how a woman could leave so noble a husband. I could not see how you could ignore the position my honorable name gave you. I was blind, stone blind to my own cruel deception. It may seem incredible, but I felt no compunction, though I really loved you very much, Dora. I thought when a woman was nicely provided for any treated with kindness she ought to be perfectly satisfied. I would have been exceedingly angry with you if I had known you doubted my honor."

"Baker must have been following me for the purpose of robbery and discovered my visits to that girl. He is a great villain. It was my sister he came so infatuated with. I will tell you more about that to-morrow, but at present you must rest. I have now a twofold reason for bringing him to justice. I will avenge the wrong he has done you as well as her."

"Have you any idea where they went to, Dora?" he said, after a moment's pause.

"Yes, I believe they were going to Nevada. Come to-morrow and I will tell you all I know, but now must rest."

He took both her emaciated hands in his own and held them a moment, then covered them with kisses.

"I will come early to-morrow," he said, then kissed her white lips and departed.

That night at midnight there came a heavy rain. Lawrence thought at first a truck had struck the house by his win-

dow, but another more violent followed and he sprang from his bed for he knew then it was an earthquake. Brick-a-brac, books, etc., were scattered about the room and his windows were shattered. He dressed hurriedly and went to his wife with the gravest apprehensions. He arrived too late. That shock had set her spirit free. She was dead.

## CHAPTER XVIII.

Gossiping tongues were busy when it was learned that Ethel Arlington had requested her name erased from the church books. Some pretended to be shocked; some said, "I told you so;" others said, "I always doubted her, but was too conscientious to say so."

The general verdict was: As a Western woman—used to Western conventionalism—she could not bear the restrictions the Eastern churches imposed, and it was feared she would become hopelessly abandoned.

Imagine their dismay, when, a few weeks later, it was learned that Ethel was a member of—parish where the Rev. Dr. Little and other inconsequent reverends and quacks presided. It was reported that she actually wore no diamonds, and went clad in the plainest attire. Gossip again revived: "She is broke up, of course," "she could not keep up with our style," "she never was sick," "she lived beyond her means," etc. Ladies whose heads had grown gray—whose best years were spent in the care of the church and its various business, said: "All this masquerading means something; wait for the denouement."

Mr. Rockefeller said he never believed her sincere; but the other gentlemen said little to their credit, though they looked disappointed. No doubt they missed the pressure of her delicate hand.

Months passed. Ethel called her boy Paul to please her old friend, Dr. Hunter, who was now an honored inmate of her home. He loved little Paul and taught him to lisp his first words. The task was delightful. His innocent prattle made him think of the angels.

Ethel made no special friends in the parish where she went to church and worship. They were mostly respectable people of the middle class, but their education and other advantages only fitted them for the mediocrity of society. She wanted to be a true Christian; she wanted to be meek and humble, but she could not renounce the Arlington pride. She found in her new field noble women struggling against the tide of misfortune without murmur, and never trying to keep up appearances, and shield honor with the wolf at the door. This class she frequently assisted in a delicate way.

But she came in contact with a class of parasites that gave her much annoyance and discouragement. They were idle, shiftless people who moved when their debts were due, leaving their grogery bills unpaid. Usually they figured conspicuously in church affairs and wore good clothes. No one knew how they got them. Dr. Hunter once cautioned her to be aware of this class. "Never fear," she replied; "they can not deceive me. It is quite easy to recognize them."

An event now occurred to again change Ethel's mind regarding religion. It happened that a storm swept over that portion of the city where she had chosen to work for the good of humanity and worship her God. The unpretentious church was destroyed and many homes made desolate in that little parish. Much suffering, consequently, prevailed among Christ's little flock.

She visited the most unfortunate and gave what relief she could, but found to her surprise, that the pastor and the most prominent members had done nothing in the way of substantial assistance, though they had themselves escaped the catastrophe.

True, some were running around with a paper soliciting public subscriptions, ostensibly heading the list themselves, with sum after sum meant to give, or if they meant to give it, they would have done so at once.

She asked a widow lady, whose only possessions left were four small children, what help she had received. She replied that the minister had prayed for her; that was all.

The pastor called at Ethel's home a few days later, and after a short discussion relating to the unfortunate affair, handed her a paper requesting funds subscribed for the erection of a new church. She glanced over it hurriedly and noticed the majority of appended names were those of men whose families were very needy.

She took a seat near the divine, then frankly told him in the face, asked: "Is it necessary, Brother Selfinterest, to rebuild so soon?"

His eyes wandered about the room. He replied by asking:

"Is it not very necessary, Sister Arlington, to rebuild at once?"

"I cannot see that it is."

"Because what individual help is needed just now?"

"Do they not all need spiritual help?"

"Perhaps so; but temporal ministering far more. Then we do not necessarily need a church to bestow spiritual aid."

"What plan do you suggest, then?"

He asked, thinking she meant to hire some building for temporary use, which would not cost more than a few dollars.

"Brother Selfinterest, I will be frank with you. I think some are failing of their duty in this matter."

"Who are failing, and what do you pronounce duty?"

"It is the duty of all Christians to help each other in time of need. Those who can not offer money or goods, are blessed with health and strength should give manual assistance."

She spoke firmly. Though she did not answer his first question in words, she did by looks, as she glanced at his sinewy arms.

He glanced over the rich furnishings of the room, and his lips curled contemptuously.

"It is possible that a lady possessing such wealth suggests that her pastor perform manual labor?"

"Why not?" she asked, coolly.

"Decency forbids it," was his scornful reply.

The merry twinkle in her eyes betrayed her amusement, though she replied quite seriously:

"I cannot discriminate between man and man, no matter what his title or profession, if both are equally worthy."

"Is not the shepherd above his sheep?"

"If they are literal sheep; yes; but most of us would resent being called literal sheep," she said, smiling exasperatingly.

"Do you acknowledge Christ's teachings just?" he asked, placidly.

"I have never doubted the divinity of Jesus, and must think his laws just, his doctrine pure," she replied, wondering what he meant.

"He told his disciples to go preach the gospel, to take no scrip in their pockets for their maintenance, supposing that those who listened to their teachings would be willing to support them."

"You are not teaching at present, and Christ told his disciples their greatest duty was charity."

"I am quite ready to begin teaching when my charitable disposition, wealthy sister shall assist me in my work."

"I could not feel justified in doing so at this present distressing time, while the widows of our parish are seeking work to provide for their children."

"That is the trouble. They go about seeking work, instead of trusting to God to provide for them."

"Do you advise them to make no effort themselves, then?"

"Christ said: 'Ask and ye shall receive.' Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet Solomon, in all his glory, was not arrayed like one of these, and the birds of the air do not so; yet the Heavenly Father feedeth them, etc."

Ethel looked thoughtfully out over the great city.

"What do you think would be the condition of the earth to-day if that advice had been followed?" she asked.

"I suppose God, whose wisdom is infinite, would have found some means of improving the world," he said.

"I do not think so. He gave man intelligence and all the necessary attributes for advancement. He gave him the broad earth for a field of labor. He provided him all necessary material for the improvement of the world and the earth to-day is a waste of space."

"I had remained idle, refusing to work for any advancement and comfort, I do not believe God would have done it for him. Men might have cried in their helplessness forever. He would have turned a deaf ear to their needs and entreaties."

"Our argument sounds well, Sister Arlington, but it is not Christian doctrine. God is omnipotent, omniscient, potential. He will give us all things necessary, if we trust him. I am satisfied to take what he gives me."

"Brother Selfinterest, truth is the most elevating attribute of human character. I must adhere to it. It may be unchristian, but I cannot accord God infinite potentiality, nor do I believe any one else does, were they candid themselves."

The clergyman shook his head deploringly, and said:

"O, ye of little faith, how long shall I be with you?"

This was a quotation, of course, but she felt like retorting: "I hope not long."

"Yes," she continued, "I fully believe in an opposing force over which God has no control. The Bible calls it the Devil and gives it personality and gender. He is frequently represented with hoofs and horns. I doubt the personality of either God or Satan. Yet there is a divine, omniscient principle I like to call God. His glory is everywhere, but not complete where we see life without purpose, expenditure of material in the endlessness of animal existence. The worm does not need its thousand legs, nor the orchid its hundred eyes. We see a tree, proud in its emerald foliage and embryo fruitage, but the circling is beneath the cortex, destroying its life; its fruits will never mature. A small seed sinks into the earth. Something infuses into it automation; a germ springs forth, it becomes a plant. So far we see infinitude in the infinitesimal. But instead of bearing life-sustaining fruit, it yields a crop of most pestiferous burs. The whole broad earth, with its rich, variegated carpeting, has its moth patches. The majestic mountain ranges and mighty seas, the greatest greatness of God, yet have their fatal places."

"We see systems of suns and worlds, revolving in space through the eternal ether, guided in regular order by the mighty hand of the superintendant; but there is also failure. Planets have failed, either from want of material or by some opposing intelligent force, and become asteroids."

"We see everywhere a contradiction of infinite power. There is a blasting element, destroying what God has made good."

"Man is nearest perfection of God's works, but his carnivorous and cruelty make him still very imperfect."

"There is an antagonistic power almost equal to God himself, and I do not believe, and could not, if one builds up the other tears down. The work of one is excellence and grace, the other is destruction. I shudder at man's irreverence when I hear him talk of God's wrath, though I used to do it myself, I am ashamed to say. How preposterous to believe that God sends thunderstorms and cyclones to destroy innocent people, and that the dumb creatures he has made. How ungenerous to think he sends pestilences and plagues on the good as well as evil. God has no hand in the dark, murderous work carried on all over the world. He would not see the destitute suffer, human beings made slaves, children unmercifully punished, masked fops pose as saints, if he could help it."

She grew pale as she spoke. So intense became her conviction that she had again built her faith on a false theory. A new light was breaking.

"May God pity you, Sister Arlington, even as I do," was all the clergyman said. He could offer no refutation to her argument.

"Will you show me where I am wrong? Can you teach me a better faith?"

"I can only give you the word of God."

"What you call the word of God will prove that I am right."

"Read your text, please."

"The Lord said unto Judah, as he drew out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges 1:19. The also read other such readings.

"Do not those readings prove that God has not infinite power?" she asked.

"Those texts are figures. We must not take such passages literally," he said, looking much confused.

"It is a figure, God would have shown wisdom by omitting it, as it teaches nothing, so understood. The Bible says: 'Ask and ye shall receive.' If you can get things by merely asking—putting forth no energy yourself, why do you not ask God to build up the church again? Why trouble yourself to solicit money for the purpose, if you believed God would maintain you, I do not believe you would care for the church being rebuilt."

"Decency forbids it," was his scornful reply.

The merry twinkle in her eyes betrayed her amusement, though she replied quite seriously:

"I cannot discriminate between man and man, no matter what his title or profession, if both are equally worthy."

"Is not the shepherd above his sheep?"

"If they are literal sheep; yes; but most of us would resent being called literal sheep," she said, smiling exasperatingly.

"Do you acknowledge Christ's teachings just?" he asked, placidly.

"I have never doubted the divinity of Jesus, and must think his laws just, his doctrine pure," she replied, wondering what he meant.

"He told his disciples to go preach the gospel, to take no scrip in their pockets for their maintenance, supposing that those who listened to their teachings would be willing to support them."

"You are not teaching at present, and Christ told his disciples their greatest duty was charity."

"I am quite ready to begin teaching when my charitable disposition, wealthy sister shall assist me in my work."

"I could not feel justified in doing so at this present distressing time, while the widows of our parish are seeking work to provide for their children."

"That is the trouble. They go about seeking work, instead of trusting to God to provide for them."

"Do you advise them to make no effort themselves, then?"

"Christ said: 'Ask and ye shall receive.' Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet Solomon, in all his glory, was not arrayed like one of these, and the birds of the air do not so; yet the Heavenly Father feedeth them, etc."

Ethel looked thoughtfully out over the great city.

"What do you think would be the condition of the earth to-day if that advice had been followed?" she asked.

"I suppose God, whose wisdom is infinite, would have found some means of improving the world," he said.

"I do not think so. He gave man intelligence and all the necessary attributes for advancement. He gave him the broad earth for a field of labor. He provided him all necessary material for the improvement of the world and the earth to-day is a waste of space."

"I had remained idle, refusing to work for any advancement and comfort, I do not believe God would have done it for him. Men might have cried in their helplessness forever. He would have turned a deaf ear to their needs and entreaties."

"Our argument sounds well, Sister Arlington, but it is not Christian doctrine. God is omnipotent, omniscient, potential. He will give us all things necessary, if we trust him. I am satisfied to take what he gives me."

"Brother Selfinterest, truth is the most elevating attribute of human character. I must adhere to it. It may be unchristian, but I cannot accord God infinite potentiality, nor do I believe any one else does, were they candid themselves."

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"O, ye of little faith, how long shall I be with you?"

"Madam, I give you no right to judge my sincerity, nor cause to doubt my honor."

"You gave me the right to doubt your sincerity when you refused to assist the unfortunate people of your parish, and you gave me cause to doubt your honor when you asked me to subscribe funds to assist God's work, when I cannot see that a new church would benefit anyone at the present time—but yourself."

"I ask pardon for coming. I thought you a Christian, or I should not have troubled you. I shall do as Jesus instructed his disciples under like circumstances, shake the dust from under my feet. May God be merciful to you in the day of judgment." As he concluded the bowed haughtily and left the house.

[TO BE CONTINUED.]

## GOD'S TRUTH IN MAN.

How little people know Of that celestial life Where souls immortal go, Away from sin and strife, To live and grow in God's garden Where immortal flowers bloom, And radiant suns do shine, Where we should know the dust from Quenchless love that kindles The soul's immortal powers, Making them sublime effusions, Giving off what seemeth to Our mortal minds, or vision, But illusion.

But which is richer far Than that of our material, Which is but dress compared To these subtle essences of God's universal kingdom. Little do we know of the richness Of the soul's divine inheritance; Of its mystic gifts prophetic, And inspiring.

All through its weary Earthly struggle: Ever seeking to rise upward, But very often pulled downward Ere it gains a sure footing To enable it to say "I am Master," But by constant and determined effort We are lifted day by day Into that higher aura Where God's divine meaning Can be understood.

By that finer and more Subtle force and understanding, Can string its rosary of pearls Of Life's many incarnations Upon a golden chain, Making the discipline We have endured Seem clear, the how and why One else could never see. And how with inward Longing, it has been made Possible to gain the mastery: Over selfishness, yes, adeptship; And through the constant Light that comes To souls that think aright Will flow a power.



## NOTES FROM THE HUB.

**Moses Hull Writes Wisely and Wittily, And Rocks the Old Cradle of Liberty.**

**JESUS IN JAIL—ELDER MILES GRANT—WILL HE DEBATE ON SPIRITUALISM? MOSSES "READY TO BE OFFERED UP."**

I suppose there are few progressive thinkers who do not know that Boston is the "hub of the universe." If there are any such, they will come here they will soon find it out. It would be hard to make a regular Bostonian, one "to the manor born," believe that Boston was not the first place made when this little world of ours was built, and that the choicest and best material was selected for this spot. Well, this is a grand old city. Just now I am here helping, of course, to rock the cradle of liberty and to run the universe. By the way, it is just now a question whether the cradle of liberty has not been removed from Boston. The question is, where has it gone? Is it in the city that is known as Boston? It has not been heard of in this city, nor in the city of "brotherly love," for some time. If even Jesus were to happen to bring up in that city they would have him in jail in a jiffy. The Adventists say he is coming soon, but it is doubted whether he will get nearer Philadelphia than Chicago. Believe me, according to Mr. Stead's calculations, he intends to make the Windy City his headquarters for a time, at least.

"Goose" aside, as Artemus Ward would say, the cradle of liberty just now needs rocking. Here, where our grandfathers got up that immense tea party, there is a determination on the part of some to stamp out the last vestige of liberty. There have it now so arranged that if a Spiritualist wishes to "commit matrimony" he can do so, providing he will call in an ecclesiastical functionary, or one of the magnates of the law, to tell him it is all right—not otherwise.

Some of the Spiritualists are after the legislature this winter, praying it to grant them a few of the privileges which Congress guarantees to every citizen of the United States. Liberty-loving people have learned that if "Congress" cannot legislate "concerning the establishment of a religion, or prohibiting the free exercise thereof," the General Court of Massachusetts can do so. I see by a paper booklet against Spiritualism sent me, that Spiritualism is a very short-lived affair. "It exists but a short time in any one place," etc., ad nauseam. In looking over last Sunday's Boston Globe, I notice twenty-two Sunday Spiritualist meetings advertised in Boston. Besides that there are midnight meetings. All these meetings are attended by large audiences, and the people seem much more interested than they were when I first spoke in Boston in 1893, or at any time since.

Mrs. Hull is now speaking Sundays in Mr. Ayer's spiritual temple. Considering the coldness of the weather she had a good audience the first Sunday of the month. The day's paper yesterday said that she was the only one in Boston who had seen for nine years. During this month and next my appointments are so arranged that I can, if not too lazy, attend the morning meetings at Berkeley Hall, or elsewhere. My appointments are in the afternoon and evening. I do not leave the city until one o'clock, and I generally get back in the city before nine. Last Sunday Mrs. Hull and I went to hear our old neighbor, Prof. Lockwood. I do not think I say too much when I say that he took his audience by storm. If he sustains the reputation he has made for himself—and he will—he may calculate to make many pilgrimages to this land of Yankee. It ought to be known that he is pure and honest. The builder up of Spiritualism on a scientific foundation. His Boston audience saw his worth before he had spoken ten minutes, and Chicago was rest assured that at least Berkeley Hall Spiritualists have come to the conclusion that Chicago has a few brainy men and women who can even help Boston in its upward struggle.

The State Association of Spiritualists has just held its annual meeting and re-elected its last year's officers, and laid the plans for work during the coming year. The convention was energetic, and harmonious. It seems to feel inclined to settle down to real work. Ten or fifteen speakers and mediums were present, but the one whom we all expected, some of them able ones: all of them filled with that spirit of enthusiasm which seemed to be a contagion at this gathering.

We have attended one of the mid-week meetings of the "Helping Hand Society," one of the Veteran Spiritualists Union and one of the Ladies Aid, all of which were very successful. It is to be doing a good work for themselves and the world. I have also attended one of the Wednesday night conferences at Mr. Ayer's spiritual temple. No one can attend one of those meetings without becoming convinced that Mr. Ayer is an honest, intelligent and educated man. Also that he is, perhaps, putting more heart and work into the cause than any other person on earth. He deserves what he does not seek, that is, great praise from the Spiritualists. He has built a great temple at an expense of, perhaps, three hundred thousand dollars; that temple is thrown open to the public, absolutely free, three times every Sunday and once in the middle of every week. He is always on hand himself to superintend all the meetings and pay the bills. No one can hear him talk, or even look into his honest face, without seeing in him an honest man, willing to make any sacrifice for the cause he loves. Some object to his methods; but he has a right to work on his own plans as long as he does not harm his own conscience. He seems to have gathered around him a class of very intelligent people, many of whom are being led to the beautiful truths of Spiritualism. His Sunday forenoon seances, with Mr. Keeler as medium, are attracting a great deal of attention and leading many to the light.

Last Sunday I went to Providence, before my own eyes, and saw the most bitter ones that even New England has known in a long time. Of course the audiences were much smaller than they were before, but I never spoke before a more interested people. The society is composed, for the most part, of intelligent and earnest men and women—men and women who mean business. They inform me that their hall is generally crowded to its utmost capacity.

As yet the calls for week-day work are few. Of this I am glad, as I came here tired out; besides I am otherwise so busy and so lazy that I hate to leave our cozy quarters at 502 Columbus Avenue. I am to go to Somersworth, N. H., for week-day work very soon. The Adventists have challenged me to meet their great champion, Ed. Miles Grant, in a debate at that place. Of course I said, "Yes. I am now ready to be offered up."

The fear now is that the elder cannot be induced to stand the bombardment of the spiritualist guns; he has suffered under them, and a burned child dreads

the fire." When I first came into Spiritualism, he was much more than anxious for a debate; he tried it six times and then gave up. He said he would debate no more, for people would believe as they pleased any way. Whether his twenty years' "rest and refreshment" has fitted him for a renewal of the attack is as yet an unsolved problem.

The staunch old Banner of Light still plods along, pursuing the even tenor of its ways. It defended Spiritualism when Spiritualism needed defenders more than it does now, and when there were few defenders in the field. I assure you the Banner has a deep hold on the hearts of New England Spiritualists; it seems to be the most of them a household necessity. I see its assistant editor, Mr. Pitman, has retired from the Banner; thus its workers come and go, but like Longfellow's "Brook," it goes on and on forever.

THE PROGRESSIVE THINKER is not only everywhere, but it is known and loved everywhere. THE PROGRESSIVE THINKER is the example to all others by putting its price within the reach of the poor, and depending on a large list of subscribers for its pay. It has thus won its way into the hearts of poor people who could not otherwise take it. When one begins to read THE PROGRESSIVE THINKER he never wants to stop.

Here I must stop. I will not write so long again—until next time.

MOSSES HULL.

## STATE AGENTS

**To Work in the Interests of the N. S. A.**

TO THE EDITOR:—Among the wise provisions of the constitution of 1895 was the authorizing of the president to appoint three State agents in each State in the Union to look after the interests of the National Association in their respective States. It is also their duty to assist in procuring information in regard to the progress of Spiritualism and to aid in the defense of all worthy mediums who are under attack. The work of these State agents is to be supplemented by a number of missionaries, whose duty it shall be to organize new societies, to solicit societies to charter with the National Association, to solicit contributions to the various association funds, and to promote the general interests of the National Association, wherever possible. These State agents and missionaries shall be recommended and endorsed by State and local societies, and must be selected with great care, for the purpose of securing active workers for the N. S. A., who will give the people a better opportunity to know what its objects really are. In order to make our system of organization still more perfect, these agents and missionaries should be brought in closer relation to the people, and a list of their names will be furnished to any applicant who sends for the same to Secretary Woodbury. We hope that our missionaries may be kept busy, and that our State agents will be furnished such information as the Spiritualists in the respective States may have at hand to give to them. If our people will open up a correspondence with these several representatives of our cause, we have no doubt that the interest in the progress of Spiritualism will be more than doubled inside of one year.

The importance of missionary work cannot be overestimated. Whenever people become liberal in their religious views they also become liberal in their political, social and philosophical views of life. In other words, whenever creeds fall away from us humanitarian principles take their place, and the larger light of the clearer truth of Spiritualism will, in the end, come in to bless the individual lives of the emancipated. Therefore we urge upon Spiritualists the necessity of supplying the National Association with means by which these missionaries may be put into fields where rich harvests can be reaped by all earnest toilers whose souls are actuated by the spirit of truth. Surely no Spiritualist is interested in his religion less than one dollar's worth per annum. If he should make it ten times that sum we would have a fund by means of which every society and every community in which liberal thought could possibly find lodgment could be served by our missionaries. One dollar from every Spiritualist in the United States would amount to \$125,000 to the treasury of the N. S. A., and \$20 would give to the noble purposes for which the N. S. A. was organized. If we were church members our church affiliations would cost us from \$10 to \$100. Can we not, as Spiritualists, afford to be one-tenth as liberal as we were in the church? Let us make liberal donations to the treasury of the N. S. A., all of which will be put to good use in employment and the light of our religion spread over all the earth. May we not hope that the dollars will pour into the treasury? All contributions and donations should be sent to Francis B. Woodbury, 600 Pennsylvania Avenue S. W., Washington, D. C. H. D. BARRETT.

## AN APPEAL.

Would you, good friend, assistance lend, To move the veil aside— From one who seeks to not offend the spirit and the bride? From sight of him whose light is dim beside the shading veil Remove the shade and brighter trim, that he may read the tale?

Would you who can aid fellowman with power greater grown, From entrance to his temple gate help him to see the stone? Will you essay while yet 'tis day to lend a helping hand, Remove obstructions from his way that he may understand?

Would you, now free, who clearly see, who see and feel and know, Assist a friend now in the toils, and cause his vine to grow? The plant is there, the seed was fair; but needs the light of sun To start the vine with tender care, as Nature's vine is done.

I've oft been told, as sure as gold, that I had power great; That it as yet was uncontrolled, "such was the line of Fate," Though signals strong had passed along, Obstructions moved that caused the wrong ere we could work aright.

The knowledge grand to understand, I gladly would attain, To reach the close at hand, to make its meaning plain; Would see and hear, would feel while here the message from beyond; Would learn of friends that hover near, would feel the kindly bond.

I stand as one who seeks the sun, would try, would prove, would know! Would see his work of duty done, would of his gift be proud. But while oppressed (as all attest) by darkness as a pall, I cannot greet the honored guest, or recognize a call.

H. A. FOWLER.

## A FAKE BOOK.

**Circular for "Honest Investigators of Spiritual Phenomena."**

**The Circular and Book Criticized by Two Correspondents.**

**THE CIRCULAR.**

"The time has come when fraud mediumship should be weeded from our ranks. I am now offering for sale a book that every investigator, Spiritualist and medium should have. In offering this book to Spiritualists I think it my duty to state that the author, according to his own statement, never was a medium, but for a score of years did practice that which to-day he lays bare to the world. 'The book is illustrated and contains 324 pages. It lays bare the work practiced by fraudulent mediums to-day. I believe that the time has come when Spiritualists should be in position to detect the tricks that are often given us by unprincipled persons posing as spiritual mediums. This book will not be welcomed by the fakir, for his independent slate-writing, materializing, sealed-letter writing, pellet tests, public tests, trumpet-seances, rope-tying, spirit-photography, fact that the fakir is thoroughly explained. Nothing like it before! If this book should be widely read it will be necessary for some to quit the business. Understand this is not a pamphlet, but a book that will be welcomed by every true Spiritualist and medium; but will strike hollow terror to the fakir. The book is up to date and gives a plain and true explanation of the work of tricksters often practiced in spiritual circles and seances. 'The reader will be in a condition to duplicate each and every phase of the dishonest medium. Materialization is treated at length, also description of mechanical staves, chemicals, writing the exchange, etc., etc.' F. E. PIERCE."

CRITICISM BY DR. E. A. HOLBROOK.

If I am not mistaken, the HOLBROOK compass doesn't point in the above direction. Here is a man who has been steeped in crime—taking money under false pretenses—acting in the guise of a gentleman, posing as an ambassador from the spiritual world, for twenty years playing his devilish craft, that perhaps has raised to their zenith the holiest hopes, affections and aspirations of the human heart to be blasted by his foul breath and crushed to despair. In place of writing a book he should now be peering out through a prison bar for a ray of God's sunlight that he has forfeited. Having escaped this he should be scourged around the world and pierced by the thorns of indignation until, like Cain, he shall cry out, "My punishment is greater than I can bear." Now, after twenty years, he has written a book, and as to his name or whereabouts he remains incorrigible at any time to return to his old occupation should the book fail to bring returns; and fail it must, for no true investigator can have a desire to pursue the disgusting creed. Two dollars invested in true spiritual literature, as THE PROGRESSIVE THINKER, and in the reports of the London psychic society, is more to his taste. There are the usual facts of trickery cannot duplicate. For the past three months the whole spiritual fraternity has been pursuing on the track of such miserable frauds as this, and he well knew that Othello and his occupation were soon to part. This accounts for this exposure in a two-dollar book, that the fakir may continue to flourish. But the entire fraud will not be separated from the true, and of this disgusting reminiscence of the past no one will have a relish or need. The things revealing and to be revealed are too grand and glorious for the truth-seeker to turn back and spend his money on such miserable mountebanks. But "what a waste of time," even the must be asked, "yet so by this." The heights will be gained by sore and bleeding feet. Sorry for both author and publisher. DR. E. A. HOLBROOK. Watertown, N. Y.

## A FAKE BOOK.

**That Circular to Investigators, and What of It?**

One F. E. Pierce, of Otsego, Mich., has issued circulars, one of which is before me, for the purpose of advertising a two-dollar book he has issued, from a hidden author, purporting to expose the tricks of "fake mediums." The circulars are issued to "honest investigators of spiritual phenomena," in which he says: "The author never was a medium, but for a score of years did practice that which to-day he lays bare to the world. I believe the time has come when we Spiritualists should be in position to detect the tricks that are often given us by unprincipled persons posing as spiritual mediums."

Here is a self-confessed fraud, who has practiced his deception for a "score of years" at from twenty-five cents to perhaps five dollars, and as much more as he could get, per head, now informing us that he has issued a circular that "we Spiritualists should buy his two-dollar book and be in position to detect the tricks of fakirs."

Such a book, issued by an acknowledged "fake," may be a "fake" within itself. How is any one going to have confidence enough in the narrations of so dishonest and disreputable a character to risk the price of the book or believe his statements? For a "score of years" he has obtained money under false pretenses. How is anyone going to know that this is not a similar game? After skinning Spiritualists out of their hard-earned money he meekly folds his "chuck-a-luck lay-out," smiles at his victims' softness, pats him on the back, and for a price offers to show him how it is done.

A book upon the subject would be a great blessing, and really, could hardly be composed by a person who knew not how the aforesaid tricks are performed, but to come from a man whose legitimate residence and workshop is the "ven," "we Spiritualists" most assuredly "in this position to detect" the fraud with half an eye. In my candid opinion the book would create more "fakes" to circulate where the book has no sale; in fact, about all the book will be procured for will be to memorize and practice the tricks.

Spiritualism welcomes anyone who sees fit to reform and live up to its teachings, and is anxious enough to purify itself, but doesn't teach the propriety of taking poison to kill poison. It does, however, teach that the punishment for so heinous a crime as the one referred to herein ends not even with the span of earth-life. I have no punishment to suggest or even to hint at the slightest wish to be judged in the eyes of those who may be there are frauds that should be apprehended, and think it can be done by proceeding under absolute test conditions, and accepting nothing as genuine without that, has been duplicated by fakirs. Yours for truth, G. O. GUNNING.

In these times we fight for ideas, and newspapers are our fortresses.—Heine.

DR. G. C. E. EWELL.

**He is Doing Heroic Work in Denyer.**

Heroic missionary work in the spiritual field is being done here. Dr. G. C. Beckwith-Ewell organized a society last winter, determined, if possible, to maintain consecutive spiritual work with Spiritualists, and in a manner which should command respect. Engaging one of the best halls in the city, he became responsible for the expense, and did not do so until he was able to secure a place which distinguishes and degrades spiritual meetings in the view of many.

As Spiritualists are not above the average of human kind in meeting the collection plate, free meetings are no better supported with them than other denominations, and the good doctor has preached a year, twice on Sunday, and given a social weekly and evening at his own house, with no recompense for his services, and about \$75 out for hall rent. And the best of it is, his courage lives and thrives on the good work accomplished.

Sometimes he has to wonder and inquire where is the wherewithal to come from to meet the bills, and when the test medium comes on his periodical visit, as he frequently does—as Slater has been for two or more months past—and the crowd surges to fill his hall, the little band of earnest, progressive souls does feel the ebbing of the tide, and we ask: Will Spiritualists ever recognize their responsibility to themselves and humanity, and pass above the primary grade to honest, earnest work?

What is there in Spiritualism to counteract all the adhesion and cohesion in human nature? It cannot be lacking in all the constructive elements of religion, and it certainly presents a more terrible fact than the old orthodox indicating that one must suffer results of his own doing.

It certainly says you are building your own mansion day by day; and the Spiritualist must know, when he places a dime in the collection plate when he could afford to do so, to support and diffuse the light he has received, that his future mansion will be of the same order.

Spiritualism certainly does preach a source of universal love and universal brotherhood broader than any church, creed or sect, and with so open a road of connection between the two worlds, why should we not be drawn together by such holy bonds of knowledge, and so fastened that you can put your finger upon them from month to month and year to year? Why are we so disintegrated and disintegrating?

Dr. Ewell has been alone in the city, so far as we know, an advocate of the National Association, and has no opportunity to present its claims. Our good sister, Mrs. M. R. Palmer, of Philadelphia, and Mrs. Loe Prior, from the Pacific Coast, joined hands with our brother in the union meeting last Sunday, and it was indeed refreshing to sense "the fellowship of kindred minds" in this important work. Mrs. Ewell is on her way to the West, Mrs. Prior to the East.

A very pleasant reception was given by Dr. Ewell to Mrs. Palmer, as her stay in the city was very brief, that our society might have the opportunity of acquaintance with one so rarely gifted. It was certainly a feast of reason and flow of soul from incarnate and exalted Spirits, and a most profitable and enlightening occasion. Starlight's Ladies' Auxiliary is in a flourishing condition, meeting weekly at "Starlight's Home," the residence of Dr. Ewell.

But it seems to me your readers may not have been informed of the building of the "Home" under spirit direction. By the co-operation of our good sister Spiritualist, Mrs. L. M. House, the ground was provided, and a house was erected as a center and home for Starlight's force and co-operating friends, Starlight being the leading guide of Dr. Ewell in spiritual work. It is designed to accommodate a very few patients at a time, as demands are always made upon a magnetic healer for a temporary dwelling-place. It is dedicated to November 16 with very interesting spiritual exercises, and named by two intelligences from the other side, "Starlight's Home," and is truly a restful, spiritual, magnetic home.

S. L. HARD, Sec. Independent Spiritual Society.

## ANOTHER METHOD.

**To Protect Our Persecuted Mediums.**

In every spiritual paper for some time appeals have been made weekly, for aid to defend the mediums who have been unjustly arrested, and have been persecuted for exercising the God-given gift of mediumship.

While these appeals are being made, and financial aid should be furnished, there seems to us another method, which, if practiced, would in future bring surer relief from persecution than any other method, and that is through the ballot-box.

These unwise and class legislative laws enacted by and through men sent to legislative halls to make wise and just laws for the people, yet become subservient tools and partisans in the enactment of unjust and tyrannical laws. Coupled therewith is the election of subservient tools to enforce these unwise laws and honest people are often the victims, as is the case in Philadelphia.

We would say, now and hereafter, every candidate for office who will not subscribe to a set of wise and judicious principles laid down for them to follow.

We should adopt a list of principles to which no intelligent, honorable man would make any objection, and vote only for such as we can trust in indorsing the same.

Some years since it was said that in one of our States a governor refused to pardon a Spiritualist who had really committed no crime and was entitled to his liberty. At the next election ten thousand spiritual and liberal voters taught that the governor was wrong, and many others in his State have not forgotten, and in that State legislators have been careful to cultivate the acquaintance of Spiritualists and are more careful in their legislative enactments than formerly. Ten thousand voters in each State, taking issues irrespective of politics, and casting their votes in favor of those who may be depended on, is a power to be courted, rather than antagonized.

Will Mr. Barrett and his associates formulate a set of demands to be endorsed by every candidate for legislative and judicial office and then let us vote only for such men.

Our spiritual papers should be furnished with a list of the important books of the Bible. By Moses Hull, The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

oters will speak at the polls in no un-rain voice. Then, and not until then, will these persecutions cease.

M. S. BECKWITH, National Stock Yards, Ill.

## LAKE HELEN CAMP.

**It is Rapidly Coming to the Front.**

**LETTER FROM A PROMINENT PHILANTHROPIST AND WORKER IN THE CAUSE OF REFORM.**

TO THE EDITOR:—Thinking that a few words from the Southern Cassadaga Assembly ground at Lake Helen, Fla., might be of interest to many of your readers, I am impelled to write. Mr. Palmer and myself came to this place about six weeks ago, intending to remain a few days and then visit different sections of the State, but finding help was needed we have gladly remained to do our part in this work, believing it to be a worthy one and deserving recognition of all Spiritualists who are desirous of working in the line of human progress.

We found Mr. and Mrs. C. H. Gregory, well-known at Lily Dale camp as first-class caterers, in charge of the hotel. They have made great improvements in the building, and no better board can be obtained in the State of Florida for the prices asked. Mr. Gregory will also open a restaurant during the meeting, where a great variety of dishes will be served very cheaply, and it seems to be the aim of all concerned to make prices so reasonable that those who desire to come will not be obliged to stay away on account of unreasonable rates. The hotel and grounds are very much improved, extra rooms have been furnished, and a piazza has been added to the hotel; while the grounds have been cleared, logs and stumps burned, streets plowed and paved with pine straw, trees and shrubbery set, and, best of all, a good road made to Lake Helen station, three-quarters of a mile distant.

The library building has also been improved. This was erected last season by Mrs. Marion Skidmore, who took a great interest in establishing this camp. It was she who first raised the flag of the "Southern Cassadaga," and dedicated it to a work of universal beneficence.

George W. Lewton, President of the Association, is with us, working toward advancing the interest of the coming session, which is to commence February 9.

Mrs. Haff, the corresponding secretary, is kept busily engaged in answering letters by her many admirers, and the outlook seems to be a growth in attendance far in advance of last season. Some of the best inspirational talent has been secured for the platform, also good mediums of different phases, and the prospect is that the meeting will not be without interest from the beginning to the end.

Nature has done her part toward making this place one of the most beautiful and attractive centers in Florida, and it only needs a little time, money and general interest manifested to accomplish this result.

It is the aim of the management not only to make it a center of psychic education, but a colony of homes, where those wishing to avoid the cold winters of the North may remain several months in the year. Fertile lands are in the vicinity, where all kinds of vegetables and semi-tropical fruits can be raised. Wood can be had for the cutting, and it is well worth the time of many of our Northern Spiritualists to visit the camp and see for themselves the practical possibilities of this section of Florida.

This movement was inaugurated by a band of spirits, who have chosen some of their co-workers and revealed something of their plans through the instrumentality of the well-known inspirational speaker and medium, George P. Colby. This man was sent to this place twenty years ago by his guide "Benjamin." It was told this ground was selected by the Spirit-world for the purpose now used, and bidden to hold until the time came when his co-workers should be brought to him. The seances, which are held according to spirit direction, are truly wonderful; sometimes twice a week, sometimes oftener. I have never heard of any instance of fraud, and wonder thought than is given from time to time at these seances. The purposes of the higher work are given, the plans outlined, which seem to enthuse and inspire to greater effort all who listen. It is also a notable fact that a harmonizing power prevails, which is felt over the whole camp-ground. A false influence is here, and one in spirit, purpose and effort towards carrying out the suggestions of the spirit band, who are as yet no impractical visionary schemes which may not be executed.

In conclusion let me say, I have had numerous letters from friends and interested workers who expect to be here during camp. Mr. J. D. Johnson, of Minneapolis, Minn., is here, and in the cause, writes to engage a room from February 1. Others are expected early and the hotel will remain open until May 1 for the accommodation of those who do not wish to return north during the disagreeable spring months. I am in hopes to see many of my friends from Michigan and Chicago, as well as from all other parts of the country, and hope each one will come with the feeling that they have something to do toward the future success of the Southern Cassadaga camp. MRS. J. D. PALMER.

THE UNKNOWN LIFE

**ABRAHAM LINCOLN A SPIRITUALIST?**

**Curious Revelations from the Life of a Trance Medium.**

**MRS. NETTIE COLBURN MAYNARD Together with Portraits, Letters and Forms. Illustrated with Engravings and Frontispiece of Lincoln, from Carpenter's Portraits from Life.**

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breaks forth with the power of time and space, and which have been hitherto the very basis of our civilization. It deals with the other parts of the country, and hope each one will come with the feeling that they have something to do toward the future success of the Southern Cassadaga camp. MRS. J. D. PALMER.

**THE UNKNOWN LIFE**

**OF**

**Jesus Christ**

**OF**

**THE MEDIUMISTIC**

**Experiences of John Brown, The Medium of the Rockies, with an Introduction by PROF. J. S. LOVELAND.**

This book should be in the hands of every interested Spiritualist. Early Mediumship, Chapter 1. The Heavenly Mansion, Chapter 2. Removal to California, Chapter 3. Chapter 4. Remarkable Tests, Chapter 5. His Work as a Healer, Chapter 6. Leaves the Body, Chapter 7. Visit to the Spirit World, Chapter 8. The First Break in the Veil, Chapter 9. How to Conduct a Circle, Chapter 10. Miscellaneous Articles, Chapter 11. A Strange Experience, Chapter 12. The Mediumistic Basis of Spiritualism, Chapter 13. New Experiences—Illustrative of the Mediumistic Basis of Spiritualism, Chapter 14. The Atlantic Cable, Chapter 15. The Atlantic Cable, Chapter 16. The Atlantic Cable, Chapter 17. The Atlantic Cable, Chapter 18. The Atlantic Cable, Chapter 19. The Atlantic Cable, Chapter 20. The Atlantic Cable, Chapter 21. The Atlantic Cable, Chapter 22. The Atlantic Cable, Chapter 23. The Atlantic Cable, Chapter 24. The Atlantic Cable, Chapter 25. The Atlantic Cable, Chapter 26. The Atlantic Cable, Chapter 27. 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## A NOTABLE MINISTER.

## The Adventures of Rev. Erudite Themistocles Boozle.

HIS GREAT ELOQUENCE AND ADHERENCE TO ORTHODOX VIEWS—HE FINALLY TURNS A SOMERSAULT AND LANDS IN THE LIBERAL CHURCH.

Rev. Erudite Boozle was at one time a prominent clergyman, officiating as pastor over a large, influential and aristocratic congregation. He was distinguished for his clearness of perception and the eloquence and fervor of his sermons. He was indeed brilliant, and wherever he went he was the central magnet, all others revolving around him or adhering tenaciously to him, and following with scrupulous care all his directions with reference to things terrestrial or celestial. Mr. Boozle's opinions were always clearly and concisely expressed; his prayers to Deity were beautiful, overflowing with advice, entreaty, pathos, poetry, metaphors, and a general view of sublimity and heavenly affairs, and if they did not vibrate in the corridors of heaven, and attract the attention of God, it was simply because he was otherwise too closely occupied.

Mr. Boozle, during his early ministrations, never expressed any doubtful views with reference to that region which is supposed to be just separated from Paradise by an impassable gulf; its fire was sulphurous; its flames were far worse than hissing serpents; its odor was unbearable to the ordinary olfactory organs; its devils were the worst imaginable creatures, whose duty it was to punish incorrigible sinners. Hell, devil, fire and brimstone were important factors in Boozle's sermons, and received the unqualified endorsement of all his parishioners. In fact, Boozle was a Christian—an orthodox Christian—and his congregation was large and influential.

Yes, to Boozle and the members of his aristocratic church, there were a hell, devil, heaven, savior, angels, God, and all the paraphernalia requisite to make all departments of the Celestial and Infernal Kingdoms complete! In hell there were young girls and boys, old men and women—in fact, hundreds—yep, millions were there simply because they had never embraced Christianity.

Finally Boozle's daughter, a young lady seventeen years of age, who had persistently refused to join the church and be baptized, was taken sick and suddenly died. She had been good, kind, virtuous, honest in every detail of life; yet, according to her father's teaching, she went direct to the sulphurous regions of hell, and became at once the companion of devils. There could be no mistake about it. Boozle had officiated at the funeral service of those against whom a word of suspicion had never been breathed, and he relegated their immortal souls to the infernal regions without a moment's delay, simply because they had never joined any church. But when Boozle's daughter died, the thought of her being consigned to hell led him to stop and consider whether there might not be some mistake somewhere on his part.

Dr. Thomas, Rev. Robert Collyer, and other eminent divines, had been earnest, dignified Methodists, and Methodism embraces a hell with legions of devils and oceans of sulphurous fire, and they had modified their peculiar notions thereon, establishing an illustrious precedent.

As Boozle's daughter had died unrepentant, he had either to revolutionize his sentiments also or rest under the belief that she was in the embrace of a devil. This thought was too horrible for him to contemplate for a single moment, so he commenced modifying his sermons.

First year: "The church may be possibly wrong in its estimate of hell; let us hope that such is the case."

Second year: "It is probable there is no fire in hell; the teachings of the Bible have been construed too literally with reference to future punishment."

Third year: "It cannot be possible there is a hell; it certainly cannot be in accordance with the divine plan to create human beings for the purpose of rendering them miserable throughout all eternity."

Fourth year: A church trial, and the Rev. Erudite Themistocles Boozle is expelled from the society, and accepts from a liberal congregation a call, receiving an advanced salary, and everything now is altogether lovely.

This adventure of Boozle did not, however, affect in any sense the providence of God; even the sun still shines; the moon "quarters" as usual, and the "man" therein sits as serene as ever; each comet still retains its tail, although there may have been some artful wagging thereof when it was announced in heaven that Boozle had changed his programme of action; the planets still retain their accustomed positions in the heavens, and the "milky way" is just as much a mystery as ever. Not an atom in all of God's vast universe has been displaced by the adventures of Boozle. If a hell before, there is one now; if a devil then, Boozle, by his change of base, did not annihilate him. He had an idea that he—Boozle himself—was instrumental in putting out the fires of hell, and completely changing the geography of the heavens, and in his own estimation he grew immensely large.

Now, the idea which we wish to convey by this remarkable somersault on the part of our highly-esteemed friend Boozle is this—that simple religious belief and faith amounts to absolutely nothing—plays no part whatever in the universe of God. It is a complete vacuum—less substantial than a shadow, and pos-

sessing far less weight than a "flight of the imagination." Boozle had no actual knowledge with reference to hell or heaven, and his rapid sermons—though considered eloquent—did not have even the weight of an idle dream. What the world now demands is absolute knowledge. The theory of the electric light will not—cannot—illuminate the world; the light itself is required to do that.

A belief in hell, in devils, and a sulphurous fire will not suffice at the present time; the people demand that the orthodox Boozles generally shall exhibit hell; that they shall present a spark from the torch of a demon; that they shall place on exhibition a little devil with a cloven foot, and thus prove the reality of what they assert. The people have had sufficient of this "Boozling" method of inculcating the "word of God." They demand absolute proof, and nothing else will satisfy them.

Because Boozle became more progressive, more liberal in thought, and more humane in feelings, the status of God's universe or laws has not been changed thereby. A change of base on the part of puny man cannot put out the fire of hell, if one exists! If all the prominent liberal divines were back into the fold of orthodox congregations, the providence of God would not be disturbed thereby. The fires of hell, if one, would not grow hotter, or the fields of Elysium less beautiful or more lovely. As man changes his position in bed to render his physical organism more easy, so do people change their religious belief, just to render their mind and conscience more restful and contented. They modify nothing; they correct really nothing; they heal no wounds and make amends for no wrongs by so doing, for they still rest on belief or faith. But when a man embraces Spiritualism, then he acquires actual knowledge; he at that moment dismisses faith, belief and conjecture, for he has found something with reference to the future and the providence of God which is rendered cognizant to the senses, and he is happy at last in the full realization of the truth.

## Tells of the Mahatmas.

Claude Falls Wright delivered a lecture in the series of theosophical talks on "Mahatmas," in Chickering Hall, New York, recently. He described the Mahatmas as a race of men who are held by theosophists to be invested with every kind of occult power, and to be as far above the ordinary men as we are above the monkey.

The Mahatmas do not live with other men, but, according to the lecturer, are a community of divine persons who keep themselves apart from the rest of the world and practice rigid asceticism, for the purpose of communing with the spirit side of nature. They are said to live for thousands of years, and some are now living in parts of the Rocky Mountain range, though the north pole is their principal center. According to the speaker there is no doubt that Kepler, Swedenborg, Beaconsfield, Napoleon, Washington and Bulwer believed in them.

Mr. Wright argued that Jesus Christ belonged to this strange community, and that many of his miracles were a result of the advanced power enjoyed by the Mahatmas.

## Convent of the Precious Blood.

In the very heart of Brooklyn is kept a part of the cross on which Jesus was crucified. It is kept by the sisters in the Convent of the Precious Blood. Wonderful! Who are these sisters? They belong to an order founded in Canada, and were established in 1889. They came penniless, but charity has given them such an amount that they have gorgeous buildings for their habitation and a university. The public is admitted no further than the chapel; the sisters preserve strict inclosure.

Their duty is perpetual adoration of the Blessed Sacrament. They fast often and pray much. The room—a cell—occupied by each sister, contains a shelf, on which are washbowl, soap and towel. The beds are of plain pine boards, covered with a cotton counterpane and having a hard pillow. They sleep on the bare boards. At stated intervals the priests come and exhibit the relic of the cross, and there are appropriate services.

Thus these "sisters," reared in affluence, and capable of being ornaments to society and useful citizens, by some mysterious influence have become immured behind the walls of the monastery, life-prisoners, doomed to perpetual punishment, such as would bring universal execration on any official who would inflict it. And when to this is added the imposture of having the true cross, and its public presentation and worship with puerile rites and shameless pretensions, the leading newspapers not only report the matter but give it implied countenance!

There should be laws enacted at once forbidding such prison-dens to be established, and subjecting all institutions to inspection by committees at stated intervals, and thus allow every one who desires to leave.

A celibate priesthood demands just such orders of "sisters," "immured from the public," and it is by the insidious and damnable manipulations of the "confessional" that the victims are prepared and led to the slaughter in the name of Jesus.

HUDSON TUTTLE.

Hall's Hair Renewer contains the natural food and color matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff and scalp sores.

Pleasure and revenge have ears more deaf than adders to the voice of any true decision.—Shakespeare.

## PUNISHMENT.

## Criminals and Their Victims.

WHICH SUFFER THE MOST—IT IS WRONG TO PUNISH—RESTRAINT AND MORAL EDUCATION THE TRUE METHOD.

Which is the most to be pitied—the murderer or his victim? Is physical life superior to Spirit-life, that one suddenly forced to make the change should be commiserated? Such a belief is contrary to the teachings of advanced spirits. If those who are sent into Spirit-life are unprepared for the change, then we may mourn their unreadiness; but it is to be presumed they have had sufficient of earth's lessons in the physical body, else they could not be forced out of it. Hence it may be glory for them, and darkness and misery for the murderer.

A great many Spiritualists do not seem to realize that neither society collectively nor individuals have the right to punish anyone. It is a duty to restrain and educate the wrongdoer, but evil brings its own punishment, and whosoever feels possessed of an avenging spirit is certain to suffer without benefitting the criminal. Restraint often is in itself severe punishment; yet if it be plainly understood that the purpose is simply the protection of others, and that it does not spring from vindictive feelings of revenge, there is much greater hope of reformation. The present criminal laws and jails belong to the period when government existed by force alone, and they are fit accompaniments to the dismal and unreasonable religious beliefs which are gradually dying out. It was natural to expect that if people became Christians to escape punishment in a future life, they would be careful to do right to avoid punishment in this. Very little effort, therefore, was made in the past to reform criminals. Why should there be? Salvation was free! It only required belief, and all their sins would be washed away and they would become purified! But how can the doctrine of revenge be advocated by those who believe that every thought, word or action carries its own penalty or reward? Do they reflect that revenge will recoil upon themselves? Not that self should be considered when engaged in a good cause; but first be sure it is good.

In "Marguerite Hunter" the experience is given of a woman who was murdered by her husband. Her love for her little ones quickly drew her back to earth, though she was surrounded with beauty in Spirit-life. When she found that her children did not realize her presence, "hated overcame her better nature and she determined to use her influence in making miserable the life of her betrayer." Her guardian endeavored to dissuade her, saying: "Think of the future; cast not so recklessly away your own high privileges for the sake of an unreasonable, hateful revenge that can only degrade you. Cultivate the nobler spirit of a humanitarian; let your forgiveness be as divine and uplifting as the crime was cruel and debasing, and you shall have as a reward the exalted advancement that comes only through conquering the enemy in the soul's own citadel." But Marguerite could not be persuaded, "and so months and years passed before she could overcome the spell that held her to earth," though her husband meanwhile had suffered the penalty of his crime. When she finally became aware of her mistake, she "perceived that she had wasted years of grand opportunities." If this be the result when the sufferer herself cherishes resentment, can it have a less serious effect on others who have not such great excuse?

Is it not generally agreed by our spiritual teachers that the awakening to a realization of degradation, and the consequent remorse felt at the remembrance of evil deeds, is the beginning of advancement? It is not fear of the iron rule of force. When the vicious boy in the street throws mud at you, and you chase him and thrash him, have you convinced him he did wrong? If he can throw more mud at you without being caught, or without you knowing it, will he not do so? The stain on your clothes still remains, and you have no certainty that there will not be more from the same source. And any other boy of like disposition who has observed the affair will simply learn that he must never be caught.

Notwithstanding the large amount of fraud and error which the Bible contains, there are nevertheless many valuable lessons to be found therein. The cry of Jesus, "Father, forgive them, for they know not what they do," sets a high standard for us to follow. Few can attain such an attitude in this life; but should we not all strive to do so? The demand of justice, "An eye for an eye, and a tooth for a tooth," is satisfied by the inevitable law of cause and effect. There is no escape from this law. Why, then, should we endeavor to make the criminal pay a double penalty? By restraint we may protect both society and the criminal, and at the same time find opportunity for moral education.

It is a very common argument in favor of capital punishment that the pardoning power is abused. If it be a mistake to ever release a murderer, then such pardons should be abolished. But surely, if capital punishment be wrong otherwise, no defect in anything else can make it right.

It is earnestly hoped that Mrs. Cassell will not feel hurt at any expression used in this article. We can all agree that there is great necessity for reform, though we may differ as to the

means by which to secure it. Mrs. Cassell makes a strong point, which no one will dispute, when she condemns lust both in and out of the married state. That is the real source. If we can purify this source, other measures will be unnecessary. When all people are born perfect we shall have heaven with us continually, and there will be no criminals to reform. ALEXANDER SPENCER. Chicago, Ill.

## MEDICAL MONOPOLIES.

## Science Following Spiritualism.

LYMAN C. HOWE'S RUNNING COMMENTS AND CRITICISM ON SUBJECTS OF DEEP INTEREST.

It is remarkable how discoveries in science have followed the lead of spiritual revelations. Every year the advances approach nearer to the spiritual as science deals more with the delicate and ultra-sensuous manifestations of nature. Clairvoyance, thought transference, and kindred phenomena were scorned and ridiculed by the disciples of materialism thirty years ago. Now they are being acknowledged as legitimate functions of matter! Spirit photography had a hard battle, and is still pool-poohed by the slaves of intellectual dogmatism. The idea of an invisible being casting a shadow and making a record on the prepared plate is too absurd for a moment's serious consideration at the hands of the "Smart Ales" of science. But they readily allow that invisible nebula, beyond the reach of the most powerful telescope, can be photographed and studied on the map made from the invisible realms of space! Another discovery just announced carries the joke still further, and photographs objects hidden within solid wooden encasements! The bones of a human hand are photographed through the clothing of flesh, the latter being invisible in the picture! Prof. Rougen, of Wurzburg University, is credited with the discovery, and he expects to apply it to broken limbs and bullets in human bodies. Since it takes bones without showing the flesh upon them, it will presumably take bullets as well as bones, and thus furnish assistance to the blind, blundering regulars, who combine to fine and imprison clairvoyants for doing the same thing much better than they ever could. When the wise doctors were probing for the bullet that killed President Garfield, and after torturing their patient for weeks in vain, and finally guessing wrong as to the course and location of the fatal ball, Capt. Jenks—then at Waverly, N. Y.—went into a quiet mood in a retired room, on a day set apart to pray the bullet out and coax God to interfere with the operations of physical law and restore the President, and there, hundreds of miles from the sufferer, he definitely and accurately located the bullet exactly as the autopsy showed it to be.

For the truth of this statement I refer the reader to Dr. C. T. Lyon, of Waverly, N. Y., to whom Capt. Jenks made the disclosure at the time. In this connection I feel constrained to mention another fact. We have all heard, read, and some have witnessed, the havoc of the authorized butchers in slashing human bodies to find obstructions, and perhaps remove them. Some are successful and the patient recovers; but in a large per cent of the cases, after terrible suffering, the patient dies, and the doctor gets practice in carving and a big fee for his blundering. Mediums, clairvoyants and magnetic healers sometimes blunder also, and fail to cure, but rarely leave such a bloody trail, such a record of mangled humanity as often attests the work of regulars.

I saw in Dr. Lyon's office, some fifteen years ago, a large fibrous tumor, which Capt. Jenks had removed from the body of a patient, without any cutting or mangling whatever; but simply and only the quiet, painless operation of magnetic or spiritual healing by the apostolic method of laying on of hands.

I would not disparage science, or do any injustice to the honest endeavors and growing usefulness of the medical profession. There is progress all along the line. It would be disastrous to abandon the painstaking, inductive methods of physical science, either in medicine and surgery, or in any other department. The point I would emphasize is, that the blind moles that grope in subterranean alleys and get occasional glimpses of daylight through the heavy subsoil of materialism and sense-worship, learning slowly and by the hardest ways, means study, sacrificing hundreds of thousands of human lives to get their education, should not assume to know all that is known, and condescend with their money and ignorance, and their social following, to corrupt legislation to enact class laws to protect them against competition, compel the sick to employ them, and punish with heavy fines and imprisonment their more successful rivals, whose knowledge and skill do not depend on their authority, nor their very uncertain methods.

There are many good and intelligent people who are not posted on "the true inwardness" of these medical monopolies, who suppose the combines of "regulars" are intended to protect the people from the ignorance and dangerous practice of "quacks."

This is the pretext upon which they go before the people. But every one who has studied their proceedings knows that this is not the real object. It is to protect the class of regulars against the superior knowledge and skill of the irregulars, with whom they cannot successfully compete in diagnosing and curing disease.

This is the gist of the whole matter, means by which to secure it. Mrs. Cassell makes a strong point, which no one will dispute, when she condemns lust both in and out of the married state. That is the real source. If we can purify this source, other measures will be unnecessary. When all people are born perfect we shall have heaven with us continually, and there will be no criminals to reform. ALEXANDER SPENCER. Chicago, Ill.

and the infamous legislation that has been conjured up and recorded against the life, health and liberty of the people, under the direction of these villainous medical trusts, is a disgrace to civilization, and a travesty upon the system of republican government. When and where have the people ever asked these medical bigots to protect them against the physicians of their choice?

All this medical legislation is a violation of the inalienable rights of man, forbidding the sick to choose the doctor in whose hands they will trust their lives, and compelling them to patronize licensed ignorance or die without a physician.

If I choose to risk my life in the hands of an uneducated woman, or an unlicensed man, whose intuitions I deem more reliable than the intellectual stumblings of a college graduate, it is my right to select, employ, and pay for the services, of the doctor in whom I have most confidence; and all legislation to the contrary is tyranny and infamous assumption of authority, a mad and reckless violation of the inalienable rights of man; and every politician giving his aid and support to such sumptuous legislation should be spotted, his name enrolled on a list of the people's betrayers, and every voter who loves freedom and country should use all honorable means to defeat his election ever after. I would encourage every, thorough scientific education, as far as practical; but all legal enactments to compel the people to patronize any special class—learned or unlearned—is abomination.

LYMAN C. HOWE.

## WHAT IS SPIRITUALISM?

HOW TO INVESTIGATE—HOW TO FORM CIRCLES AND DEVELOP MEDIUMSHIP—NAMES OF EMINENT SPIRITUALISTS AND THEIR TESTIMONY.

This eight-page octavo tract has reached the twenty-ninth edition of one thousand copies each, the largest circulation, we presume, ever gained by any like production, and yet there is no abatement in orders for it. Those who send for one copy, when they see how admirable it is for missionary work, to hand to an inquiring church friend, or to a believer who wants to know the names of the distinguished believers and what they say, order ten or even a hundred more for distribution. One enthusiastic Spiritualist ordered one thousand, to give every prominent man in his city a copy.

This great circulation is the more remarkable because there is no great distributing house, such as all the churches have, and it rests entirely on the exertions of the individual. It also shows the remarkable merit of the tract itself.

Spiritualists will find a clear statement of their belief, one on which they will all agree, and one they may proudly present to the world. The investigator will find the rules for procedure, and the galaxy of names of distinguished people who accept Spiritualism will cause those who sneer at the personelle of the cause to be silent.

Nothing can be better to send out as a missionary, a suggestion, we are glad to say, so many zealous Spiritualists have acted upon. A hundred thousand ought to be placed in the right hands during the coming year, and if the demand continues it will be done.

It is published by Hudson Tuttle, Berlin Heights, Ohio, from whom it may be obtained. Two copies, 5 cents; \$2.00 per 100, postpaid.

## DEAD FACES IN THE GLASS.

Gross Evidence of "Haunts" Near Pittsfield, Ill.

On a farm ten miles northwest of this city, owned by Mrs. Judge Doocy, of this place, but formerly by Jacob Pursley, stands a two-story frame dwelling. This house is occupied by Albert Wells, who rents the farm. Pursley lived a number of years in this house, and died there a few years ago. The neighbors say he protected bushwhackers. During the war a stranger was hanged in a grove near the house. Several persons are reported to have mysteriously disappeared here. It was Pursley's last request that the trees in the grove never be cut down.

But Mr. Wells cut ten of the trees, and during the past two weeks ten pictures have appeared on ten window panes of the house fronting the grove. The pictures are said by the neighbors to resemble Pursley, his wife, his grandchild, a Jew peddler, who disappeared mysteriously, the stranger hanged in the grove, and other people who could not be accounted for. New glass has been substituted, but the pictures reappear.

Hundreds of people visit the place daily, lawyers, ministers and school-teachers, yet none explain the mystery. It is supposed missing people are buried in the grove, and an investigation is likely to follow.

During the night sounds, as of water dripping from the roof upon the floor upstairs, then upon the ground floor, are continually heard, yet nothing has ever been discovered to cause the sounds.

YOU can do a grand work by getting up a club of yearly or six months' subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

All grand thoughts come from the heart.—Vauvenargues.  
Nature is but a name for an effect whose cause is God.—Cowper.

## PESSIMISM.

## Malus, Pejor, Pessimus—Bad, Worse, Worst.

THE DELIGHTFUL VIEW OF LIFE TAKEN BY SOME LEADING MINDS.

Noah Webster, who died in 1843, probably never saw or heard the word "pessimism," but he defined a pessimist to be "one who complains of everything as being for the worst; opposed to optimist (Rare)." This definition is repeated in the unabridged edition of 1864, omitting the note "rare." Nor does the later edition contain the word "pessimism."

The high priest of the pessimist philosophy is Arthur Schopenhauer, who died in 1860, aged seventy-two years. His first exposition of it was published in 1818, but the book attracted little notice until after his death; nor did the author obtain notoriety until the last decade of his life. His renown has increased greatly, while the metaphysical philosophy of Hegel, to which he was violently opposed, has largely lost its hold, and appears to be subsiding altogether.

The pessimistic philosophy, though now only a generation old, or a distinctive system, is foreshadowed from remote antiquity. "Life in its entirety," says Seneca, "is lamentable. No one would accept it were it not received in ignorance of what it is." "Nature's most pleasing invention," says Pliny, "is brevity of life. No mortal is happy, for even if there is no other cause for discontent, there is at least the fear of possible misfortune."

In modern times the doctrine is well expressed by Pope:

"Man never is, but always to be, blest."

Also in Dryden:

"When I consider life, 'tis all a cheat; Yet, fooled with hope, men favor the deceit."

Trust on and think to-morrow will repay: To-morrow's false as the former day."

But a more forcible statement of it is made by Voltaire:

"Happiness is a dream, and only pain is real. I have thought so for eighty-four years, and I know no better plan than to resign myself to the inevitable, and to reflect that flies are born to be devoured by spiders, and man to be consumed by care."

Schopenhauer and other pessimistic philosophers maintain that happiness consists chiefly, if not solely, in the absence of pain, and therefore advise that discontent should be banished as far as possible into the outer darkness.

These same philosophers tell us that the birthplace of the pessimistic creed is to be sought on the banks of the Ganges, or as far back as the flower-lands of Nepal, on the southern slope of the Himalayas, where the initiate, with every desire lulled, awaits Nirvana, and murmurs, "Life is evil."

Schopenhauer refused to admit that a being more intelligent than man could exist, either here or on any other planet, for, with enlarged intelligence, he would consider life too deplorable to be supported for a single moment.

We enter life fully persuaded that happiness exists, and that it is most easy to make acquaintance with it; but experience lets us know that happiness is a will of the wisp, which is only visible from afar; while, on the other hand, suffering and pain have a persistent reality. Happiness is mostly negative, pain is positive; happiness is transient, pain is constant.

"Every desire," says Schopenhauer, "is born of a need, of a privation, or a suffering. When satisfied it is lulled; but for one that is satisfied how many are unappeased! Desire, moreover, is of long duration; its exigencies are infinite, while pleasure is brief and narrowly measured. Even this pleasure is only an apparition; another succeeds it. The first is a vanished illusion; the second an illusion which lingers still. Nothing is capable of appeasing will, nor of permanently arresting it; the best we can do for ourselves is like the alms tossed to a beggar, which, in preserving his life, prolongs his misery to-morrow. While, therefore, we are dominated by desires and ruled by will; so long as we give ourselves up to hopes that delude and fears that persecute, we have neither repose nor happiness."

Schopenhauer's works have been translated into English. An excellent exposition of the doctrine is contained in a book of 233 pages, entitled "The Philosophy of Disenchantment," by Edgar E. Saltus; Houghton, Mifflin & Co., 1885. It is confessedly a dismal philosophy, as expressed by this author at the end of the first chapter, thus:

"In brief, then, life to the Christian is a probation, to the Brahmin a burden, to the Buddhist a dream, and to the pessimist a nightmare."

And he quotes Voltaire as saying: "I do not know what the life eternal may be, but at all events this one is a very poor joke."

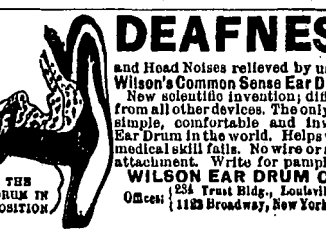
Scientific pessimism denies that happiness in any form ever has been or ever will be obtained, either by the individual or by the race of mankind. Work, torment, pain and misery are the unavoidable lot of nearly every one. And, indeed, it is well it is so; otherwise how would the time be employed? Some would bore themselves to death; others would quarrel. Some would commit suicide; others murder. Pain is not the accident, but the necessary and inevitable concomitant of life, and if there be another life, how can we predicate unalloyed happiness in that state? Freedom from pain in this life would necessarily exhaust the susceptibility to pleasure, and would it not do the same in another?

Pessimism seemingly takes, and

## Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True, So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla, as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.



gives nothing in return. But when more closely examined it transforms itself into a consolation, which, if relatively restricted, is none the less valuable. It shields us from manifold deceptions, and, by showing that each joy is an illusion, leaves pleasure where it found it, simply inclosing it in a black border, from which, in greater relief, it shines more brightly than before. It emphasizes the possibility of triumphing over misery through a subjugation of the selfish propensities. In that way peace may be attained, or, at least, the burden of life much diminished.

W. H. BURR.

Washington, D. C.

## MATERIALIZATIONS.

They Occur in Brooklyn, N. Y.

There has been a remarkable revival of interest in the phenomena of materialization in the city of Brooklyn since the seance given at my home, 484 Lafayette avenue, on the evening of December 5th, by Mr. O. L. Cannon, and which received so fair and truthful a notice in the New York Recorder on the following Sunday. This seance was followed by four others, equally successful, on the following Wednesday evenings. In addition to these, Mr. Cannon is now holding three public seances each week in this immediate neighborhood. He has been succeeded in my parlors, on Wednesday evenings, by Miss Nellie Barnes.

The seance given here by her, on January 8th, was in many respects the most remarkable I have ever witnessed. A cabinet of black cotton flannel was erected in one corner of the room, in presence of the sitters. The doors being closed and gas extinguished, the room was illuminated by the light from an ordinary brass lamp, shaded with blue paper, Miss Barnes having previously taken her seat outside the cabinet. Instantly the form of a little girl appeared, and in a childish but perfectly distinct voice, requested a little boy who was present, the son of Mrs. C. I. Sweet, to come up and speak to her. They carried on a conversation for several moments, the medium still sitting in her normal condition in plain view of all. After this three adult spirits appeared, and also the cabinet control, Inez, all speaking in distinct and totally different voices, conversing freely with the medium and sitters. Afterwards Miss Barnes was entranced and entered the cabinet, and a large number of spirits manifested, some by materializing distinct forms, and others by impersonating through the medium. In every instance when the latter phenomena occurred, it was previously announced by one of the guides that such would be the case, the spirit not being able, at that time, to materialize a form which could be recognized by his friends.

Perhaps the most remarkable circumstance was that immediately after every dematerialization the medium came out of the cabinet, and, raising the curtain, showed that there was nothing inside. The loud tones of the spirit voices were extraordinary. There were also independent voices. One of the controls of Dr. Wm. Franks appeared and addressed him in a clear and intelligible manner. A spirit (one of the cabinet controls) sang a song in a powerful and distinct voice. Miss Barnes will continue to give seances here every Wednesday for the present.

We have also other wonderful phases of mediumship here. Dr. Franks psychometrizes articles placed under glass. He leaves the room while the audience place articles on the table. These are covered with a

[CONTINUED ON PAGE 8.]



## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bea in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their reports, to lecture, and to general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

J. Smith, of New York, writes of a visit by two revival evangelists, who came to him on a proselyting mission. To their series of questions he replied from a Spiritualist standpoint in a manner that must have left new light in their minds. If he were not impervious to spiritual truth.

Prof. A. J. Swarts, of Los Angeles, writes that when some of the Eastern members of the faculty of the College of Science refused to sign with the directors, Dr. Peebles and himself, in dedicating the same to Spiritualism, that it led some of the Los Angeles managers of the college to call the backs of the above intention. As the professors yield to management to others, and will have naught to do with resigning his part in the gift, he has resigned as director or officer. He retains a professorship and believes it will prosper better without his presence or voice.

Wm. H. Thompson writes in appreciation of the work of Mrs. Hester Smith in her lectures and tests in a series of classes at Gutter's Hotel. Her lectures are given under control, and she is well worthy of the confidence of any spiritualist society and should be called into a wider field.

Mrs. M. W. Winters writes: "The Beast in Man," by Mrs. Cassell, has given food for a large amount of thought, and we have looked around to find the cause. I wonder if vivisection makes people better. It looks as if it were going to make them worse. It makes children hard-hearted, and tenderness falls out of their natures after witnessing such a crime a few times. I believe it eventually produces just such children as the Pomeroy boy."

F. E. P. writes from Otsago, Mich.: "Nellie S. Padgham, of Allegan, gave two lectures at Plainwell Saturday and Sunday evenings to very appreciative audiences. It was a treat. This was the first meeting of the kind held there for years. Mr. and Mrs. Chappel kindly opened up their parlors for the meetings. The Spiritualists are so well satisfied that Mrs. Padgham will speak for them again soon."

W. H. Bach will close a year's engagement with the Spiritualist Society of Aberdeen, S. D., April 1, and will go East for the summer months to attend the camp-meetings. He would be pleased to hear from relatives on his route where his services might be required. Can also fill a few calls for camp-meetings. Address him at Aberdeen, S. D.

Secretary writes from Lynn, Mass.: "I am glad to be able to report that the Lynn Spiritualist Association is in a very prosperous condition. The meetings are well attended and much interest manifested. Through the present month we have with us dear A. Edgerly, who is giving us a course of very entertaining and instructive lectures, which are highly appreciated by our audiences. Mr. Edgerly has but few equals in the ranks of spiritual workers, and we feel that we are fortunate in having the privilege of listening to him. He goes from here to Philadelphia, where he is engaged for the month of February. We will miss his presence, Moses Hull will be during next month."

Veritas writes from Denver, Col.: "The Spiritualists of this city are highly favored this winter by the presence and ministrations of several resident mediums, each possessing rare gifts in some phase, and each having a respectable following of interested persons. Among the inspirational speakers who are drawing exceptionally large audiences, both in numbers and mental gifts, are the following: Mrs. J. J. Grumbine, who is giving us a course of lectures in advancing the cause of Spiritualism, the names of Mrs. Edith Nickless Musk and Mr. G. W. Kates are prominent. On Sunday evening, the 12th inst., Mrs. Musk delivered a grand inspirational lecture to four hundred or more persons in Martine Hall, on the subject of materialization, a topic of more than ordinary interest. The proceeds from the lecture, which was held at a scientific standpoint. Science is at the best a collection of experiences. When we speculate upon the unknown we make use of our own knowledge with new combinations. When a spirit returns to the earth-plane and enters the sphere or aura of a physical medium, it becomes a central attractive point. The proceeds from each individual, said the speaker substantially, an emanation pertaining to every characteristic of each organ of the body. These emanations are attracted to corresponding organs in the spirit-body."

S. L. Hard, M. D., writes: "In a little reference to an article, 'Foreglimpses of Science,' I read: If the chemist could only do away with thinking animal life for food, we would confer great blessing. I would reply: The Great Chemist has already done so, or made conditions for us to do so. Vegetarianism is a rapidly growing practice. There is certainly no necessity for taking life for food. Hundreds can testify to it. Vegetarian restaurants are springing up in the large cities. We have practiced it for more than four years and could not go back to flesh. The grains, roots, fruits, nuts and other vegetables are more than sufficient for man's sustenance, and we do violence to our moral and spiritual nature, and physical also, if we continue to take life. But the proper proportion, combination and selection of vegetable food is a subject for some study to properly adapt it to the kind of work."

Mrs. Robert Maxey writes that she was a Catholic, Baptist, the rappings came to her three months after the Fox girls got them; the good angels would tell her nothing about creeds till she was thoroughly convinced of this truth; then they took a little girl of nine years and gave grand manifestations, taught that there was no hell, no devil, no blood of Christ to cleanse from sin;—in fact, they taught progression. She has suffered most bitter persecution—but she can see, hear and talk with her dear ones passed beyond.

Dr. Geo. W. Carpenter writes from Los Angeles, Cal.: I am here yet, and expect to remain. I lectured to a few bright and liberal minds at Downer last Sunday. They organized a Society of Liberal Thought. Brother Swarts was with us and assisted. He is giving instructions on mental science to a class there and doing good service. I am open for calls to speak in the cause of Occult Spiritual Science. Bro. G. G. Green, an old veteran, passed over last Sunday. He left Los Angeles for a brighter home. I gave a short address,

and he was present on Tuesday. O' glorious hope!"

G. W. Van Horn, writes from Sterling, Ill.: "I met with good success Sunday, January 12, at my afternoon services, 3 and 8 p. m., at G. A. R. Hall. Favorable interest in our cause among the people."

Prof. A. J. Swarts writes: "Among the many interests that are prospering in California it is pleasing to note the sure and steady gain of Spiritualism. Spiritualists are numerous all along this coast, and they are proving able to accomplish about all they undertake. There have been a half a dozen societies of Spiritualist and public meetings in Los Angeles of late, and by actual count of recent Sunday it was found that over 2,700 attended the public meetings, besides attendance upon several circles the same day. Financial contributors to the support of these meetings are among the best business men. While the churches as bodies draw the lines, still many of their members attend the spiritual services because of the greater interest in subjects of vital importance, deeper thought, immortality, etc. There are many mediums, spiritual speakers and magnetic healers in all parts of the State, but I have much desired to have Frank Baxter, the noted A. B. French, Edgar W. Emerson, etc., at work in some of these large audiences. Having given a brief course in spiritual science and two public lectures in Downer ten miles out from Los Angeles, we on January 5, organized an association of most excellent people under the name of 'Scientific Liberal Society.' It is composed chiefly of Spiritualists, and will be conducted by them. Eighteen united and it was said that as many more will join. While traveling and lecturing in the interests of the College of Science, we instruct classes and transform them into spiritual societies. The college and the National Association must co-operate for the defense of genuine spiritual workers."

Mrs. S. C. Scovell writes from Elgin, Ill.: "We came near being unable to hold our usual Sunday evening service on account of fire. This is our second narrow escape in a few weeks. Monday before last, May's day fire broke out in the adjoining building to our room. We were compelled to get out of our own beds in a hurry, and so near and imminent appeared the danger that we packed our trunks and set them on the sidewalk, but by the hard work of the firemen we escaped, with only the splash of windows and smoky smell of the fire to remind us of the danger passed."

The Elgin Daily Courier says: "The fire in Town's block did not interfere with the Spiritualist service last evening. A large audience convened to listen to Mrs. Scovell. 'Evolution,' her subject, was defined as the survival of the fittest. The theory of a personal God who repented that he made man, and that he existed in accordance with an inflexible being who knew all things from the foundation of the world. Man was an evolution of universal law. She said Spiritualists do believe in God because they know the God within themselves and acknowledge the supremacy of a higher law and life. The psychic readings were appreciated as usual. The society will hold a basket social Thursday evening."

May F. Ayers writes: "The midwinter convention of the Michigan State Spiritual Association will hold its next meeting at Jackson, Mich., February 28 and 29, and March 1st, 1898. The Spiritualists of Jackson desire a large attendance to make this meeting a great success, kindly offering free entertainment to all desiring to be present. Hoping the Spiritualists throughout the State will avail themselves by being present. We are also having very successful local meetings at Lansing, conducted by Alton Franklin Brown, of St. Paul, Minn. He is doing a fine work here and in various parts of the State. He is desirous of correspondence with societies, for lecture work, at reasonable prices through the week, and monthly dates can be addressed to my care, May F. Ayers, State Secretary, Lansing, Mich."

J. Mendelsohn writes from St. Louis, Mo.: "The Spiritual Phenomena Association held its meeting and elected the following officers for the year: A. A. Hammill, president; Mrs. Fattie Reed, vice-president; Miss Hudson, secretary; Mrs. Amanda Bennett, treasurer. Trustees, Michael Fritz, D. C. Goodall, Robert Knight, John Groves and John Larson. This society meets every Sunday evening at 8:30 and 7:30. The pastor for the association is John A. Johnston. The speaker for this month, T. J. Christie."

R. J. M. Temple passed through the city last week on his way from Minneapolis, Minn., to New Orleans, where he goes to fill an engagement.

S. D. Green writes: "The Woman's Progressive Union, of Brooklyn, is highly favored by the genial presence of Rev. J. C. F. Grumbine, whose lofty educational, inspirational discourses given by his long residence and revealing the close attention and warmest appreciation of the delighted audience at the hall, 327 Franklin avenue, each Sunday evening of the present month. He has also been present and graced by his well-timed remarks the Friday evening social, held at the same place. He has also instituted a class in psychometry which meets twice a week."

Secretary writes from Unionville, Mo.: "The First Society of Putnam County 'Truth-Seekers' was organized last October, and our regular meetings twice each month have proven of so much interest that we have decided to hold regular Sunday meetings. So many of our friends interested being unable to come out during the week, has made this little town and vicinity, delivered a discourse in Woodside's Hall, Sunday, January 12th, to a large and appreciative audience. Some of the most intelligent church members in town were present. Mr. Colborne has made several converts and a great many friends. He goes to West Potsdam, N. Y., from here."

J. B. A. writes from De Soto, Kansas: "The friends of liberal thought in this vicinity were greatly cheered last Sunday, January 12th, by the ministrations of Mr. W. E. Bonney, who lectured at Abbott Hall at 3 p. m., on the subject: 'The World's Redeemer: Is It a Person or a Principle?' and again at 7 p. m., the topic then being, 'Barnacles that obstruct the Urine of the Spirit and Soul.' As a gentleman (a member of one of our three orthodox churches) remarked, 'There was lots of good sense in those discourses,' and so thinking, our liberal-minded people (which of course includes Spiritualists) have taken steps to organize a Liberal Union, to continue such meetings in behalf of liberal thought. Mr. Bonney's lectures are able and well delivered, and cannot fail to help build up the cause of free thought and higher intelligence. He may be addressed at Spring Hill, Kan."

R. T. writes from Goshen, Ind.: "We have had the privilege of hearing Mrs. L. J. Curtis, of Mishawaka, Ind., a number of evenings. She is a bright and shining light, and a great worker in the cause of Spiritualism and the truth. While the friends of liberal thought here, she has caused quite an interest to be taken among the better class of our citizens. She is open for engagements for any societies that may need a speaker. We have also had the pleasure of the presence of Mr. M. F. Hammond in our midst. He is a power in the cause

drought makes the air seem too warm and sultry, but we look for the annual rains to set in soon, which will freshen up things. This country can go dry eight months in the year and yet retain moisture in the earth sufficient to sustain vegetation and keep the fruits and flowers in excellent preservation."

Uriel Buchanan, Ph.D., who has been a resident of Missouri, with a short time at Kansas, residing in Chicago, is a student of occult science, and a very bright one, too. He is located now at 9710 Logan avenue, where he can be consulted personally.

Georgina McIntyre, of this city, writes: "The second musical and literary entertainment in honor of Mrs. Cassin McFarlin will be given in Rebman's Hall, 2074 W. Lake street, Monday, January 20, at 8 o'clock. While our object in giving these lectures and entertainments is mainly to introduce this wonderful medium to the people of Chicago, we are also aware of the joy each must feel for having an opportunity to meet and enjoy the phases which are hers. They are all simply wonderful. Admission will be 25 cents. The Band of Love continues to hold its time social Thursday evenings at 1801 W. Wright street. All are welcome. Mrs. McFarlin will attend these and assist in entertaining the friends. Societies desiring our services should write or call for terms."

S. K. writes: "The First Spiritual Society, of Erie, Pa., has for some time past been doing finely under the ministrations of able lecturers, prominent among whom is Mrs. Carrie E. S. Twining, of Westfield, N. Y. Mrs. T. is engaged for Sundays in the month of January, and gives many lectures and entertainments, to the satisfaction of large and appreciative audiences. Last evening she spoke upon 'Haunted Houses,' her argument being by turns humorous, pathetic and instructive. After the lecture a large number of psychometric readings were given, all of which were well received and pronounced correct. Mrs. Twining closed the evening by the close of her engagement here."

Robert Ward writes from Colorado that on Sunday evening January 5, Mrs. Lee E. Prior commenced another Spiritual Society in Denver, which was attended by a large audience. After the lecture she gave a great many tests and psychometric readings, which were very satisfactory. The new society promises to be a success. Mrs. Prior is to give three or four months. Mr. and Mrs. Kates instituted a children's society, Sunday, at Oddfellows' Hall. They formed six classes, with a leader for each class. Mr. G. W. Kates acting as superintendent. They will meet every Sunday at 1:30. The prospects are good. At 2:30 the Mediums' Conference assembled in the same hall, and was addressed by Mr. Childs and others in short speeches. Following the test by Mrs. Prior and Mrs. Kates. At 7:30 Mr. and Mrs. Kates held the anniversary of their first year's work in Denver. The hall was packed. The programme was very fine, comprising lecture, tests and vocal and instrumental music.

F. A. S. writes from Madison, Wis.: "It is with much regret we learn of the departure from our city of Mr. and Mrs. Richardson. They have been holding private meetings at their private residence, 101 West Wilson street, which have been the means of spreading Spiritualism among a large number of true investigators. Mr. Richardson is a very fine inspirational player on the piano, while Mrs. R.'s speaking and tests have been first-class. They have been giving all this for the cause of Spiritualism, which has been thoroughly appreciated by those invited to attend their meetings, and all have heard most wonderful things of Spirit-life. They are not public mediums, therefore they have led some of the finest families in Madison to believe in the phenomena, the writer included, wishing them success wherever they go, for they are true and good workers for the cause."

Alphonso Davis writes of a friend who, with his wife, visited a medium. The medium said the wife would not live long. In fact, she died a few days later. The night after the funeral she came and rapped on the door-casing. He opened the door, but found no one there; but he felt a spirit presence with him while he put the children to bed, and lying down he seemed to go to sleep. When his wife appeared to him in a vision, and showed to him where one of the women that sat up with her body had picked up a piece of cloth, and slipped them under her shawl, and took them home with her. He called at her house and demanded the shoes, which she at first denied that she had, but finally gave them up.

Clara Marsh writes of her work at Rochester, Mich.: "I wish to say a few words in regard to my work as a lecturer thus far. I am only a new beginner, and hold my meetings under the dear home roof. I have been very busy, and I gave a lecture on the subject of 'Home, Mother and Heaven,' which was appreciated by all present. My guides spoke of home as the most sacred spot on earth, the shrine of our most holy thoughts; mother as the angel of the fireside, the builder of the true home, carrying this thought of home and mother into the realm of spirit, teaching heaven as a good condition, which may be enjoyed on the earth-plane, if man becomes sufficiently unfolded spiritually to make his soul a garden of loveliness, in which can bloom the heavenly virtues of purity, truth and love."

O. J. B. writes from Heuvelton, N.Y.: "Rev. L. Colborne, lecturer and test medium, of Manchester, Vermont, who has spent some six or seven weeks in this little town and vicinity, delivered a discourse in Woodside's Hall, Sunday, January 12th, to a large and appreciative audience. Some of the most intelligent church members in town were present. Mr. Colborne has made several converts and a great many friends. He goes to West Potsdam, N. Y., from here."

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of Spiritualism. In his short stay here he has made many friends."

Dr. A. W. S. Rothjermel can be addressed for the present at Milwaukee, Wis., in care of Planington house.

The following item under date of January 12, is going the rounds of the press: "The Christian Endeavorers believe that they have converted Robert G. Ingersoll to their religious faith. Word has come from the city of Chicago, Mich., telling them that they have succeeded. The People's church, which he said on Friday night, he would willingly join, is not regarded as orthodox by members of the Catholic, Episcopal or Evangelical churches, but it is such a long step nearer the orthodox standpoint as Col. Ingersoll's agnosticism, the declaration was taken to mean all that the hearers wished it to mean." The above is false throughout. The prayers have not yet had any perceptible effect on Ingersoll.

Our faithful and energetic friend and co-worker, W. H. Bach, who has given us the beautiful sunflower jewelry, has now designed and executed an exquisite badge for the Order of the M. T. It is in solid gold with blue and black enamel, with the rising sun, the obelisk and pyramids in gold. It is the handsomest badge we have seen for a long time. Orders can be sent to W. H. Bach, Aberdeen, S. D., or to this office. Price \$2.00.

Dr. Harlow Davis, platform test medium can be addressed at his office, 119 East 28th street, New York city.

V. A. Saph, an attorney of Marine City, Mich., writes: "I am in possession of Doc. Dec. 28, 1895, leaving considerable property. We are unable to get into the burglar chest in her large safe. If any of our spiritual mediums can give us the combination to the burglar chest so we can open it, we will send him or her \$10, and perhaps \$20. We have the combination to the outside doors, but the burglar chest, if we do not get in the chest in this way we will be obliged to drill it."

Rev. George V. Cordingley is now holding independent meetings at Lakeside Hall, southeast corner Indiana avenue and 31st street. Sunday services at 3 and 7:30 p. m. Children's Lyceum at 1:30 p. m.

There will be a meeting of the 11th Ward Suffrage Club on Monday evening, Jan. 25, at 8 o'clock, at the Lyceum on 'Why Woman Should Have the Ballot,' will occupy the evening. All are invited.

Rev. George V. Cordingley will hold independent meetings at Lakeside Hall, southeast corner Indiana avenue and 31st street, Sunday, at 3 and 7:30 p. m. Children's Lyceum at 1:30 p. m. M. B. Martin contributes to the August number of the Monteur Spirite et Magnétique (Brussels), no less interesting and remarkable document than the one by Mrs. Prior and Mrs. Kates. At 7:30 Mr. and Mrs. Kates held the anniversary of their first year's work in Denver. The hall was packed. The programme was very fine, comprising lecture, tests and vocal and instrumental music.

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N. C. Westernfield writes from St. Paul, Minn.: "Will kindly make notice of the meetings to be held in this city by Walter Howell, on January 26, in memory of our illustrious heroes. Mr. Howell is doing a fine work here; in fact, is stirring up an interest such as the 'Saintly City' has never before experienced."

ITEMS OF INTEREST FROM THE HARBINGER OF LIGHT, AUSTRALIA.

As a mathematician, a philosopher, a chemist, a naturalist and a psychologist, Aksakof entered upon the investigation of psychic phenomena with an exceptionally splendid mental equipment, and his work has been a most successful one. He has written by Mrs. Beecher Stowe's husband, entitled 'Spiritual Manifestations Reviewed.' This stimulated inquiry on the part of a mind so open to the reception of new truths, so free from bias and prejudice, and so eager for fresh light upon any subject, as Alexander Aksakof's. He procured a whole library of works in foreign languages relating to the subject, and visited Paris, in 1861, where he made the acquaintance of Cahagnet, and acquired a complete mastery of the science and philosophy of Spiritualism. Convinced of the reality and facility of communication with the unseen world and its inhabitants, he threw himself into the work of propagation with characteristic energy and enthusiasm."

The true des deux Mondes, which admittedly occupies the first place among the periodicals of Continental Europe, publishes an account of a visit paid by one of its contributors to Sing Fou, a Chinese priest in San Francisco, who possessed an extraordinary gift of thought-reading. But the phenomena described by the writer are of such a nature as to show that he is a powerful medium, and that he is in contact with the spirits read the mind of the inquirer, and depict what he is thinking of in the manner hereinafter described. In the middle of the room in which the interview took place, was a bamboo table, on which stood two vases covered with a cloth. The priest banded his visitor's eyes and enjoined him neither to move nor to speak. He then placed his hands upon the visitor's head, with an energetic pressure, and exclaimed: "Now think of some church with which you are acquainted, and fix it as distinctly as possible on your mind." After two minutes of profound silence, during which the sifter thought of the pagoda in which he was sitting, Sing Fou took off the bandages, and then uncovered the vases. One contained some sheets of thin white paper, and the other one sheet of paper, submerged in what appeared to be water. Exposing this to the light of a lamp which hung from the ceiling, there was presently developed on it a sketch of the pagoda itself. The suspicion naturally arose that this might have been prepared beforehand; and what follows we give in the narrator's own words: "The priest induced me to renew the experiment, and whilst he made the necessary preparations, I directed my thoughts to a chapel six hundred leagues distant, of which I was certain the Chinese had no knowledge, and to my great amazement, when I looked at the paper, the chapel appeared upon it even to the minutest details. He then invited me to a fresh trial, and asked me to think of the image of a woman or of a child. Having banded my eyes as before, he delicately smoothed the hair on the back of my head, and applied the paper to the neck. During the process, he said to me: 'Think of Mary Anderson. On drying the paper and looking at it through a lens, I could perceive a perfect portrait of that lady. He repeated the experiment many times, and the result was always a faithful reproduction of the thought. I ought to mention here

that he was unable to reproduce the physiognomy of any but persons who were living. Sing Fou refused to initiate me in the preparation of the paper or to explain how the image was produced. The process is a secret known only to the priest, and the mystery of a tradition three thousand years old." But in all probability the priest, as a medium, merely supplied the necessary magnetic conditions; and his control read the visitor's thoughts and projected them in a visible form upon sensitized paper. This, as any one knows who has seen anything of spirit photography, would be one of the simplest of operations; while, at the same time, it suggests all sorts of possibilities in connection with this branch of art and science.

Alexander Aksakof has been successively one of the Privy Counsellors of the Czar, Councillor of the Court, and permanent Councillor of State. For nearly thirty years he has been a fervid apostle of Spiritualism, freely sacrificing his private fortune for the dissemination of the truth, and bringing to bear upon its elucidation and promulgation great force of character, immense erudition, rare intellectual gifts, undeniable purity and elevation of purpose, and exhibiting in the sweetness, the serenity and beauty of his own life, the ennobling influence of Spiritualism, as presenting the totality of the substance of things hoped for, and the evidence of things unseen."

In 1874 Alexander Aksakof commenced the publication of his review, entitled 'Psychic Studies,' but the necessary authorization having been withdrawn by the government, it has, since then, appeared in Leipzig, every month, under the title of 'Psychische Studien,' and continues to be edited by him.

In the first place, my wife, in answer to her prayers, some years ago obtained the gift of pure magnetic healing, and also the power of diagnosing diseases, either by personal contact or simply by handling anything belonging to a diseased person. The moment she comes in contact with either, she assumes the symptoms of such persons and locates the seat of complaint on her own person. Now, it is a remarkable fact, that when the proper conditions, nearly all the ills that human flesh and mind are heir to can be cured without the use of any medicines at all, by pure magnetism under spirit influence and direction.

Within man are two principles perpetually striving for the mastery, the one animal and the other divine; the one belonging to the lower nature which he shares in common with the meanest creature that breathes, and the other claiming kinred with the angels, and therefore with Him who is over all, God blessed forever.

Life is a battle-field, life is a conflict; and out of the conflict cometh strength, and after the battle ensueth the victory. Yes, man is born to struggle upwards and onwards. It is one of the conditions of his being, one of the essentials of his progress.

When man knows his own feebleness and poverty of resource, when he is conscious of the enemies by whom he is surrounded, the powers of evil which are the rulers of the kingdom of darkness, that is ever opposed to the Kingdom of Light, he will the more readily and the more prayerfully have recourse to those who are ever at hand to aid and strengthen him in the hour of need.

Could you enter one of our temples in Spirit-life and listen to the swelling anthem arising from the Father from ten thousand voices, you would perceive how the words and music were but reflections from the angel world. All the great poets, musicians and philosophers who have fulfilled their existence and have passed into the highest sphere, are very near us, and help us in building up our spiritual lives, in perfect love and heavenly wisdom. Our ideal is a continual reaching out towards God. All our longings, aspirations and yearnings are thitherwards directed; because the soul, being immortal, turns towards the source of immortality, as the flower turns towards the sun.

How few vessels are wrecked to those that arrive safe, and hardly a vessel leaves port but some prayers are offered up for its safety. We tell you that these prayers are heard, and answered. It may be that the captain unconsciously alters his course a point or two, or comes on deck just in time to save the ship dashing on a reef; or the look-out man may be stimulated to observe danger, or in many other ways unconscious help may be and is very often rendered by the guardians of those who have prayed. Thenceforth, the man must not overlook the fact that those who are drowned are not "lost," as it is called. They have only stepped out of their bodies and continue their life in another world; if they have been prayerful, then into a life of higher conditions.

Now, if man chooses to deliberately break a law of nature, he will certainly get punished for it. If he slums the construction of his boat, or runs it on a rock, it will go to the bottom. If he neglects the fact that those who are drowned are not "lost," as it is called. They have only stepped out of their bodies and continue their life in another world; if they have been prayerful, then into a life of higher conditions.

William Hewitt, J. M. Peebles, and other competent spiritualistic historians have traced spiritual manifestations through the ages and brought the chain down to comparatively modern times, and we have before called attention to the fact that the advent of modern Spiritualism, which is usually dated as from 1848, was preceded by Andrew Jackson Davis's 'Relations of the Shaker Manifestations, and those that occurred in the Wesley family in the latter part of the last century; but from a volume that has fallen into our hands we find that as early as 1730 a circle met in London for what is now called trance speaking, the medium being one Hannah Wharton.

The Sphinx (Brunswick) is now largely devoted to theosophy. Spiritualism in Italy appears to be gaining ground most strongly among the literate classes of society. In a list of new adherents to the Union Jackedillo Spiritists, we find the names of two professors, a colonel of engineers, a provincial councillor, of two noble ladies, two musicians and a distinguished astronomer. This union is now as powerful in intellect as in numbers.

A double number of La Lumiere

(Paris-Auteuil), presents us with a great diversity of articles. In one of these M. Levasseur, one of the earliest pupils of the late Baron du Pout, states that he has disinterestedly devoted himself for half a century to the employment of magnetism, and that he has found it efficacious for vanishing all kinds of diseases. The same writer asserts that towards the year 1040 the earth will undergo something like a cataclysm, owing to a displacement of its axis, by which the globe will regain its equilibrium. An extract from the Journal du Regne d'Henri IV., by Pierre de l'Estolle, shows that the assassination of that monarch by Ravaillac was foretold by an astrologer named Brosse, who begged the Duc de Vendome to warn the king of his danger, and the queen also entreated him not to leave his palace on that day; but he disregarded their entreaties, and although he felt restless and depressed, he went forth and was murdered by the fanatic Jesuit. Considerable space is devoted to the particulars of the conversion to French orthodoxy of Miss Diana Vaughan, an American young lady, who had joined the Lueferrians in Paris. This incident seems to have made a great stir among the occultists in that city.

From an excellent article on creeds and convictions, in the Revista de Estudios Psicológicos (Barcelona), we translate the following excellent remarks: "We (Spiritualists) do not aspire to dominate the world, or to make a parade of our beliefs. We aspire to modify the morals of mankind; to proscribe wars; to abolish frontiers; to bring all men into a mutual hand-clasp; in a word, to establish on the earth the reign of God and of His justice. It is not by a simple belief in him, in spirits, in the immortality of the soul, in reincarnation and in ultra-terrestrial communications that we shall obtain these results; but by the practice of morality, and by conducting ourselves according to the principles which flow from it; that is to say, by the abolition of egoism, by consoling the afflicted, by healing the wounds of the soul, and by regarding all men as brothers; and as convinced adepts of a regenerate Spiritualism."

The September number of Fra de To Verdener (Copenhagen), which, like the publication just mentioned, may be recommended to the notice of our Scandinavian readers, contains an ably written 'study' of the phenomena of dematerialization by O. L., in which the investigator them from a scientific point of view. An account of some apparitions, which have been seen at a place called Hastrap, and a narrative of the way in which a skeptic was compelled, by the force of evidence, to relinquish his doubts, are among the most interesting items in the table of contents.

The medium entered the room and silently took her place at the piano. The piano was at once turned on, and the room was plunged in almost total darkness. Then, continuing on this occasion by 'Gounod,' the medium played, bringing out such music impromptu, apparently a sort of continuous flood of songs without words, with hardly a pause. No set pieces were played; and no light music on this occasion; all was severe and noble and classic. The storm sonata was a perfect masterpiece. The approach of the storm was wondrous, and true to life. Never before has the writer of this article ever heard playing like it. The light and shade of the muttering of the storm in the distance, the increasing power as it approached, the final rolling of the thunder right over head, were startlingly rendered and played with matchless skill and execution. In the thunder's roll no one note would be distinguished from another; it was one harmonious combination of musical harmonious sound. The instrument used was a really fine piano, or, of course, the sound could not have been got out of it, but that storm would never have been played, as it was, except under abnormal conditions.

At a private circle, a spirit visitor from afar thus expressed himself through the mediumship of Mrs. Harris: "Your world appears so strange to me. It is so small a planet and peopled by so small a race of beings. Everything in it seems to be constructed upon a correspondingly small scale. Your systems of government and theology are equally strange to me. The minds of mankind are all so contracted and restricted, and yet some of them I perceive to be capable of great thoughts and high aspirations; and to be engaged in a warfare against sin and all kinds of evil; and therefore I love them. Selfishness I take to be the presiding genius and master-spirit of your planet; and selfishness is a hard taskmaster; a cruel and cruel ruler; so that the world is passing through a period of severe stress and struggle, in your evolutionary history; contemplating which, I find it hard to believe that we, on our planet, have passed through precisely similar stages."

Professor Lombroso, who is a pronounced materialist, was honest enough to publish an apology for having ridiculed psychic phenomena as the product of fraud or delusion. He said: "The reality of the phenomena, is to me so indisputable, and those phenomena lie so completely outside of all natural laws, that my mind is bewildered in its efforts to find any explanation of them."

In the latter part of 1893 Professor Ochorowicz, of the University of Warsaw, was induced to investigate the psychic phenomena produced through the Neapolitan medium, under rigorous test conditions; and frankly owned that there was no resisting the weight of evidence in favor of the fact that unseen intelligences can and do act upon, and communicate with human beings. Previously to this, he tells us, he had set about the study of magnetism with the firm conviction that it appeared to contradict physiology, it must be all humbug. In this, he admits that he was completely undeceived. Then he applied himself to the investigation of mediumistic phenomena, with the foregoing conclusion that they were the result of imposture and delusion. But he was determined to get at the truth; only, he says, his progress was slow, because his mind was darkened by prejudices and scholasticism. "At length," he proceeded to remark, "I found that there was a great wrong to me who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool, that fearless investigator, Crookes, the inventor of the radiometer, because he had the courage to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also remember that I used to read his articles upon Spiritualism with the same stupid style, as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the bottom of my heart, 'Father, I have sinned against the light.'"

Important Fact. Anyone who has seen the Encyclopedia of Death, and Life in the Spirit-World, can realize what an excellent book it is for missionary purposes. Ten thousand copies of Vol. I, bound in every, are to be given away to our present subscribers and others who may become subscribers. It is an expensive work, containing 400 closely-printed pages, yet it is sent free of postage, to each one who desires it, on conditions mentioned elsewhere.

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## SPIRITUALISM.

It Is Rampant in Paris.

A recent number of The Literary Digest contains the following:

"That an excess of skepticism or unbelief always brings a reaction toward superstition is a well-known fact in the history of religions. This reaction is now being experienced in France, which has acquired a reputation for being the most irreligious of all countries. If we are to believe Jules Bois, who writes a long article on the subject of 'Miracles at Paris' to Le Figaro (October 12th), that country is now on the return swing of the pendulum, which is just at present bearing her through a spasmodic interest in Spiritualism. Says M. Bois:

"We must say this much in justice to Spiritualism: It has been the first to raise the standard of revolt against the materialism in which we are wallowing. M. Zola has perhaps created the symbolist school by the excess of his naturalism. Spiritualism is a much deeper reaction against the atheism of Proudhon; the skepticism of Renan; the braggings of Buchner. I know that crazy people have been mixed up in it, but there are weak heads everywhere. In fact, it has been the consolation and the pleasure of the highest minds.

"Mme. de Girardin passed the last years of her life in the company of Mme. de Levisse, of Sappho, of Moliere, of Sedaine, of Shakespeares.

"Auguste Vacquerie, in his Miettes de l'Histoire, relates that at Jersey he made the tables talk on the shores of the sea. 'I believe in spirits as firmly as I do in donkeys,' he affirmed. For him, the scale of beings reached from man to the sky, as from man to the abysses of the earth. \* \* \* Victorien Sardou, thanks to the spirits, amused himself with making little palaces on paper with musical notes. Flammarion renewed the science of the heavens with these studies. M. Jules Lormina refreshed his imagination with them, and M. Gilbert Augustin-Thierry, in many romances, exalts reincarnation, that Spiritualistic dogma.

"In our days the movement has grown in innumerable directions. The painters, usually so material, have set to work to reproduce the miracles. M. Odilon Redon, in his lithographs, recreates the terror of the wandering ghosts. M. James Tissot puts his talent at the service of the 'materializations' of phantoms. Count Antoine de La Rochefoucauld, yet more subtle, seizes the angelic soul at the moment when it leaves the body, in the state of ecstasy. M. Vaterni Bernard draws harpies; M. Philippe-Charles Blache surprises the melancholy spirit at the threshold of the invisible; M. Henry de Malvest invokes the devil himself with his pencil. \* \* \* The celebrated musician, Mlle. Auguste Holmes, receives messages from the beyond; the poetess, Mme. Zola-Dorian, hears the voice of the invisible.

"What shall I say? The boulevard itself forgets to rail, or rather dares not. On the Tortoise terrace M. Aurenol Scholl relates to me the prodigies of Home, who altered the hour on a clock without touching it, and Maurice Montigny still shivers at the recollection of his juvenile experience at table-turning.

"M. Paul Adam has suffered for more than a year from the assault of a ghost, who gives him troublesome advice. At the house of the Baroness Deslandes we see spirits writing and rapping. \* \* \* The modern chiefs of the State have, it appears, the same love of miracles as the emperors and kings of the Middle Ages, who lived in the company of astrologers, sorcerers and alchemists. The correspondent of the Daily News having asked of President Carnot his religious belief, the latter answered that he was a disciple of Allan Kardec, but that he adhered to the Catholic religion for State reasons. And every one knows of the tears shed by Queen Victoria over the death of the medium who had given her the opportunity of talking with the Prince Consort."

After filling a couple of columns with stories of Parisian ghosts, mediums, table-turnings and rappings, all in the good old style, M. Bois closes with the following reflections:

"Unfortunately the majority of the spirits are too simple: sometimes they are even ignorant and superstitious. On how many of their communications do the asses' ears of King Midas appear? One of their apostles, who is possessed of a wise and inspired intellect, M. Bouvier, confesses to me that in certain seances they go so far as to punish the spirits. Spiritualism, to be born anew, must undergo the ordeal of the phoenix. To-day, rebaptized in America as the new Spiritualism, it is discredited by its old errors, it attempts, in the hands of savants such as William Crookes, Aksakoff, Richet, De Rochas, Ghiber, Baraduc and Darieux, to furnish experimental proof of the 'survival of the ego. If the soul survives, what a source of resignation for the suffering, what a balm for the wounds of society! I know of no generous intellect capable of a lack of interest in so great an undertaking."

A few years ago journals like The Literary Digest would have considered it a disgrace and ruinous to admit anything to its columns bearing favorably or unfavorably upon the subject of Spiritualism.

If an unbeliever or (non-knower) in the subject, Jules Bois is at least fair in his treatment of it. The fact is Spiritualism is permeating the current literature of the day in all languages. It is forcing its way into the churches and their pulpits. It is in the air everywhere, and it is only a question

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of time, and not very long, when it will be universally recognized, acknowledged and accepted as true. If it does have its shades, it has also its most glorious, brilliant lights, the latter more than overwhelming the former.

H. V. SWERINGEN.

## FRIENDSHIP.

A Parable by Beatrice Haraden.

There was once, in the ages gone by, a gardener of rare patience and discernment. He would go out into wild places, and stooping down, would detect some tiny plant of no moment to careless eyes, and would bring it home to his garden and tend it with such loving care that it would gain strength and beauty, surprising him and gratifying him with its generous response to his tender fostering.

People heard of his beautiful plants and came to his garden.

"Ah, you indeed have a rare plant here!" they would say, pointing to one of his treasures. "That must be priceless in its worth."

"No, indeed," he answered, "it is just a wild flower, nothing more. There are thousands like it."

"But if we bring the wild flowers home they will die," they answered. "How is that?"

"I cannot tell," he said, "unless it is that I care so much and that I have put my very heart's desire into the tending which I give them day after day and week after week."

Now, one day the gardener was in trouble; great sorrows had encompassed him and the bright light had faded from his life.

It was nothing to him that his garden was beautiful, and that the fame of it had traveled first to one land and then to another, and that many strangers sought to learn the secret of his subtle skill.

All this was nothing to him. Heavy-hearted he went about his work, finding neither peace nor comfort until one early morning when he was wandering listlessly in the desert, weaving round his soul a network of sad thoughts, his eye chanced upon a tiny white flower.

There was something in the whiteness of it which held him for a moment spellbound—it was as white as the surf of the fairy Pacific; as white as an untouched field of Alpine snow; as white as one's ideal of a pure mind.

He stooped down and deftly raised its roots, and, forgetful of all his sorrows, hastened home with his fragile burden.

But, alas, it so fragile that at first he did not dare to hope that it would live. It drooped and drooped, and the gardener knew that he would lose his treasure.

"If I could only have saved it," he thought. "I have never cared for any flower so much as for this one."

Well, he saved it. And when at last it raised its head and smiled to his care, he felt a gladness unspeakable.

"Little friend," he whispered, "I found thee in an hour of sadness, and together with thee I found courage and consolation, and therefore I name thee Friendship."

It grew up strong and beautiful, white as the surf of the fairy Pacific, white as an untouched field of Alpine snow, white as one's ideal of a pure mind.

Of all the plants which the gardener cherished this one called Friendship far outshone them all. Strangers could never pass it without a tender word of praise and without asking the name of this plant, which looked so chaste and calmly beautiful, and when they had learned its name they all wanted it.

The rich were willing to pay any price for it, and those who had not money would fain have offered their brains, their hands.

But the gardener smiled always and shook his head.

"Nay," he said, "I cannot sell it, neither for money nor fame, nor anything which the world may hold. It is my very own—part of my own self. But go ye out into the wild places and ye will see many such plants. There they are for everyone to take or leave. Only have a little care in the lifting of them and in the nursing of them. They are very frail. Still, if you use

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To-morrow I will live, the fool does say; to-day itself's too late; the wise lived yesterday—Martial.





Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, FEBRUARY 1, 1896.

NO. 323

## WONDERFUL SEANCE.

### A Mission of Materialized Flowers.

#### Pretty Lesson Taught at Their Exhibition.

A RECONCILIATORY COMMUNICATION FROM A MUTE—SPIRITS OF TWO LITTLE URGINGS SING "HAPPY LAND"—AN INTERVIEW WITH "DRIFTWOOD" JOHNSON.

A select seance for spirit manifestation was held at a family residence in Covington, Ky., says the Cincinnati Enquirer, on Thursday evening, January 2. A medium from Boston was present, and primarily the gathering was for the purpose of making him acquainted with several ladies and gentlemen he desired to meet. The sitting was proposed quite late in the evening, near the close of a season of delightful social enjoyment, and was at once seconded by the medium, with the proviso that he should be entranced and occupy the cabinet under strict test conditions. Nobody demurred, and a committee was requested and appointed to take charge of the entire proceedings. They conducted the medium to a private room, examined it carefully for concealed disguises, and, returning, improvised a cabinet in a corner of the parlor, to which there was neither ingress nor egress without full cognizance of the visitors.

There were no skeptics present, but the medium was a stranger, except in reputation, and thought these precautions due his sisters. He contends that no medium who is unwilling to submit to these should be permitted to illustrate the manifestations of spirit-power, and this idea is rapidly growing into the practice of all investigators of the phenomena claimed as spiritualistic.

A hymn was sung and entrancement was found complete. Immediately two forms emerged through the opening in the curtains, a woman and a boy, and the light being very dim, the woman turned up the gas slightly and bowed to the company. The greeting was returned and her name asked. The boy answered, giving the name, and explained that in earth-life the woman was a deaf mute and could not materialize in other condition, but she was anxious to send a message to a friend in Cincinnati, and found that circle congenial to her. Then he gave the message, which was to the effect that dispute between the gentleman addressed and a lady whose name was called, over a valuable piece of personal property, should cease at once, for the article was the lady's, to whom it had been given in presence of her who made this communication.

We were present next day when the message was delivered to the Cincinnati gentleman, to whom all the circumstances were explained. Although he is a man of intelligence, a stickler for justice and entertains liberal views, it was expected he would deride the communication on account of its reputed source, but he did not.

"My God! This must be the truth, for no person on earth, outside of Mrs. T. and myself, knows anything about our dispute. I trust you will keep our secret, and, on my part, I will obey the message you bring with just as much satisfaction as I would were it favorable to my claim."

MANY OTHER FORMS manifested their presence outside the cabinet, and four were out together. These last-named were man and wife and two sons—an entire family—who passed from mortal life in a steamboat disaster on Lake Michigan more than 30 years ago. They had moved from Kentucky to Wisconsin in 1857, and were returning to visit friends at their old home when death called them. Two persons present remember the circumstances and remembered the name, and there was a shout of laughter when the man surmised that the old guard was asleep when Bradley outgeneraled them and possessed himself of the gubernatorial office in old Kentucky.

"Driftwood" Johnson came. He recognized a gentleman among the sitters, and indulged in reminiscences. He was asked how he employed himself in the spirit-land, and intimated that he had been compelled to adopt a new vocation. "For," said he, "the supply of fuel in my present neighborhood greatly exceeds the demand, and wood could not be substituted for the kind we use."

"How about limestone?" asked a visitor.

"I would come nearer the requirement."

"Have you ever seen the devil?" was asked.

"Not since I left Covington."

The form of a large woman, who gave her name as Aunt Nancy and said she belonged to Mrs. Nelson, unless she's been sold to someone. A good lady who derided to explain that nobody belonged to anybody any more, at which the large woman was distressed, and asked, in a whimpering voice:

"Don't anybody go to lib? Jess tell me dat, an' quit yer foolin'!"

the word is now improved, love—the noblest and highest word in our language—the synonym of God. It is a benevolence ever fresh and exhaustless, divine in origin and catholic in its reach; for, in the language of St. Paul: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." These words should be written in letters of living light, and prelude the litanies of heaven and earth.

"How is love represented in the flower?" asked the gentleman.

"Who can read the flowers alike?" said the spirit, "and translate the secret of the rose and the violet? Whence does it arise? Not from the root, that emits no odor; not from the stalk, that is as scentless as the root; not from the earth whence it grows, which contributes no more to the flowers than to the grass that grows by them; not from the leaf, nor from the bud before it is disclosed, which yields no more fragrance than the leaf or stalk or root; yet here I now find it. Neither is there any miraculous way, but in the ordinary course of Providence, for all violets and roses of this kind yield the same perfume. It cannot be that it was potentially in that root and stem from which the flower proceeded; placed there and thence brought forth by that power which, from the beginning, planted love in the human heart, which crucifies and perfumes all life that is worth the living, for without it there is

NO GOOD THING, no humanity, community, family or social visitation; nothing superior to the condition of the beasts that perish. These flowers I now bring typify in their brilliancy, scent and profusion, and this idea is rapidly growing into the practice of all investigators of the phenomena claimed as spiritualistic.

"I will illustrate this idea by a homely incident. When in earth-life I had acquaintance with a gentleman who, while young, possessed much wealth, and his strivings were toward this result in every honorable way, but after ten years devoted to hard work, both physical and mental, he had made but little progress. He could not understand this coyness of fortune and applied to an aged friend for advice.

You cannot reap beyond the harvest you have sown," said the old man. "What have you invested in humanity?"

"I do not understand you," answered my friend.

"What have you given in charity to those who were fainting by the wayside?"

"Nothing. I have not felt able."

"But the ability to remain sound, this duty is by far the most difficult and distressing to cultivate. You should not be able to feel unable to do something from notions of love for your kind, and as long as you do feel so your fortune will not be assured. I began with less advantages than you, and was years in accumulating \$100. Then a still, and I was content with the feeling of satisfaction I cannot describe, but it was worth more than gold. In another year \$22,000 was the sum added to my savings, and so on, increasing rapidly from year to year, till I was worth millions, but I never failed to devote at least 20 per cent, sometimes more, of my property to the benefit of others."

No use of money ever afforded me so much pleasure, and, as an investment, I find it yielded a fortune."

"My friend adopted this rule and also became a millionaire, so you can readily see how the spirit of love increases that where-withal it is sustained, and the more its means are expended the larger becomes its hoard. I am come to teach this lesson, and when it is made comprehensible it cannot fail to animate your hearts and govern your lives."

A second distribution of the delectable blossoms was made, more generous than the first, and the stock in reserve

SEEMED TO BE INCREASED fivefold. It was a lesson which could not fail to impress the hearts of all who witnessed it, yet the flowers were as evanescent as their messenger was unsubstantial in human eyes. It may have been a case in which hypnotism garbished everything with roses and violets, but whatever it was, it conveyed a moral of great import and universal concern. The lady came back, leading by the hand the spirit of those who on earth had found charity their best investment, as referred to in her illustration, and they were recognized by several gentlemen in the company as men who in the affairs of the world were eminently successful, and equally eminent for the altruistic deeds which they did.

Two darling little boys came out, and sang "Happy Land," and thus closed one of the most satisfying seances we have ever attended.

T. P.

Will Probably Be a Fortune teller.

## NOT CONVERTED.

### Ingersoll Declares That He Would Be Unhappy If a Christian.

It is evident that Col. Ingersoll's head is still level and his heart in the right place, beating warm for humanity, justice, truth and right.

A dispatch from New York states that he found a heavy mail from the Christian Endeavorers who have been praying for him in convention, when he returned from his Western trip, and he said:

"No, I have not been converted by their prayers. I am glad to say, and there is no occasion for taking it. Before and after picture of me. I want to finish my days without the consolation of a hell."

"Did it annoy you to have the Endeavorers take such a public interest in your conversion?"

"Dear me, no," said Col. Ingersoll; "they are kind and very good. The only difference of opinion that we have is that I believe this world is natural, and they believe that it is supernatural, something that has been constructed by sleight-of-hand by someone up in the clouds. That is all."

"But what if you should be converted?" suggested the reporter.

"That would be a dreadful misfortune, and I should be unhappy all the rest of my life."

"If you had absolute faith in the Christian religion, would it make you unhappy?"

"It certainly would. How could it be otherwise? A man of intelligence who is a Christian and who has imagination could not help but be unhappy. Just think of the hell it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there forever. It would make me very unhappy to believe that."

Admitting the truth of the Christian religion, would you not wish to be converted?"

"Why, if there is some one up in the clouds, to whom these people pray, that gives advice and instruction how things should be run down here, I certainly want to know about it. But, you see, I don't believe there is. I should very much dislike to accept the Christian religion and all that it holds out even to those who believe it and live by it."

In a later interview he says:

"I do not think that the prayers have affected me. I believe that I have as much sense and as good judgment now as before the prayers were made, and that I am as much opposed to orthodox savagery as I was before the prayers were made. I cannot be converted unless my credulity is increased and my reasoning powers weakened. At the same time I am much obliged for the prayers."

I visited what is called the People's church at Kalamazoo, Mich., and was greatly pleased with it. The church has no creed; no belief is required. It makes no difference whether a person believes in God or not, or in the inspiration of the Bible. The object is to make people better, nobler, more charitable; to educate the little children of the poor; to correct the abuses of the laws of the time; to make people happy in this world. This church cares nothing about the wonders and miracles of the past, does not care whether the whale swallowed Jonah, or Jonah the whale. It turns its attention to the present and wishes to develop the brain, strengthen the body and civilize the heart. I believe that in a few years there will be hundreds of churches like the 'People's church' all over this country."

"Is there any possibility of your or anybody else organizing such an institution in New York?"

"I do not know. I have not heard of such a movement being on foot as yet," was the reply.

As the results of his tour and teachings Col. Ingersoll said:

"I believe that what I say has a good deal of effect and the answers that the preachers make help the cause of free thought. If the preachers wish to hold their congregations they must drop their absurdities and preach better sense."

From this it will be seen that he has come forth from the ordeal unscathed—he remains the same bold, outspoken freethinker as before the pious people essayed to pray him into heaven.

Were it not that we might be thought too sarcastically cruel, we might be tempted to imitate Elijah in his course toward the unhappy priests of Baal, whose ardent prayers remained unanswered, even though in the excess of their pious zeal they leaped from the altar and cut themselves with knives. Elijah urged them to "cry aloud—perhaps your God has gone on a journey, or peradventure he sleepeth and must be awakened."

But having failed to pray Ingersoll into the Christian heaven, it would be quite in keeping with past Christian practice for these pious people to take a new tack and make the Christian "endeavor" to pray him into the Christian hell."

We remember how the Christian clergy concentrated their poisonous mental venom upon poor Theodore Parker, who was known as a radical Unitarian, and he went to Florence to die; but Col. Ingersoll was cast of a tougher fiber—he sheds their poison shafts unharmed—the poison of their malice affects him not, and to the more subtle virus of their Christian love and prayer he is innocuous. They can neither pray him into their heaven nor their hell. Altogether it is a bad case—for the pious praying people.

But why should not these pious ones thus pray? For did not David, the "man after God's own heart," pray for his enemies—that is, those to whom he was an enemy. "The Lord, the Lord, thirty maledictions, curses and imprecations, uttered in the name of prayer," in the Psalms of David.

J. C. UNDERHILL, Hammond, Ind.

## A NEW FASHION.

### It Is Originated by a Veteran Spiritualist.

#### DR. W. JORDAN, OF MORLEY, MICH., PREPARES HIS OWN FUNERAL SERMON.

ALATIAN, chapter 4 and verse 10, reads as follows: "Am I therefore become your enemy, because I tell you the truth?" These words have not been uttered because they were found in the Bible, or on account of any sacredness attached to them, but because they will be appropriate to the address that is to follow.

It has long been my maxim to let truth and error grapple, long and bitter as the contest may be, feeling confident that truth in the end must triumph.

Facts are very stubborn things, and, like Banquo's ghost, won't down at mortal bidding. They must be met by all sooner or later, face to face, ignore them now as we may. Conscious that the sands in the dial of my earth-life are fast running out, and that I must very soon take a leap into a realm as yet by me unexplored, I finish up my will, perchance where I am rising above the cycle, reaching into forever, may be as numberless as the stars that make that shining belt in the heavens called the milky way.

In consideration, then, of the probability of such an event, and wishing to leave behind me a true and reliable record of some of the most important aims, purposes and experiences of my earth-life, I have resolved to do what few, if any, have ever done before me—I write my own funeral address.

In doing so I hope I shall not be looked upon as strange, odd or eccentric. I aim not to tread upon the heels of time-honored custom; neither am I vain enough to imagine that I represent grander or sublimer sentiments than would scores of others, could their services be procured for such an occasion, which, in my case, is very uncertain. I entertain views, that have cost me years of earnest, careful and diligent study, with no less worthy purpose in view than the leading truths in keeping with the divine and immutable laws of Nature, and the causative principle of all formative things, and I have deferred this work to a period when I may be justly considered as living on borrowed time, lest I should be accused of a morbid ambition to revel in skeptical speculations.

My work has been performed the eternal future alone can reveal; while I can most solemnly aver that no vain ambition or hostile purpose have in any way prompted my decisions regarding questions heretofore brought under review.

I was born in the township of Lima, Livingston county, State of New York, March 17, 1816. My parents were excellent people, and, as far as I ever knew, well respected. Their domestic labors began in clearing a new farm, and they had become quite proficient in their work when I was old enough to remember anything about it. They were both well accustomed to hard, physical labor, and, under a violent fall by my father under the heavy load the spring of 1834, he died. He was a man of many years; but it evidently caused his death the following spring. He was not a professor of any religion, so far as I ever knew, and what his views were is unknown to me.

My mother was a member of a close communion Baptist church, and stern Calvinist. She was a woman of deep depravity, foreordination and predestination, coupled with infant damnation, or damnation for a large portion of the human race, were by them considered inevitable, while ever at one's elbow was an infernal fiend, ready to drag one down into his burning, sulphuric dominion. On the other hand, was a God, said to be angry with the wicked every day, a being that could not look upon sin with the least degree of allowance.

Such was the God-dishonoring theological trash my young and plastic mind was impressed with, and which caused me at an early age to regret I was ever born.

That I had as good and kind a mother as any child could desire is true, but priestcraft was holding almost complete sway over most minds, and to question or doubt for a moment what was handed out by the clergy from the so-called sacred desk was quite certain to end in one's damnation.

At the early age of 14 I had a spiritual experience, the memory of which to this day I most fondly cherish. By churchgoers it was called a bright Christian conversion. Through its influence and those with whom I mingled, I was led to unite with the same church my mother was associated with, thinking maybe half of the same dog might cure the bite, and for a time it appeared to do so. As I was then a boy, and as one of the elect, I had long since learned the difference between a spiritual experience and a stale church dogma.

For nearly nine years I held a position in that church, when in a public assembly, made up of four different religious sects, I saw fit to protest against the tenet of close communion, and for doing so was denounced by the leader, who was a Baptist, as a heretic, which I reluctantly obeyed; but I sat down squarely on close communion, and from that day to this I have felt like treading it beneath my feet. My mother being present on that occasion, and seeing how ungenerously I was treated by my own sect for expressing an honest sentiment, promptly stepped out and bade farewell to close communion and Calvinism.

Not long after this mother's myself and my young wife united with a more liberal sect, called Christians, and with them mother continued until the day of her transition, nearly fifty years ago. Not long after joining said church I was

leader in Spain. Eminent scientists: Alfred R. Wallace, naturalist; C. F. Varley, electrician; C. Flammarion, French astronomer; Wm. Crookes, chemist, and scores of others of equal eminence.

In America we name Abraham Lincoln, the emancipator of African slavery in the United States; Wm. Lloyd Garrison, of Boston; Gerritt Smith, of Utica, N. Y. Eminent statesmen: B. F. Wade, Henry Wilson and Joshua R. Giddings, of Ohio; Senators Sprague, Sumner, in no way, of Rhode Island; Senator Howard, of Michigan; Robert Dale Owen, once minister to Naples; Judge Edmonds, of New York; Judge Talmage, of Wisconsin; Prof. Hare, a man standing at the head of the medical college of Philadelphia, Pa.; Prof. J. R. Buchanan, anthropologist; Epes Sargent, William Emmett Coleman, Dr. J. M. H. Harter, Harriet Beecher Stowe (the author of Uncle Tom's Cabin), Mrs. Elizabeth Barrett Browning, Madam Shelby, Lady Cowper, Countess Cathness and hundreds of other ladies of world-wide reputation, saying nothing of eminent doctors, lawyers, clergymen, authors, publishers and philosophers of high repute.

The man or woman who questions, disputes or ignores spiritual manifestations must doubt and ignore the most positive statements recorded in the Bible, as well as the opinions and critical observations of those above named, after devoting years to a careful study of spiritual manifestations under strict test conditions.

To those who still doubt these sublime and most significant truths, I can do no better than quote the language used by the Apostle Paul, found in Acts, 13th chapter and 1st verse, regarding the same important question: "Behold, ye despisers, and wonder and perish, for I work a work in you, day, a work which ye shall in no wise believe, though a man declared it unto you."

For nearly forty-five years I have been a firm believer in the spiritual philosophy. My prayer of years ago has been hundreds of times satisfactorily answered—yes, more positively demonstrated beyond a shadow of doubt, and I can say in the language of another:

"Oh! death, where is thy sting?" "Oh! grave, where is thy victory?"

I have contemplated the change with as much pleasure as I would a journey to loved friends. To some my words may appear strange, but I could say candid, logical, reasonable have seen, felt and experienced what I have in the last forty-five years, they could not help reaching the same or similar conclusions.

This life is the primary school-room for all, in which to learn the rudiments of a life that has higher apartments where we may eventually grow and become teachers of truths now out of our reach.

If you care to learn how the Israelites talked with God, as they supposed, read the ninth verse in the ninth chapter of I. Samuel, as follows: "Aforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go and see the man of God: for he will tell us all that we do in the way of the law of the Lord. How little most of us know about the sublime mansions in the Father's house not made by hands, eternal and in the heavens. Our perceptions, like our creeds, are far too narrow and contracted for expanded souls to contemplate the same gloomy wayward, if such it be. Have those souls no home, no dwelling-place somewhere in some almost infinite soul-realm, far beyond, or rolling noiselessly near the mighty orbit of the milky way? Has mankind no continued personal existence beyond this short and often gloomy period of transient years and long? Proof is too abundant and overwhelming for anyone to so decide that has carefully studied the laws of life. 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## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XIX.

After his wife's death, Arlington employed two detectives and started to Nevada, having learned the occupants of the wharf-house had purchased tickets to Virginia City. He believed they owned money some place and resolved to spare no effort till Gilbert was found and punished for the double wrong he had done him.

When they reached Virginia City they procured horses, saddles, and other paraphernalia and started for Gold Hill, intending to visit all the best mining towns.

As they ascended a long hill by a circuitous path, they met an old woman slowly and seemingly laboriously descending. She carried a small bundle tied up in a faded red handkerchief, on a stick over her shoulder, and was covered with dust.

Arlington tossed her a silver dollar as she passed. She picked it up and ran after them begging to tell their fortunes.

Joe Middleton, the younger detective, consented, and the others listened much amused, as she described objects around him, to all but herself intangible and invisible, described his future wife, said he would possess great wealth, that Dame Fortune was leading him in the right direction, that success was only a little way ahead.

Dawson's turn came next. With much reluctance he consented to hear the pages of his future history disclosed. She demanded her fee in advance, then told him the conditions were not right to give him a reading then.

His companions laughed at his discomfort as he was so carefully swindled out of a dollar.

"Now I will tell you what lies in the future for you," she said to Arlington.

"I am afraid the conditions are not right, auntie," he said, laughing.

"The sun was already sinking beneath the horizon. 'No, I can't stay,' said Lawrence, showing her the sun's decline.

"Give me a dollar, and I'll tell your fortune briefly."

"I gave you a dollar."

"You must give two dollars."

"Why must I give two and they (pointing to his companions) but one?"

"Because you are rich."

"Indeed, I am not. I am as poor as a church mouse. You are unjust."

"No, it is the world that is unjust. You have more than your share."

"Give her the dollar," said Dawson, pleased with her guessing.

He gave her the dollar. She said: "You will find those whom you seek after two days' journey. They live in a hut at the base of a little mountain, keep to the southwest, and turn from the main trail before sunset."

She gathered up her bundle, evidently feeling very rich, and pursued her journey down the mountain side.

The three rode on. The incident furnished them a bit of amusement during their monotonous journey. They imposed the tasks incident to travel on Joe, telling him he would find his reward a little way ahead.

Sunset two days after found them undecided which course to pursue. Finally Joe said, pointing to a hill:

"Yonder is the little mountain. You had better go and see if the hut is there."

A dim path led around its base. "I will," said Arlington, laughing, "come along."

They rode in single file along the path as it wound around the hill, and came in sight of the hut described by the old woman.

Arlington was astonished, but Dawson believed it a snare for the purpose of robbing them. They hesitated a moment, then decided to go on and see who inhabited the cabin.

An old man came out, an expression of defiance on his face.

"What do you want?" he gruffly asked.

"Shelter for the night, and our horses fed," replied Arlington.

"You will find it at the next town; we do not keep horses here," he said curtly.

"How far is it to the next town?"

"Ten miles."

"Too far for to-night."

"You are well-equipped; where are you from?"

"San Francisco."

"Direct?"

"Direct, left there a week ago."

"Bundled for some purpose?"

"The question surprised them. 'Why do you ask that?' Arlington asked.

A young girl appeared at the door at this moment. Her beauty and neatness was quite a pleasant sight to the travelers, who had seen only coarse women and miners for two days.

"Papa, come in a moment," she said sweetly.

He entered the cabin at once, leaving the three men in bewilderment.

"You may stay," he said, returning, a brighter look on his countenance.

The gentlemen alighted, relieved their horses of the other burdens, fed them and went with their host to the house.

They were greeted pleasantly by a tall, rather handsome woman and the young lady. The girl acted as hostess and began preparing supper. They quickly guessed the woman a visitor.

She had dark eyes and a wealth of brown hair, and many wrinkles about her eyes that seemed premature.

"These gentlemen are from San Francisco, Miss Warren," the old gentleman said by way of introduction.

"Indeed, lately from San Francisco?" she asked, the color rising to her rather pale cheeks.

"We left there a week ago. You have friends there, I presume?" asked Dawson.

"I can not say that I have, though I have lived there."

Dawson was glad to hear she should have friends where she had lived, but he said nothing.

"Do you not like San Francisco?" Arlington asked.

"I very much disliked what little I saw of it."

He glanced over the room, perhaps wondering if she preferred life in a cabin in a wilderness to a thriving city. Joe kept his eyes on Maggie as she flew about getting supper, thinking her graceful countenance for a queen.

"In what portion of the city did you reside?" at length asked Dawson.

"In various places," she said, her face flushing again.

"Miss Warren had great troubles there," explained the host. "Supper is ready now, isn't it Maggie?" he said, addressing the young lady. She assented.

"Then you gentlemen just set up and have a lunch with us and perhaps Miss

Warren will tell you why she don't like San Francisco."

"I do not enjoy recounting the woes of my life," said the woman an hour later when the group had drawn in a semicircle around the fireplace, where some logs crackled and threw a ruddy glow about the room. "I dislike to talk of my troubles, but I am, even now, in great peril and hope to find some assistance to a place of safety."

They perhaps doubted her sanity. She began by relating her childhood days briefly, then her flight from her parental roof with a man, she knew nothing about to whom she was not even married, his subsequent brutality, as a matter of course. They were putting themselves in her place and mentally not commending her judgment in relating her private affairs, thinking they would finally keep the story to themselves. Finally she got to a point where all took sudden interest.

"Then we moved into an old house on Longwharf!"

"Longwharf?" exclaimed Arlington, looking at her sternly.

"Yes, sir, and life went very much as before till one of my husband's companions fell in love (strange as it may seem) that such a man is capable of love) with a handsome young lady, who was a rich heiress. He actually brought her to that old wharf-house in the night, and Joe Mitchell, masked as a clergyman, married them. Of course, I dared not say anything but looked at her in such a manner that she was forced to understand that something was wrong. Her parents, or grandparents, I believe they were, objected to Gilbert."

"Where is Gilbert now?" Arlington asked, his voice so hoarse and changed it frightened her. He had risen from his chair and was walking about the room in a demented manner, his hands clenched in fury.

"Where is Arthur Gilbert now?"

She had not said his name was Arthur Gilbert, and it now came her turn to look surprised.

"Do you know Arthur Gilbert?" she asked, without replying to his question.

He made no reply and Dawson asked her to finish her story.

"Indeed, I wish to know what became of them," said Arlington.

"Gilbert's associates thought he had pretended to marry the girl for the purpose of robbery, as that was the way he robbed wealthy ladies. He caused the young lady's brother's wife to leave her husband and robbed her in much the same way, though he did that act through revenge, partly, as he hated her."

"But he loved the heiress, Miss Arlington. He could have robbed her had he wished, but he hoped to take her away to some place and live with her. Clifford spent most of his time in that stone house, making counterfeit money. He wore a white beard and masked as an old sea captain and called himself Gilbert."

"The woman who lived there was very daring. She disposed of most of the money made. There was also another man besides Clifford—Clifford stayed at the wharf-house nights. The other man was very shrewd. He went through the country and preached and passed counterfeit money most of the time."

"The young lady, Miss Arlington, had arranged to fly with Gilbert, whom she believed to be her lawful husband, when the old folks, her grandparents, both suddenly died. Most likely their sudden deaths awoke her to realize her folly and deception toward them, for she ran away from Gilbert as soon as the funerals were over. No one knew, it seemed, where she went. These men were sure she had found out something about her false marriage or about Gilbert's other crimes and became greatly alarmed. So they left immediately. I never heard what became of any of the occupants of the old stone house. But we came to Nevada to some mines Clifford owns. I had lived there very wretchedly, once before and was determined to attempt escape this time. So one morning they took lunch in baskets and started out to explore and be gone all day. No sooner had they departed than I started out across the barren, mountainous desert. I had not gone far, however, when Mitchell overtook me. As he came up he said:

"Where are you going?"

"I do not know," I replied, much frightened.

"Return at once," he said, "and Clifford shall not know. He would kill you if he did."

"I am afraid he will kill me," I said, "if I return, but I went back quite submissively, not daring to do anything else."

"A few days later they were driven up in a buggy. Clifford greeted them as though expecting them, and invited them into the house. They looked professional. I soon understood they were physicians; they looked at me so strangely I became alarmed, though never guessing what they came for."

"Nellie," said Clifford, addressing me, "these gentlemen have come to see about that pain in your head."

"I turned sick and dizzy; the house seemed whirling around as the truth dawned. Those doctors were hired to adjudge me insane and would take me to an asylum. I had waited, too long; my last chance of escape was gone. I realized all this in a moment. I sat in silence several minutes and lived again through all those dreadful years. I saw my cowardice for the first time. That moment was perilous. I knew I must do something at once."

"Gentlemen," I said, "there is no use describing pains. I have them in my heart as well as in my head. I am insane—madly insane."

"All stared at me in amazement. 'I wish very much to be taken to an asylum for fear I shall kill that man there,' I said, pointing to Clifford."

"He needs killing, to be sure," I went on, "but I don't want to do it. I lost my mind a few years ago, and left my parents and home and have wandered about aimlessly ever since. It seems like ages since I left, but in reality it has only been five years. I am only a girl yet, though people frequently guess me to be a middle-aged woman. I must have rest, and think an asylum the proper place for me. When can I go?"

"Neither spoke; both looked somewhat confused."

"Come, gentlemen," said Clifford, no longer placing his heart with me, "proceed to business; you are paid for it."

"Two men of the camp entered at that moment, and the doctors came to me, examined my head and pronounced me devoid of reason."

"The visitors looked astonished. 'Why, I should not have thought it,' one said."

"It is a grave case," said one of the physicians aside, shaking his wise head.

"We have kept the matter quiet," said Clifford; "but the time came when something had to be done. I feel as though she were dead," he said.

"I felt as though I wanted to be, but I was yet very much alive, and had already decided on a course of action."

"The physicians were to take me in their care at once. They would come for me the next day, they said. I thanked them and promised to be ready, to the surprise of the miners who had called, knowing nothing of the affair. I slipped a note to one of the men, asking him to carry it in the best way he knew. He went out very quickly. I half regretted what I had done, as I was afraid he would tell others and they would use violence with Clifford. I was relieved a few minutes later, however, when he returned with some fruit he said his wife had sent me, and I found a note concealed in the leaves of it read:

"Any time in the night you may go out and a team will be waiting for you."

"The chance came. I slipped out, wrapped in a long cloak. A vehicle stood close by. I sprang into it, by some one's side. I asked no questions. We drove rapidly for miles before either spoke. Then he asked me what it all meant."

"I told him all, not sparing myself. He was much shocked by my story. He said Clifford was known at the mines as a successful gambler, but that profession, he said, was no discredit to a man in those places. He wanted me to go to the nearest town and relate my story to the officers. I refused to do so, as I was afraid of those men. He said, 'Then he would return to the camp and they would hang him to the nearest tree.'

"We arrived at Mr. Howard's house here at daybreak. After resting and feeding his horses and breakfasting, my deliverer started back to the mines. Clifford may now be in eternity, but if he is living he will find and kill me."

"After that, I concluded all remained silent a few moments, busy with their thoughts. Then Arlington told us they were, their mission, etc., to the surprise of all."

"It is quite wonderful that you found us," Mr. Howard said; "I thought we were hidden so far from the main trail."

"We were rescued by an old woman," Arlington replied, thinking of the old crone's divinations for the first time during the evening.

"What a prophetic old creature she was, to be sure. I had about forgotten her," said Dawson, looking mischievously at Joe.

"It but bits she was the same old woman who came a few days ago and wanted to tell our fortunes. She guessed much of Nellie's history correctly," said Mr. Howard.

"Guess she was thinking more about money than anything else," said Joe, not daring to be thought credulous.

A few days later Mr. Howard and his daughter removed to San Francisco, taking Nellie Warren with them."

## CHAPTER XX.

Ethel Arlington, like all religionists, still clung to many of the old dogmas of orthodoxy. It was the faith of her ancestors and must be right, she thought. True, the cornerstone was knocked from the foundation of her faith when she renounced the anthropomorphic idea of a God or Devil. Another proof went when she could no longer ascribe attributes of a loving, merciful, forgiving, all-wise, all-potent God with those of an angry, jealous, wrathful, relentless deity. Her zeal cooled somewhat as the flames of a brimstone hell died out in her mind. But she still held to the cosmic theory of the Bible, the Trinity and many other myths of Christianity fabricated in the Dark Ages. She saw gross absurdities, contradictions, preposterous cruelties recorded in the Bible, but still believed the world made in six days—the Bible said so.

She continued her charities in her parish, but no longer attended church there. Again she sought for a creed whose propagators lived according to the belief they professed.

Dr. Hunter went to his books. His recreations were simply walks or romps with Paul. A brother physician, also a recluse, of middle age, spent many hours in Dr. Hunter's library, in conversation or among his books.

One afternoon Ethel went to the library in search of a book and found Dr. Hunter enjoying his usual silest and his friend deep in the mystic lore of the classics.

"Pardon the interruption. I did not know," she began.

"A pleasant interruption, I assure you. Please be seated; I wish to talk to you."

She took a seat by the open window and broke off a sprig of honeysuckle that twined about the casement, and sat looking at it, half studying its beauty and half wondering what he wished to say.

"The doctor tells me you are a religionist, while he is Agnostic, who would convert him. Little Paul will get very confused ideas as his reason develops," he said, laughing mischievously.

"She knew his speech was a prelude to argument, for he was an evolutionist. 'I am a religionist, doctor, but not a cynic or Christian Agnostic. I allow everyone individuality and freedom to think as they please.'

"Then you ought to be 'churched'; that is not true orthodoxy."

"Church people are, as a rule, fanatical, I admit."

"Where, think you, came that flower?" he asked, pointing to the flower in her hand.

"God made it."

"Who is God?"

"The great divine principle of all life."

"Where is this principle?"

"Everywhere."

"When did God make that flower?"

"He made the parent plant when he made the earth."

"When was that?"

"Six or seven thousand years ago," perhaps.

"No. It seems to me blasphemous. It does not accord with the Bible account of creation."

"Then maybe the Bible is wrong?"

"Some of it contains errors. It is not infallible, but—," she hesitated.

"But some of it is right, you would say. Are you able to decide which part is right, which mistake?"

"The time of the creation of the earth could not be a mistake. The mighty architect who planned and formed it certainly had power to inscribe upon some monument or stone the date of its creation."

"Then you believe this glorious sphere, with its rich mineral deposits, its wealth of vegetation, its birds, beasts and human inhabitants, all sprang into existence in the short space of six days, six thousand years ago?"

"I do."

## CONSUMPTION

To the Editors:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their address and post-office address.

T. A. Bloem, M.D., 183 Pearl St., New York.

"My deluded friend, you have an aspiring nature, but you are allowing your false notions of religion to keep you from advancement on any line of science."

"Dear, we must save our souls. You are an infidel; there is no hope for you unless you believe in God."

"I do believe in God."

"You are an evolutionist, believing in a God?"

"Certainly. What is man?"

"A finite expression of the great Fatherhood."

"Just so," thus far we agree. And that spirit sprang from a central germ; then evolved, as did everything else, to a higher excellence. There is a divine spark in man, the basis of his immortality. A. J. Davis says: 'There is nothing in any segment of iron, in any mineral compound, in any anatomical structure, in any physiological function, in any psychological process, or in any spiritual sphere of being, which may not be found fundamentally, germinally, radically or prophetically in man, in either partial or full development. Man's body is an ultimate of the material-universe.'

"The Bible teaches the earth to be a flat surface. It was thought to be so when the Bible was written. The sun and stars were thought to revolve around it. Even in the last century books have been written trying to prove the old mosaic idea of a flat surface true. Some great minds, along the columns of unfolding centuries, have overstepped the credulity barrier and fearlessly investigated and proclaimed the truth, as Roger Bacon, who, in the thirteenth century, distinguished himself by important discoveries in astronomy, in chemistry, in medicine and mechanics; Galileo and Kepler 400 years later. If those men had been servile to sectarianism, they would never have made those discoveries. Galileo constructed his telescopes, discovered the satellites of Jupiter and their motion, the horrid phases of the planet Venus, the extremities of the ring of Saturn, the spots on the sun's disc, which showed its motion around its axis. For these discoveries he was thrown into prison by the Inquisition and made to retract. Talk about an absolute truth! But after a lapse of a few million years, according to Mr. Bailey's hypothesis, and the discoveries of other eminent men and later scientists, the earth about the poles must have cooled off sufficiently to have been highly adapted to the production of organic life."

"About the poles! Under five or six hundred feet of ice! Why should they think that?"

"They get the deduction by examining the lands bordering the polar regions. Siberia was once a highly civilized and densely populated region. The abundant production of nitre there, which is produced wholly from animal substance, is one proof—the tusks and remains of gigantic elephants, and the bones of the mammoth once had a tropical climate. Then, in the plains and mountains, near the river Irish, are ancient graves and burying places, where ornaments of gold and copper are found embossed with exquisite workmanship, which prove great antiquity. Great hamings and pickaxes are also found among high mountains, which must have been wielded by the arms of giants."

"The Bible tells of a race of giants," Ethel said.

"True, but so much time has elapsed since those mines were operated that the props which support the earth of the excavation have petrified, and fine metals, as gold and other minerals, copper, etc., are found in those once wooded spots. This change was a tedious process and required many ages."

"Perhaps, though those strange formations and changes may have come from water on the globe, it is not probable that Bible chronology may not be very incorrect. Then, I do not see a God in your theory."

"My idea of God is the only rational conception of a divinity. He is the soul of all suns and worlds. Yet this deity soul is not infinite till the world has reached its highest point of development, as it also develops with the earth's changes. A spark of divine intelligence, a semi-developed spirit, descended into space and started a vibration in the attenuated ether, which at once took up a whirling motion. This force once started expelled the more volatile substance from the aeriform matter, which gradually condensed as it grew larger and its rotary motion increased. As butler is separated from milk by a whirling motion so, finally, this world matter became resolved into elementary conditions by the principles of gravitation, centrifugal and centripetal force, and formed what scientists call the cyclic stage of the world. This spark of intelligence developed and emitted other sparks that formed a boundary ring or circle of light while the work of condensation went on in the center. The spirit or soul of the world is above, around, about it, not in its chaotic depths. This intelligence has watched our world through all its various stages. The six or seven thousand years which is, according to the Bible account, the duration of our earth, is but as a drop of water on the ocean compared to the time of its growth. After the cyclic stage, which comprised millions of years, came the Helioc time, when the earth hung as a fiery sun; then the Pyroic or red-hot ball stage, a lapse of many millions years more; the Azoic period, when the great ball had sufficiently cooled for ashes and earth to form, but was yet too hot for life; the Palaeozoic stage, subdivided into the Silurian, Devonian and Carboniferous ages, which developed millions of mollusks, swarms of the finny tribe and a luxuriant growth of plant-life; the Mesozoic time, subdivided into three great periods, the Triassic, Jurassic and Cretaceous. These stages comprehended many millions of years. A remarkable class of great spirits were developed during those ages; the chalk deposits and other interesting strata were laid down. Then came the Cenozoic time, subdivided into the Tertiary and Post Tertiary; these subdivided again into the Eocene, Miocene and Pliocene periods, many millions of years, and are the most modern tertiary deposits. The Glacial stages have doubtless comprehended as many millions of years as either of the other stages. As the crusts of the earth thickened about the poles, by the deposits which have never ceased to accumulate, by the same whirling process, which formed the cyclic stage, that is separating the cosmic dust from the attenuated ether, or world-matter in solution, that region grew cold, as the internal heat was shut off, and the slanting rays of the sun had but little effect, and it became a frozen zone as the vapors formed by the heat of the equatorial belt was driven by winds to the far north and south, and ice and snow thickened with the cycles of time, though the accretion is slow."

"Then the earth will eventually be frozen over, according to your theory."

"It seems so."

"But those sparks, or intelligences, where have they lived through all those various changes of the earth?"

"They have been the life of animal existence since the Azoic period, they have grown brighter during the world's advancement, and are still glowing and multiplying, and will continue to do so while the earth's alluvial period lasts. Anterior to that time the life-giving principle surrounded the earth, and was a quickening spirit in the transverse currents of electricity and magnetism, which are elements of the ether and give the earth polarity. As sparks from a burning log are some brighter than others, so are those sparks of intelligence from the deity soul, some brilliant and capable of great illumination, while others are weak."

"But fire-sparks die out."

"They change into vapor; the ashes fall to the earth, as does the external body of man; but the volatile substance ascends, or is caught up in the grand march of evolution to fulfill its destiny. The spirit of man ascends to the higher work destined for him by the Infinite mind. But while the ashes on earth, while the sparks of life held out to burn here, it influenced other souls or minds in the great waves of mentality. As each mind is a spark of the great divine mind, and intimately conjoined, all minds are more or less dependent on some other mind. The material body of man is the ultimate of all the material kingdoms below it. Yet the spirit will go on in its grand progress till it reaches the state of beatification designed for it."

"Then we will ultimately become gods, or are gods now in a finite sense?"

"We are all gods, as Jesus said, John 10:34-5. Yet we are not as near perfection as the inhabitants of older and greater worlds."

"What are you two talking about?" said Dr. Hunter, rousing up and rubbing his eyes. "I have been dreaming the earth was a huge ball of ice and God was a fiery trying to warm it."

"Your dream is something like the doctor's theory," Ethel said, laughing. "I am tired of theories."

"I have something more demonstrable in the form of lunch."

"The doctor's afternoon nap always makes him hungry," Ethel said, as she went to order lunch.

## MATERIALIZATION.

Under the Most Strict Test Conditions.

TO THE EDITOR:—In justice to our cause, and especially to Mrs. Mendenhall, the materializing medium, of this city, I want to state through your columns that Mrs. Mendenhall gave on the 15th inst., at the Spiritualists' Temple, one of her grand materialization seances.

By the medium's request she was placed under test conditions by Mr. J. Lath, president of the association, and Mr. Griffin, a prominent citizen of Muncie. Skeptics were invited to come forward and observe said fastening, after which the committee announced that all was satisfactory.

The orchestra, with its skilled efforts in music, soon induced the proper atmosphere of harmony so essential to the production of spirit manifestations, when Mattie Hams, a female Indian spirit, and one of the medium's controls, announced her presence and congratulated the audience for the interest manifested on the occasion. At the close of Mattie's introductory a beautiful lady spirit stepped out from the cabinet, neatly apparelled in black with white laceings about the neck. She was recognized at once by a sister present, with whom a brief and joyful conversation was held. The second spirit appearing was a young lady—Alice, the daughter of Mr. and Mrs. Howell,



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## IMPORTANT SUGGESTION:

As there are thousands who will at first venture only to receive the THINKER, and who will not receive it until they are sure it is worth the price, we have decided to make a special offer to those who will receive it for one year, and then, if they are not satisfied, to return it to us, and we will refund the price of the subscription. This offer is only good for one year, and is not to be extended.

Remit by Postoffice Money Order, Registered Letter, or Cash to J. R. Francis, Editor, at No. 40 Loomis Street, Chicago, Ill.

## A Bountiful Harvest for 25 Cents

Do you want a more bountiful harvest than you can get from any other source? If so, send us 25 cents, and we will send you a copy of the THINKER for one year, and then, if you are not satisfied, to return it to us, and we will refund the price of the subscription. This offer is only good for one year, and is not to be extended.

## Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and we will send it to you at once.

Whichever you desire, the address of the paper changed, always give the address of the place to which it is sent, or the change cannot be made.

SATURDAY, FEB. 1, 1906.

## Really Refreshing.

THE PROGRESSIVE THINKER has not

noted anything in many a day which has given it such real satisfaction as the following letter from Rev. John Rusk, pastor of the Church Militant, Presbyterian, of this city, to Col. Ingersoll, of date January 14:

"COL. ROBERT G. INGERSOLL, Adrian, Mich.—Dear Sir: The Militant church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or color, is desirous to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how.

"The motto of our men's club is, 'Act in this world, theorize in the next.' Some of our most earnest workers hold your views, others are devout Christians. All work together, however; think for themselves, and no criticism of creed is exchanged.

"We have a volunteer orchestra of twenty-five pieces, a legal committee composed of over thirty of the leading lawyers of Chicago, who are each pledged to try one case a week free of charge for the poor, and to take up the prosecution of lax city officials or law-breakers.

"Our committee of physicians hunt up the poor and care for the sick; delegates are visiting the police stations and curing drunkards by practical methods. The health committee of ladies fights the saloon by trying to provide for the workman a better clubhouse, not by inveigling.

"Knowing your interest in honest, practical work for humanity, and feeling that the fact that I am a Christian and you are not should not prevent us from working together for the uplifting of humanity, and leaving it to the individual to judge for himself what is true, I earnestly invite you to give us the assistance of your ability for one Sunday in building up a movement great enough to embrace and love all humanity, from the highest to the lowest. Very sincerely yours, JOHN RUSK."

It will now do to hurry up these ascension robes. Verily, here is proof that the lion and the lamb can lie down together. We hope Col. Ingersoll will accept the invitation, and we'll be in attendance, sure.

## An Awful Revelation.

Was infinite wisdom at fault, or has there been a reconstruction of the human anatomy since the days of Solomon?

The wisest of men, he who wrote with an inspired pen, whose great teachings it is infidelity to dispute, says, Ecclesiastes 10:2:

"A wise man's heart is at his right hand, but a fool's heart is at his left."

It may be there are no wise men; that all are fools; for, unless a freak of Nature, all men's hearts are "at the left." Here is holy writ telling the world in positive terms that every preacher who lives is a fool; that churchmen, their wives, sons and daughters are all fools; else inspiration is not to be trusted. It places every believer in an endless hell in the same category. To reject inspiration is to go to hell; to accept its teaching is to identify one's self with Doctstick's quondam friend: whose name it is impolitic to mention. Indeed, this is an awful revelation.

## A Jesuitical Proposition.

The Oak Park Club, of this city, is antagonized by Rev. Palmer S. Hulbert, who claims such clubs are breaking up the social life of the home. He proposed in a discourse the other evening, that he would join the club, attend regularly its meetings, pay assessments and participate in all its present modes of entertainments, and induce his churchmen, as far as possible, to do the same, conditioned that the club shall be limited to Tuesday evenings, and that on Sunday they shall attend church exercises, Wednesday evenings prayer-meetings, Saturday evenings Bible class, and the other evenings of the week remain at home with their families; provided, further, there shall be no parlor dancing or card parties in the home.

The proposition of the hunter to the Indian as to the division of game seems in point: "You may take the goose and turkey, and I will take the turkey and the goose." The fool Indian declared the white man did not talk turkey to him at all.

## The Fine Italian Hand.

Advices from New York say the Paulist Fathers of that city have placed a sign in front of the Church of St. Paul announcing:

"A mission to non-Catholics; everything religious; nothing controversial."

The movement is an organized crusade, says the dispatch, to win converts to the Catholic church. It has the approval of the leading spirits of Catholicism in this country. From 1,200 to 1,500 persons attend nightly a very large percentage of whom were Protestants who came to the exercises with Catholic friends. A rule of the mission allows no Catholic to enter unaccompanied by a Protestant. Additional to lectures, tracts are distributed by thousands among attendants. The fine Italian hand is converting the gullible for the priests to pillage.

## WONDERFUL UNFOLDMENT.

Professor Lockwood Again Triumphant.

Comparative Religion.

Brahma, the God of the Brahmins, is represented as triple-headed. Additional to his own there are engrafted on his body the heads of Vishnu and of Shiva. Brahma himself is the supreme, eternal, uncreated God. He governs the world, and is the prince of beneficent spirits. He is assisted by Vishnu, who is the preserver, the savior of men; and by Shiva, who is the destroyer, otherwise the avenging arm of Brahma. These three deities, combined in one, acting in harmony, each in his individual sphere, constitute the one great and mighty God of the Hindus.

Churchmen say, those who worship Brahma are Pagans. They send missionaries to those "groveling heathen," and labor to convert them to a belief in their own God, who they think is the only true one; all others are idols.

Born of Christian parents, reared in a Christian country, educated in Christian schools, and having listened to Christian Sabbath bells through a long life, and familiar with Christian creeds, it is very difficult for the writer to distinguish between the triple-headed God of the Brahmins and the triple-headed God of the Christians. Vishnu of the Brahmins, in one of his visitations to earth, appeared as Krishna, a man of wonderful endowments, who performed still more wonderful miracles. He returned to the Father, when his mission to earth was ended, and assumed his place in the godhead. He afterwards, appeared as Buddha, again fulfilled his mission, and again resumed his place with his associate divinities.

Siva, in the Brahmanical system, seems the counterpart of both the Christian's Holy Ghost and Devil. Armed with the terrors of almighty power, he wanders through creation, inviting the evil to acts of wrong and violence, and then he lets fly the fiery shafts of divine vengeance. A seeming friend to the vicious, he is at the same time a terrible terror—a sort of Anthony Comstock, inciting to crime that it may be punished.

So identical are these two systems, the Brahmanical and Christian, one seemingly copied from the other, we have made an earnest search to see which was the elder. We find Brahmanism the older religion; its three Gods had existence long anterior to the combination of Father, Son and Holy Ghost; and instead of Jesus being the elder brother, both Krishna and Buddha outrank him in age, Buddha being more than five hundred years his senior.

## The Fruit of Belief.

The following news dispatch to the press tells its own pitiful tale. Such scenes are natural outgrowths of church teaching, a hell on earth for the victims of belief. Churches are exempt from taxation, that damnation may be taught therein for the glory of God. Days are set aside as sacred to the flames from a bottomless burning pit may be flouted in the faces of the people. Schools sustained by money from the hands of penury, that the imaginary shrieks of tortured souls shall fall on children's sensitive ears to make them good. Chaplains are salaried with the people's money to serve in legislative halls, in the army and navy, to teach hell for the comfort of those who make oppressive laws, and for those who slaughter our enemies. If this case of Mrs. Miles was an isolated one it would be different; but they have been common to all the ages of church rule, and will continue so long as such wicked doctrines are proclaimed from Christian pulpits, or are believed in by a Christian people.

ANA, ILL., Jan. 25.—Mrs. Catherine Miles, wife of William Miles, a prominent farmer of Greenwood township, was tried here to-day and ordered to the asylum. Mrs. Miles' particular hallucination is that she is dead and in torment, and at times she shrieks and cries with pain, as if suffering from the punishment of hades, as biblically described. Her sufferings are seemingly horrible to endure. Eye-witnesses hide their faces and turn away, unable to bear the sight of the woman's apparent torment. A few nights ago Mrs. Miles attempted to burn her husband to death. She weighs 250 pounds. Leaping from bed in a fit she dragged Mr. Miles from his couch by the hair, and threw a lighted lamp on him, saturating him with flames. The flames, however, were smothered by his rolling on the floor. The unfortunate woman has been married 20 years. She is a Free Methodist preacher.

## Each Alike Guilty.

A clergyman writes that in his opinion we err in holding Protestants and Christianity generally responsible for the wrongs and violence of Catholics. He says: "The excesses of which you justly complain were all committed before the Protestants were in being."

The objector cannot be ignorant of the fact that Christianity was fashioned and molded into form by Catholics. Every rite and ceremonial and belief was shaped by the mother church. Not a dogma prevails among Protestant churches which does not owe its paternity to Catholicism. These were forced on the world by persecution and slaughter.

Every sacred day and every holiday observed by Protestants was inherited from their vile ancestors. Every saint in the church calendar is of papal origin. Her historians were Catholics. Her sacred books were first found in the hands of the fathers of the Roman church, and in all probability were forged by them. The first commentaries on the "Holy Scriptures" were written by Catholic priests, in whose lead Protestants have slavishly followed. Knowing the wickedness of the parent church, no trust can be put in anything coming through her corrupt hands.

The thief in possession of stolen goods, with guilty knowledge of the original owner, will labor to conceal his own connection with the crime, is in law and in fact held to be as guilty as the original thief.

Violence was the instrumentality employed to make Christians, without which it would be a feeble force in the world at this time. It was advancing civilization that arrested the church in its course, which Protestants for several centuries were as culpable as Catholics. Both seem to have been guided in their action by malignant demons.

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## Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

Remorse not only turns God against us, but turns us against ourselves.—Thomas.

## Prophecy as Viewed by

a Celebrated Astrologist.

Horoscope for 1896.

Important Events All Over the World Forecast by the Stars.

THE JINGOS WILL BE SILENT—BUSINESS STAGNATION NEXT FALL—MOB VIOLENCE, CRIME, EXPLOSIONS, EARTHQUAKES AND STRIKES.

It was not many years ago that the Rev. Jasper, as the result of much cerebral activity, arrived at the startling conclusion that "the sun do move." The reverend gentleman, however, was probably not aware of the fact that in this apparent movement of the solar orb was vested the key to the destinies of nations, else with a view to a further enlightenment he would no doubt have included the fact in his pronouncement.

For it is principally to the positions of the planets at the time of the ingress of the sun into the four cardinal signs, Aries, Cancer, Libra and Capricorn that the astrologer deduces

truth as has been recently vouchsafed by the direful results which followed hard upon the centering of the celestial arbiters in Scorpio—than which no sign in the heavens is of a more bestial nature.

Much violence is betokened in this direction throughout the ensuing year. Indications especially point to the debauchery of women and cruelty to children, in which respect the summer months will be the most unfortunate.

As will be shown by a glance at the figure for the summer solstice, where we find Scorpio on the cusp of the twelfth (ruling prisons and crime), with Uranus and the malevolent Saturn placed therein.

The evil demon will be abroad in the land, and many daring robberies and much crime and violence will occur during the heated term.

The position of the fiery Mars in the fifth house of this same map bodes ill to pleasure parties and excursions; disaster will be frequent and theatres and hotels will suffer through fire.

The winter months will be remarkable for colliery explosions, seismic disturbances, and will be somewhat severe in temperature, with considerable downfall and a late spring. There will be much unrest among the toiling masses, which is further verified by the map for the vernal ingress—where which rules from the entry of the sun into Aries, March 19th, until the beginning of summer—an ominous figure in many respects.

Herein we find the malefics, Saturn and Herschel, posted on the cusp of

the ascendent in the accursed sign Scorpio, in quadrature to the warlike Mars in the fourth house. There will be strikes and rioting, and the laboring classes will resort to excessive measures. Carnage and bloodshed will ensue, and the breach between master and man will seemingly widen.

The summer months, however, bring more pacific conditions in labor circles, and though the economic problem will remain a serious one, no further disturbances of this nature need be apprehended until October and November, when there will be a slight recurrence of these aggressive tendencies.

In the month of October the planet Mars will be transiting Gemini, when there will be an alarming increase of conflagrations, of incendiary and of crime throughout the country, and many lives will be lost through accident on land and water.

While the year in its entirety is not particularly an auspicious one, we will happily be free from epidemics, or distempers injurious to the general health of the populace.

There will be new and startling discoveries beneficial to mankind, education will make rapid strides, and there will be an inquisitive and persistent tendency of the human mind towards the investigation of those laws of causation which find their expression in the world of effect.

ASTOR-HAZELBROOK.

## An Example to Follow.

Following the advent of the new year, the Washington Times second edition of the great journals of New York City, has hospitably opened its regular Sunday edition, to the extent of a column, to the consideration of the claims of modern Spiritualism.

This is but a partial recognition of our cause, which all really progressive journals should hasten to initiate, and which they will do a little later on. But we are duly grateful for this favor. For obvious reasons this is a consummation which the friends here heartily welcome and fully appreciate. And it is in evidence that it will redound to the liberal character of the paper, no less than it will unquestionably increase its usefulness in any of its higher phases, from receiving a public hearing even approximately commensurate with its heavenly teachings. Not until within a few years have the great journals of the country deigned to allude to it at all, save in terms of disparagement, ridicule or contempt. This stage of opposition, however noticeable in the evolving some of the country, too long has prejudice, ignorance or indifference fatally served to bar the subject of Spiritualism, especially in any of its higher phases, from receiving a public hearing even approximately commensurate with its heavenly teachings. Not until within a few years have the great journals of the country deigned to allude to it at all, save in terms of disparagement, ridicule or contempt. This stage of opposition, however noticeable in the evolving some of the country, too long has prejudice, ignorance or indifference fatally served to bar the subject of Spiritualism, especially in any of its higher phases, from receiving a public hearing even approximately commensurate with its heavenly teachings. Not until within a few years have the great journals of the country deigned to allude to it at all, save in terms of disparagement, ridicule or contempt. 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## N. W. KOONS, MEDIUM.

THE OLDEST MATERIALIZING MEDIUM IN THE SPIRITUALISTIC FIELD.

He Still Obtains Some Most Extraordinary Results.

To THE EDITOR:—Through the influence of "Grandpapa Gilbert"—an old veteran in Spiritualism, whose silvered locks have withstood the blasts of more than three-score and ten, but thanks to his bright prospects, has several additional years left him to buffet against time and tide on mundane shores and preach the soul-stirring truths obtained through spirit agencies—my brother and I were induced to pay Mr. Koons a visit. It is well understood by most Spiritualists in the United States that N. W. Koons is the oldest physical medium now living in this country, he having been developed one or two years after the "Rochester knockings." Being made aware of this fact, it will be seen that my desire to see him and sit in one of his seances were increased and made more intense on this account.

A SUBLIME SPECTACLE. To see one of the oldest mediums, to sit in one of his seances, to converse with and hear him relate the experiences that have filled up his forty-six years of active and close communion with the loved ones on the other side, strikes the senses of one—especially if his experiences in Spiritualism has been limited—first with awe, then with wonder and amazement, at his inordinant relations to this cold and hard world as experienced by most of us.

Oh! if everyone could live like he does. None are dead to him; they are only just inside the curtain, which his noble nature has made possible for him to lift at any time—when he can take his father, his son, relations and friends dwelling in Spirit-realms by the hand, receive their cognates and assurances of continuity of life, caress them in return, talk with them face to face and listen to their sweet and angelic music, made on instruments that he has placed at their convenience, and more than this, listen to their sweet words of advice how to live in order to reach the highest and best in the wonderful spheres awaiting us, and at the same time giving a history of the subliminal world, or all of it poor mortal ears are attuned to hear and understand; and this, all of this, by spirit agencies, once human beings, who have basked in the radiant light of never-ending eternity for millions of years as we count time.

How grand! How noble! How sublime, awful and soul-inspiring to be in such sweet communion.

No wonder the hardened sensualist doubts. No wonder he who has only come in conscious relationship with the physical world, looks with a sneer of incredulity upon reports like the one I have under consideration. I know it seems to them unreasonable, as if it could not possibly be true, and that the writers and reporters are laboring under a deceptive delusion. But the true investigator knows whereof he speaks; he cares not for the scoffs and sneers of the revilers; he is only sorry for him—pities him, laying the blame upon his sensual environments, creeds and dogmas, that have ever held and tried to hold the world to the narrow, selfish paths hewn out by ignorance and superstition.

We repeat, the anxious investigator who is willing to abide by the evidences of his own senses, who has the stamina to be a man, or woman, relying upon the God-given faculties of a conscious mind, to seek, hunt and search the domains of heaven, earth or hell, for knowledge in regard to himself, his being, and not willing to allow some other to do it for him, will find an oasis in the truth of the doctrine of spirit return that will awaken his spiritual nature from its slumber on the bed-rocks of the cold earth and make it a stepping-stone from embryonic littleness up gradation after gradation, into realms of unspeakable joy and gladness that will last forever.

But let us divert our thoughts from this ethereal theme and come back to the physical. We are still physical, and must necessarily meet the conditions of the physical, to get a glimpse at the spiritual.

A VISIT TO THE VETERANS' HOUSE. On the 25th day of April, 1895, my brother and I drove up to the farmhouse of N. W. Koons, which was in a rural district in the northeastern part of Franklin county, Ill.

His house was unpretentious, and, like many others of us, is not blest, or cursed, with enough of the luxuries of this world's goods that need give our executors or heirs very much trouble in winding up our estates. But I will remark that the old farm-house was surrounded by a beautiful inclosure, where was set in rich profusion trees, shrubs, flowers and grasses, that sent out their sweet perfumes, and from which the chirp of the insect and the fit and warble of the feathered songster were reflected as a recompense to hearing for what it lost of its charms of vision.

Here in these artificial cloisters could be heard the chirp of the young bird, as it tried its wing, and the twitter of the mother as she darted from bush to bush, or vine to vine, in the soft mellow lights and shadows that had been directed in an artistic manner by the hand of this sensitive, whose receptive nature carries with it, it would seem, only the beautiful and the good. We were sorry and grieved to find Mrs. Koons, wife of the medium, confined to a bed of sickness of some du-

ration; but found her quite congenial and anxious to please us and make us at home while under her roof, and ready with apologies because of her inability to do more for us.

To look at Mr. and Mrs. Koons was to have an emblem of honor, honesty and way-down, deep soul-goodness painted upon your receptive faculties, which would leave its impress upon your soul to stay, and do you good when you had gone from their presence.

But in spite of the unfavorable conditions made by the sickness of Mrs. K., "old Grandpapa," ever active in the cause of Spiritualism, hustled around in assistance, inviting a few of their relatives, who cheerfully laid down their cares, pertaining to shops and farms, and at about eight o'clock I found myself seated in a circle, formed in the

SHAPE OF A HORSESHOE, with Mr. K. making the negative, supported by his sister, Mrs. Taylor, who is also mediumistic, and who on that occasion was filling the place of Mrs. Koons, wife of the medium.

Mr. Alpheus Taylor formed the positive, with myself and brother and Mr. Britton Koons next in order; while the wife of Britton Koons and my old friend already spoken of occupied the centre. There were twelve or thirteen in all comprising the circle.

A small table was placed at the head of the circle, between the positive and the negative, on which was laid a tin trumpet about two feet long, one inch in diameter at the larger end, while the opening of the smaller end was not over one-eighth of an inch. In addition to this, a bowl of water, a handful of matches, a tambourine, a couple of French harps and a little bell constituted the other articles that were placed on the table.

After having my attention called to these, and taking in the situation of things generally in the room, the lights were blown out and the members of the circle sang a song or two. In a few minutes after I heard a noise upon the table, like the displacement of some of the articles upon it.

Next, like a blast of trumpet and song, came the sound of the harp and tambourine in the air, near the ceiling overhead. I was struck with amazement and wonder at the perfection of the music.

ENTRANCING MUSIC. It was no faint, away-off music, as I had expected, but it comprised the full capacity of sound that could be produced on these instruments by the strongest of human hands. The music continued for some time, so life-like, so real and so perfect, that I almost forgot to realize the source whence it was coming in the enjoyment of the melodious strains that came like the evening zephyrs upon my well-attuned organs of hearing.

To say that the beating of the instrument was perfect, and that the blowing of the harp was all that could be desired, does not express my conceptions of their beauties.

Finally the music ceased, and before I had time to recover from the surprise of this part of the exercises, two little lights shot up from the table toward the centre of the circle, over our heads; they were immediately followed by other lights of a similar character, dashed, shifted and prouetted from one place to another, when all at once

A COMPLETE HAND, illuminated by a phosphorescent light obtained from the matches, appeared just before my eyes. The fingers and thumb were in motion, the purpose of which seemed to spread the phosphorescent substance over a greater portion of the hand and forearm for their illumination.

The hand came and touched my hand; it felt somewhat harder than a human hand, cool and a little moist. It then patted me on the head and cheeks, and caressed me in many ways. From the familiarities and liberties taken, I supposed it was the hand of my father in Spirit-life, and was informed, by an affirmative motion of this hand, that it was the same.

It caressed my brother the same as myself; and being asked by my brother to show him its little finger, it immediately turned itself and placed that finger into his hand, and then my brother recognized it by a peculiarity in the shape of the last joint, it being very crooked on account of an injury he had received, and by another characteristic of this member of the hand which is a family mark. The hand then came back to me, and placed this finger in my hand to be inspected by me, and I could not have asked for any greater proof of identity. You will remember that this hand was lighted up completely, the reflections being so great that I could see my own hands while examining it.

There were several other hands materialized and illuminated in the same manner as this one, but none lingered with us as this one did. Then there was a noise on the table again, and before I could think what would be next our ears were greeted with a salutation from the trumpet, in midair and above us. My brother and I were introduced to this spirit agency as King the First. He saluted us and informed us that he was greatly pleased to meet us on this occasion and have a chance to give us some proof of spirit return, and the reality

of Spirit-life awaiting us on that side of life. I can remember only a few things that were said by the trumpet; but among other things he informed us that a great many of our friends were present and anxious to manifest themselves to us; but, like us, they in earth-life, sometimes prevented the very thing they most desired, by too great an anxiety among themselves.

He answered a great many questions of a scientific nature in a very intelligent manner, and on some occasions the answers were wonderful on account of their depth of thought and tact.

Mr. Britton Koons, who is very well versed in spiritual philosophy, was the principal in leading out this intelligence at the trumpet. It was very amusing at times to hear him and the trumpet discussing some knotty problem, and it was wonderful to note the superior intelligence manifested from the invisible agency and teacher from Spirit-realms.

The discourse was finally ended in an admonition for all to desire the highest and best spiritual influences always; that by so doing our lives would be so directed that the greatest good would follow possible to us; and many other things in this line that the most skeptical orthodox would have surely been put to shame in any attempt to criticize it.

THE ENCHANTED TRUMPET.

The next thing we observed was the levitation of the trumpet; it passed slowly around the circle; there was nothing observable touching it; but two illuminated hands were seen a few inches from either end, and about six inches below. The trumpet was perfectly visible from the reflected light from the hands underneath it; you could see the trumpet from one end to the other, and I took occasion to reach out my hand and touch it.

On the following evening, promptly at eight o'clock the little circle met again, with some of the persons included in the previous meeting absent. I picked up a violin that chanced to be lying near my chair, and after the lights were blown out I commenced playing a little waltz.

When I had played but a few seconds the familiar hand I had seen the night before appeared just before my eyes as a greeting, and then whirled, turned, and revolved in mid-air, in company with other hands, all aglow, keeping time to the music. The scene was beautiful; it put one in mind of the children playing with lighted tapers on a dark night, only there was rhythm and harmony and time in every movement. This scene was finally brought to a close by the familiar hand coming back to me, and with its middle finger of the right drumming on the D string of the violin in accompaniment to the tune I was playing, and afterward lovingly patting me on the head. It then went to my brother and put its little finger in his hand for recognition, and then caressed him by patting him on the head. I could see the hand, and his head, as well as hear the sounds, by the lights of the matches that it carried with it.

I then played a faster tune, and the tambourine was operated by some unseen agency in mid-air, near the upper ceiling of the room. I have heard experts manipulate this instrument, but never did I hear this performance excelled.

I will say that we recognized the familiar hand as my father's; and it seemed that his lights would, or about, go out, or he would drop the matches, and then you could see other lights, or matches, being brought to him by other hands than his; you could see the matches and hear the exchange as they were transferred to his hand.

There was a very familiar spirit friend, a son of the medium, whom they called Frank. This one seemed very dear to "Grandpapa" Gilbert, before mentioned. The latter had brought in a handful of flowers and evergreens, and placed them in a glass dish partly filled with water.

The old gentleman requested this spirit son to prepare and give me a bouquet. I heard a light splash of the water in the dish. Something like a half minute elapsed, when I felt a light tap on the under side of my upturned hand, and immediately a bunch of flowers were laid on the palm of my hand. They were nicely arranged, and the different varieties selected with taste and care. In like manner one was handed to my brother, and also one to our old friend "Grandpapa."

Then the old gentleman requested that the spirit son take his brother, who was sitting in the circle, a bunch of flowers. In about thirty seconds the brother cried out: "Well, he has brought me the dish, and there are no flowers on it." The dish containing the water was then carried slowly around the circle, nothing touching it, but a single hand, floating along about six inches beneath it, and lighting up the vessel so completely that you could see its entire shape, the waters that it contained, and a few floating flower leaves resting on the surface of the water. There was the usual trumpet-speaking, and many other things were done, too tedious to mention.

And now, while this long narrative may not be interesting to the old veterans in Spiritualism, I am sure it will be of interest to the new investigator; and if everyone could feel as sure as I do about the genuineness of these manifestations, their interest would no doubt be increased. I see some old Spiritualists are rather doubtful about materializations, but as for myself I cannot doubt these phenomena after I have seen what I have seen. If our spirit friends can materialize a hand and an arm as I saw on this occasion, one that you can feel, see, and hear slapping and banging around on tambourine, on your head, and in

fact doing everything that a mortal could do with his hand, they can just as surely materialize their whole body. These seances were the second that I ever witnessed. My first was with Dr. Harry Slade, the slate-writing medium, whom I entertained in my own house. I attended some twenty of his seances, and as I never could detect a shadow of a fraud in his slate-writing, I was forced, against my will, to accept the great and soul-inspiring truth of spirit return. In his seances I received communications from my father and sister, when I knew that the medium did not know their names; and the first letter I received from them was when I had not requested them, and really was not expecting them. They were received on the slates, after I had carefully cleaned them, taking care to rub very hard with a sponge and with my hand, wet in water, after which I placed a bit of pencil between them and held them in my own hands, while the medium was sitting some four feet away and never touched the slates until the writing was complete.

I then took slates from home, that the medium had never seen, and obtained writing on them before they ever left my sight and hands. In Mr. Koon's circles these same relatives assured me that they had written letters to me through the mediumship of Dr. Slade.

I have had other proofs of the reality of spirit return even more convincing than this, if possible; proofs that I do not care to mention only to special friends; so that it matters not how much and how many exposures may be reported, and how many sneers and uncivil remarks may be cast at me from the unbelieving and incredulous, the reality of spirit return is a fixed and unalterable fact, so deeply impressed on my mentality that all the storms of ridicule and the aspersions of orthodox hate and persecution fall as harmless and ineffectual on my conscious being as the flitting shadows on a moonlight night.

J. J. FLY, M. D.

HE SLEPT SEVEN YEARS.

A Pennsylvanian Alive and Well After His Long Nap.

After a cataleptic sleep of seven years, William Depue, a prominent citizen of this place, has suddenly returned to consciousness and good health.

This remarkable case has puzzled all the physicians in this neighborhood for years, and has been the subject of discussion hereabouts whenever doctors came together, or when two or more came together on the street.

The result of all this was that the sleeper slept on until the awakening came, and Mr. Depue, to the surprise of his family and everyone else in this neighborhood, got out of bed and announced a determination to go to work.

He set about his usual labors as if he had been asleep but seven hours instead of seven years, and is as vigorous and healthy as ever he was. The only result of his long sleep is that his eyesight has become dim, and it is feared that he may soon become blind.

To all inquiries for information in regard to his strange experience, Mr. Depue answers that the time he was asleep has been a blank. When he awoke he was dumfounded to learn that he had been slumbering seven years, the space of time appearing to him to have been but one night of usual and ordinary rest.

While following his usual avocation seven years ago, Mr. Depue became ill and was taken home. Doctors were summoned but could find no ailment. Unconsciousness speedily followed, and he sank into the sleep from which he has just awakened. During all this time he did not recognize anyone. Food was given to him through a tube inserted in his mouth.

Bushkill, Pa.

The Encyclopædia of Death.

To THE EDITOR:—I wish to state that the books, Encyclopædia of Death, and Life in the Spirit-World, Vols. I and II, were promptly received. Having perused some of the contents, I think them invaluable. I have never read any books which were similar or equal to them. The Encyclopædia of Death ought to be placed on the shelf in every household, for it may be the means of saving many a dearly-beloved one from premature interment.

DAISIE HOGAN.

Indianapolis, Ind.

Get an Additional Subscriber.

How easy for it is for any one of our present subscribers to get an additional one. You are not only repaid for so doing, but you do a magnanimous deed. You not only obtain Vol. I. of The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, free of charge, but the new subscriber gets one also. You will find no difficulty whatever in obtaining one or more to club with you, and thus aid in the grand work of elevating the world to a higher plane. Several already have enlisted in the work, and sent on clubs. Every Spiritualist should realize that he can not live altogether for himself, but that he must let his light shine so that others can see the right way. This book is sent forth free to all our subscribers who send one or more new subscribers with their own subscriptions. See full particulars elsewhere.

"Encyclopædia of Biblical Spiritualism," or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopædia of information on the subject. Price \$1. For sale at this office.

## Some Pointed Opinions in Regard to Fake Mediums.

## SOME PLAIN TALK.

Fake Books, Fake Mediumship and Persecuted Mediums.

It seems that an attempt is being made to foist a new element of fakism upon a long-suffering public, by the publication and circulation of a fake book, which is introduced to Spiritualists and the general public by F. E. Pierce.

The author, whoever he may be, not content with having carried on a business for a score of years which should not only land him in the penitentiary, but keep him there for as many years as he claims to have defrauded the public, now has the gall to offer his book to the public for the modest sum of two dollars, evidently thinking there are enough Spiritualistic suckers to bite at his book and make his venture successful.

Evidently, realizing his duplicity, meanness and general cussedness, he did not dare to place his name in the circular, knowing full well he would incur the righteous indignation of every decent person, and if F. E. Pierce has any decent regard for the properties of his own reputation, he will recall his circular and engage in a less reprehensible business than exploiting the shame and crime of a fellow-mortal.

The late expose of Dr. Henry A. Rodgers, who admitted his guilt, the shameful conduct of another "Rev." who has repeatedly disgraced himself and the cause which he represents, and who has lately come to grief in Canton, Ohio, ought to be an object-lesson to Spiritualists and Spiritual societies for all coming time.

Think of these persons offering as an excuse for their deviltry, "Spiritualists demand the marvelous," and "My friends persuaded me to go into the unholly business."

Persons who are ready to engage in such work under the plea that it is demanded, would engage in horse-stealing for the same reason, if there was a reasonable chance of escaping detection.

How often have we heard the plea in extenuation of the conduct of these fakers: "Oh, they are mediums." Are they? Then so much the worse for them and the more criminal their action, and the sooner we cease to condone their crime by this plea the better will it be for all concerned.

Let it be fairly understood that the fact that such persons possess mediumship cuts no figure whatever so long as they are willing to engage in the damnable business of prostituting their gifts and swindling the public for the dollar there may be in it, and when convicted by unimpeachable evidence, as well as by their own admission, give them a term in the penitentiary.

They are none too good for it; it is where they belong and where they ought to go.

Let every society who has ordained a speaker or medium, recall their credentials when found to be unworthily bestowed, and if not forthcoming let such persons be published in every Spiritualist paper in the land, and if need be in the secular papers as well. When this is done, there will be an end to all this nefarious business.

The crop of "Reverends" and "Professors," which has grown so rapidly in the Spiritualistic field, is altogether too large to be healthy; it needs weeding sadly, and it is high time the work was begun. Persons possessing genuine mediumship, backed by character, who are conscientious and honest in their work, seldom get into trouble and are not subject to arrest and persecution, and it behooves the National Spiritualists' Association and all other societies to look well into all the facts in the case before squandering their funds for unworthy purposes.

I sympathize with Brother Kidd and other Spiritualists of Canton, Ohio. It is not the first time the cause has been "knocked flatter than a pancake" by disreputable masquerading under its glorious banner. Spiritualism, however, is very much alive, and has come to stay. If it could be killed it would long ago have succumbed to the follies perpetrated in its name, and the foolishness of its professed friends.

Let every true friend of the cause demand integrity in mediumship and character in all our workers, and we shall stand victorious before the world and over all opposition, and there will be such a flocking to the standard of Spiritualism as the world has not yet seen, and the prophecy of Dr. E. A. Holbrook will be fulfilled.

"The entire fraud will out—the false will be separated from the true, and of this disgusting reminiscence of the past no one will have a relish or need."

The things revealing and to be revealed are too grand and glorious for the truthseeker to turn back and spend his money upon such miserable mountebanks.

"But charity never faileth," and even the fakirs must be saved.

"The heights will be gained by sore and bleeding feet," but they will be gained.

WILL C. HODGE.

Rochester, Ind.

BEAR in mind that the back chapters of the charming story, "Dual Lives," are sent free to all new subscribers. Subscribe for the paper for at least three months, at twenty-five cents.

Mrs. Lillie Speaks With No Uncertain Sound.

To THE EDITOR:—In No. 37, December 21st, page 6th, of your paper, under the caption of "Exterminate the Breed," I find you take the stand which I believe to be essential to the welfare and advancement of Spiritualism. You say: "A war of extermination should be waged until all that class of offenders shall become extinct," and that they need not apply to the columns of your paper hoping to be restored to popular favor. This I believe to be the right course to pursue. Spiritualism is passing through a crisis. Its phenomena, which are its cornerstone and foundation, are being basely counterfeited, and that, too, in every one of the essential phases. The only safeguard of the true phases of mediumship is to drive these counterfeiters from the field. To allow them or their friends to apologize for or condone their offense, is only to strengthen them for another display of their duplicity upon unsuspecting victims elsewhere. It is in such times as this that Spiritualism needs the strong arm and influence of the Spiritual papers to stand in no uncertain way for right and against the wrong. And unless this is done, the movement, with all these barnacles attached to it, will become a byword and reproach. Thanking you, I am fraternally yours,

R. S. LILLIE.

Cincinnati, Ohio.

## HERE AND THERE.

The So-Called Pagans Pressing the So-Called Christians.

JAPANESE COMPETITION—SIMPLICITY OF LIFE IN JAPAN ENABLING ITS PEOPLE TO WORK FOR ALMOST NOTHING.

To THE EDITOR:—It appears from the New York Sun that Japan's rapid advance in manufacturing industries of all kinds, and the possibilities of Japanese competition in every line of productive business, are seriously concerning manufacturers, producers and business men generally on the Pacific Coast. They believe that Japanese competition is becoming a danger, and they are particularly exercised over the apparent apathy toward the situation among Eastern business men.

Some ten days ago the Chamber of Commerce and the Manufacturers' and Producers' Association of San Francisco held a joint meeting in that city to consider the question and to appoint committees to investigate the subject, with the purpose of presenting to Congress "unimpeachable facts and figures with which to break the lethargic indifference of the East." It was the general opinion of the members of the two bodies that the situation was even now serious, and that American manufacturers could not too soon take measures to protect themselves against the cheap labor of the Japanese. Committees were appointed to investigate every line of industry in which it is known the Japanese are competing, or preparing to compete, with goods made in this country.

As instances of how far the competition of Japan has already gone, a great many interesting facts were related at the meeting in the Chamber of Commerce. It was stated that nine carloads of buttons had been purchased recently from Japanese manufacturers by an American house. It was said to be entirely likely that the plant of the Oakland Nail Company would soon be removed from Oakland, Cal., to Japan, because of the very much smaller cost of equally good labor in the latter country. A Japanese firm is now negotiating for a nail-making plant, and another for a jute plant. Several Japanese steamship lines have lately been established on the Pacific to Australia and to this continent.

The Japanese inroads have been greatest in lines of textile goods so far. This is especially the case in regard to cotton goods. One merchant told of a piece of silk tapestry for which French artists asked \$10,000, which had been exactly duplicated in Japan at a cost of only \$700.

Watches every bit as good as those retailed in the United States for \$1.50 are now being made in Japan to sell at about 25 cents each. Watches that cost \$20 to make in this country can be made in Japan for \$3. Skilled workmen in the Japanese factories get but three to five cents a day, and this is ample to supply all their requirements. As a rule, the average Japanese workmen in the manufacturing industries now coming into competition with Western industries work for wages that would not keep an American workman in tobacco. One of the members of the Chamber of Commerce told of having recently bought in Japan ten boxes of excellent parlor matches for one cent.

What a wonderful people these "Godless" pagans are. They can work for a dime a day and still be happy.

OSSEVER.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.



GRAND TEMPLE OF THE MAGI.

1910 Washington Boulevard, Chicago.

## SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

This change will be of benefit to many of our members, especially ladies who can not well attend the evening meetings in the degrees mentioned. Besides, this arrangement will enable us to devote more evenings to the higher degrees.

We have been so exceedingly busy in getting the new edition of the M. T. B. into the press, that we have been unable to make a report of our visit to Lansing, and the success which attended our labors there. It was a grand success from first to last. One class of mystics, which included three members from Detroit, made a large advance, some of them to the twelfth degree.

While we were holding the series of convocations in the Michigan jurisdiction, we were joined by one of our ordained speakers in the field, Brother Allen F. Brown, of St. Paul, who became a Master of Grand Circle Lodge in Lansing. Brother Frederick White, C. M. of Minneapolis, also paid us a visit.

In addition to the other interesting events which transpired, we had the pleasure of participating, as a body, in the "one minute's enlightening" of the nuptial candle upon the exact anniversary of the union of our friends, Brother and Sister Rutherford, of Detroit. It was an unique ceremony, and very enjoyable. The young couple were presented, by their loving fellow-members, with a elegant solid silver candlestick, which is to perform the important office of holding that particular "light of Gemini" hereafter. We hope to see the same candle lighted upon future occasions many times.

Brother A. J. Champion is justly proud of his temple, and he may well be, for it has created quite a change of thought in Lansing already, as I was informed by a prominent editor in the city.

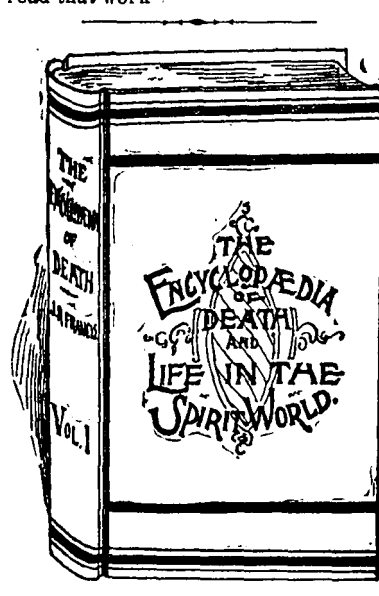
We are thinking some of making our visit to Cleveland somewhere about February 4th to 7th. If we conclude to do so, our names will be given in the temple and in this paper.

We hope to have the Mystic Test Book out by February 15. It is mostly in print now, but the binding is slow work, as we are having it put in fine morocco this time, flexible covers and full-gold trimmings. We are going right on now to get out a new book of lectures, containing none of those published in the "Religion of the Stars."

OLNEY H. RICHMOND.

G. M. Jurisdiction of the U. S.

YOU can do a grand work by getting up a club of yearly or six months' subscribers, each one getting free, in paper cover, the first volume of The Encyclopædia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.



VOLUME II.  
Of the Encyclopædia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for The PROGRESSIVE THINKER Vol. II, will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopædia.

In ordering one volume of the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND.

Vol. I. of the Encyclopædia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopædia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

Bear in mind, that in order to get the Encyclopædia of Death, and Life in the Spirit-World, Vol. I, bound in paper, free, you must get a new subscriber to join with you. It would bankrupt any paper on this earth to give each of our present subscribers this 400-page book free without any recompense whatever. In order to be entitled to the book, each of our present subscribers must send a new subscriber, which partially aids us in bearing the burden. The new subscriber will also be entitled to the book. See full terms elsewhere.

What Some Have Missed.

You, who have not read Vol. I. of the Encyclopædia of Death, and Life



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief notice, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Walter Howell is deeply interesting the Spiritualists of St. Paul, Minn.

E. W. Sprague, speaker and platform medium, of Chicago, Ill., is in Indiana, for February and March. He can be engaged for April, May and June. Address him at Ft. Wayne during February and March. Permanent address 905 Grove street, Meadville, Pa.

F. C. Van Orman writes that he has recently been organized at West Superior, Wis., a society called the Northwestern Society of Occult Philosophy, with a present membership of thirty, which they expect to increase to fifty within a few months. The aim is to investigate, as fully as possible, the various phases of occult and psychic phenomena. They desire a medium who can give good manifestations of spirit-life and particularly materialization.

Theodore F. Price writes from Philadelphia, Pa.: "I have been waiting some time for my case to be called up again, but the legal or illegal deadness of the subject over my head ready to be sprung at any time; but I feel safe in the hands of the executive committee, who have my case in charge here, backed by the National Spiritualists' Association. I am now booking all the dates I can for this spring and next fall and winter; but as I did not think of leaving Philadelphia for the field for another year, I did not begin working with societies about till late to find smooth sailing, as most of them have their speakers and mediums engaged. My dates for next spring are as follows: March 1 and 2, Worcester, Mass.; March 22 and 29, Springfield, Mass.; April 12, Providence, R. I.; April 19 and 26, New Bedford, Mass. I have also arranged for week-night meetings at Lowell, Mass., and Milford, Mass., and would like to hear from societies in the East or West who desire a speaker and test medium for May or June. I will also hold public and private seances, aside from my regular meetings, in adjacent localities during the week. Those who desire to communicate with me, address Theodore F. Price, 608 North Eighth street, Philadelphia. My second engagement with the Spiritual Conference Association of Philadelphia, and will begin my public seances in my own rooms again, although detectives are going about in all sorts of guises, seeking for more victims for the police docks and prisoners' van, those who have the heaven-bestowed gift of mediumship and the courage to face the seekers after spirit life, and the benefit of their powers, or who may be driven by necessity—as it has been the only means of a livelihood of several—to give evidence of spirit return, and the consolation of communications from the immortals to those who still dare to seek. The spirit of the day of the Inquisition is rampant in Philadelphia, and the hissing snake of persecution must not only be scotched, but killed. Stand together, friends, and show your colors for spiritual liberty, for the battle has but just begun."

J. J. S. writes from Lockport, N.Y.: "The United Progressive Society, of Lockport, N.Y., at its yearly meeting, chose the following officers for the coming year: President, Mr. J. J. Swobe; vice-president, Mr. C. E. Briggs; secretary, Miss Mary G. Doty; treasurer, Mr. George Kitzredge. Our society is small, but the few are determined to maintain a spiritual platform in this old orthodox town. We have a fine hall, and we had Mrs. R. S. Lillio, of Cincinnati, with us for two lectures, and she fired terrible shots into the broadsides of that rotten old ship of orthodoxy. Our hall was well filled, and at each session of two hours' duration she held them spell-bound. Our wish is that she may be spared for many years to give to the world the grand truth of spiritual philosophy. If our platform could be filled with such talent, and less by test and fakir frauds, our cause would prosper far better; but when you have to listen for an hour to senseless jargon, and then to tests which have no connection or relation with anything on earth or in heaven, then the world laughs in scorn and we hang our heads in shame; but we hope that time will work a great reform in this line."

C. B. Gould writes from Cleveland, O.: "Prof. J. A. King, of Mantua, Pa., lectured in this city on the 9th inst., before the American Institute of Anthropology. His subject was 'Conscious and Unconscious Personal Influence on Human Life.' The audience was the largest of the season and marked attention was paid to the speaker. The American Institute of Anthropology is the outgrowth of the Cleveland Institute of Phrenology and Psychology, which in turn was founded by Brother King, and his untiring labors and liberal contributions of money, laid the foundation for the present work here. Outside of the Institute, which is in no sense a religious or sectarian organization, Brother King's many friends in this city will be glad to hear that he is again in the management of the Maple Dell Camp at Mantua for the coming season. When under his guiding hand the financial, as well as the spiritual departments of this camp have always made a satisfactory showing. The interest which Clevelanders are manifesting in this camp seems to be decidedly on the increase, and a larger attendance here is anticipated for the coming season."

The Pioneer Press of St. Paul contains the following reference to Walter Howell: "Walter Howell, of London, England, announced that 'The Day After Death' would be the subject of his discourse on Sunday evening, and when he appeared in A. O. W. hall last night he was greeted with an audience of men and women that almost filled the spacious room. If there is anything in the 'Day After Death' theory, the thing should be desired by all, for the future is far more pleasant than the present, according to his ideas. When death arrives the jasper gates of the hidden world will be thrown open wide by angels and a convoy of old friends will be there to welcome the new-comer and to transport him into the realms of seraphic beauty. Mr. Howell's theory is that the spirit of the Spiritualist and the dead that there is no hell except the hell of sin experienced in this material world. The man who has led a pure and good life shall enjoy ecstatic bliss, but the spirits of others shall remain in an undeveloped state. 'Nevertheless,' said the speaker, 'there is opportunity

for repentance in the spirit-world and sooner or later influenced by the brighter and good spirits, they had redeemed themselves, join the band of the good and enjoy ecstatic life. Let me tell you," said Mr. Howell. Only a moral character will make a worthy citizen of heaven. If you want to see the dawn of life after death you must let the light of heaven dawn now. If you do you will behold your destiny on the day after death when the sympathy of nature will charm you through the roads of seraphic beauty."

A. Markley, of Topeka, Kansas, writes: "The First Society of Spiritualists is now in a more healthy and prosperous condition than it has been for some time. On Sunday, December 29, occurred the annual election of officers. Prof. A. W. Connett was elected president; Mrs. E. W. Wardell, vice-president; J. E. Baldwin, recording secretary; A. Markley, corresponding secretary; C. W. Pencyl, treasurer; O. Olney, A. H. Slattery, H. A. Wolf and Mrs. P. Frisbie, directors. The president is an educated gentleman, an orthodox minister, and now realizes the knowledge of our beautiful, spiritual religion, and is willing to work with might and main for the advance of the cause. He delivers a very interesting lecture every Sunday morning at 11 o'clock. Mrs. Etta Seaman, of Concordia, Kansas, is now filling her second engagement with the society and we expect to have her services every other month during the entire year. She is a grand inspirational speaker. The hall is full to overflowing every Sunday evening, and we have the talented young medium, Mrs. E. W. Wardell, who has been brought to the notice of our people in this section of the country; especially as they are a very estimable couple, and highly prized by their life-time acquaintances here."

G. Stater writes that Dr. Rothermel is lecturing and holding seances in Milwaukee, and giving general satisfaction. C. E. Robinson, president, writes that the Spiritualists of Vicksburg, Mich., recently planned and executed a heat surprise for their workers, C. E. Robinson. After remarks by Mr. Robinson, expressing their appreciation of his work, Mr. Dent was presented with a fine silk hat as a testimonial of their regard for him. Mr. Dent made a felicitous response, thanking them for the gift, and promising to work with new zeal for the cause. The Vicksburg Spiritualists have engaged the I. O. of O. F. hall for their meetings, and would like to hear from societies in the East or West who desire a speaker and test medium for May or June. I will also hold public and private seances, aside from my regular meetings, in adjacent localities during the week. Those who desire to communicate with me, address Theodore F. Price, 608 North Eighth street, Philadelphia. My second engagement with the Spiritual Conference Association of Philadelphia, and will begin my public seances in my own rooms again, although detectives are going about in all sorts of guises, seeking for more victims for the police docks and prisoners' van, those who have the heaven-bestowed gift of mediumship and the courage to face the seekers after spirit life, and the benefit of their powers, or who may be driven by necessity—as it has been the only means of a livelihood of several—to give evidence of spirit return, and the consolation of communications from the immortals to those who still dare to seek. The spirit of the day of the Inquisition is rampant in Philadelphia, and the hissing snake of persecution must not only be scotched, but killed. Stand together, friends, and show your colors for spiritual liberty, for the battle has but just begun."

Geo. F. Perkins writes from Milwaukee, Wis.: "Our engagement with the Unity Society is nearing its close and I think it may be said it has been very satisfactory and pleasant to all parties concerned. Our audiences have increased from the start, although very little advertising has been done. My lectures have been favorably commented upon by the outsiders that are casual attendants at spiritual meetings and many of whom are brainy people and influential in the city. There are some grand people in the society who unselfishly devote their time and money to legitimate means of presenting our grand philosophy to the people. President Bigler is a business man, holding a very responsible position in a large manufacturing establishment. Mrs. Jackson, secretary, is a lady prominent in social circles and energetic and a very talented lady. Dr. Ray, corresponding secretary, a young, rising dentist, holds a promising position in the city as a business as well as a social man, as do also many others. Dr. O. Williams, treasurer, is a man of integrity and good, practical sense. Mr. and Mrs. John Bump, Dr. and Mrs. W. H. and Mrs. J. H. are all prominent and influential workers. One and all seem to be generous, cordial and upright in their treatment of their speakers. We have received patronage from some of the first people of the city this month, and altogether we wish we had not planned to go to other fields so soon. All societies wishing our services may address us at 512 Milwaukee street, or to Secretary C. F. Ray, 415 Chestnut street."

George H. Brooks has been filling engagements at Topeka, Sterling, and Hutchinson, Kan., and Arkansas City, Ark. During February he lectures at Milwaukee, Wis., for the Unity Society. Address him while there at 870 Cambridge avenue, for engagements during March, April and May.

Peter Pfeiffer writes that he is pleased with the Encyclopedia of Death, and states that when a child, four years old, he was dressed in his last gown for the grave, but was brought back to life again. In his next year he had another similar experience, and the third occurred last November. The Encyclopedia explains his feelings fully.

Frank T. Ripley, lecturer and platform test medium, can be engaged on liberal terms for February. Address him at Oxford, Ohio.

The People's Home Spiritualists' Association held its regular meeting, with President Jenifer in the chair, at Bricklayers' Hall, 93 Peoria street, January 19, and it was attended by a large audience. D. S. White opened the meeting by lecture on Spiritualism, which was well received. Mr. Silas Arthur Hunt followed in his musical readings. Then came Dr. A. Hasencler and Dr. DeLaur in some very fine tests. These meetings will be continued every Sunday evening at 7:30 p.m.

We are pained to learn that Farmer Riley, of Marcellus, Mich., is sick again from nervous prostration, and is unable to hold any more of his meetings. Such an excellent medium should be so afflicted. We hope he will recover soon.

J. W. Kimball writes from Williamsport, Pa.: "The First Church of Spiritualism was organized to-day at Byer's hall. Mrs. Mary Crail acted as organizer. She is the pastor, and has done much toward projecting an organization. The lectures are all well attended; to-day the house was crowded and many who have been formerly identified with the orthodox churches have become members through the lectures and tests of this gifted woman. Next Sunday is the last we will have her for some time, as she will fill previous engagements in the East and South. This will leave us with local talent. We would like to hear from some good physical mediums whom we could use in our meetings. It looks queer to see a month or two of our orthodox brothers and sisters have manifested in these meetings. The president of our society was a deacon in one of the Baptist churches, and has only left them about a year ago. We feel greatly encouraged."

The Daily News of Elgin, Ill., says: "Friends to the number of sixty odd filled the parlors of Mr. and Mrs. H. Scovell, of 163 DuPage street, last evening, to hear the truly gifted and moving of their wedding day. Mrs. Scovell is the well-known and popular speaker for the spiritualistic society in this city. Dr. Dame performed the marriage ceremony on the journey of life together. At the close of the marriage ceremony a number of presents were given to the happy couple."

Mrs. Mary H. Lyman writes: "The meetings of the First Society of Spiritualists are progressing as well as any of us might expect. Our attendance has doubled in the past month. We now hold three services on Sunday, 11 a.m., 2:30 and 7:30 p.m. We also hold a Wednesday evening circle, known as the First Society of Spiritual Unity Harmonical Circle, which is well attended, where proof is given of the presence of loved and living spirits. We have been highly favored, through the generous assistance of Mrs. W. Lindsay, who has rendered us excellent music as our pianist for several Sundays past. If all Spiritualists would enter into the work, only mindful of the great good to be accomplished for the advancement of humanity, in three months' time we would claim the attention of the civilized world."

Rev. Julia Hill gives an account of her labor at Buck Creek, Ind. She held a meeting at the house of George Fasnot, where she addressed many investigators. Mr. Fasnot is a good trance medium. She lectured at Lafayette and West Point. She can be addressed for engagements at 559 North Jackson street, Decatur, Ill.

Dr. Barrington writes from Burr Oak, Iowa: "We have so far given five lectures here in Burr Oak. The first three have been heard here on Spiritualism. The audience increased in numbers and interest at every meeting, and the truth is gladly received, and people are set to thinking and agitating these questions, and are seeking for light. We have been ably assisted here by Prof. Smalley and wife, blind musicians, who are Spiritualists and deserve to be brought to the notice of our people in this section of the country; especially as they are a very estimable couple, and highly prized by their life-time acquaintances here."

The Daily Standard, of Sterling, Ill., says: "A large audience greeted Prof. Van Horn, and Savin at the G. A. R. hall yesterday afternoon and evening. The first part of the meetings were devoted to short talks. Mr. Van Horn, gentlemen, after which very interesting and mystifying spiritualistic manifestations were given. Mr. Van Horn called up a number of those who have gone before and communicated what they had to say to his hearers. Prof. Savin is really wonderful at the piano. He says he knows nothing at all about music, and that he plays solely by the inspiration of spirits. Some of his selections were very difficult, and his wonderful manipulation of the ivories was the wonder and admiration of the audience. These two gentlemen will hold their last services at 2 and 7 p.m., next Sunday, in the G. A. R. hall. They will then leave to fill an engagement in Chicago."

B. F. Hayden writes from Crawfordsville, Ind.: "Agnel wore in the field assisting the angels who let the light shine in dark places. We can hear a few days ago and will stay for a short time. As soon as we can secure a public place we will deliver lectures followed by tests of spirit presence, and hope to create an interest in the beauties of our philosophy. There is quite a sprinkling of liberal element here, though unorganized, hence it is kept in the background. We will answer calls to lectures and give public seances, and give private sittings anywhere. We will answer calls for week-day meetings within fifty miles of Crawfordsville, and solicit correspondence with individuals and societies. Here, as everywhere else we go, we meet the bright face of THE PROGRESSIVE THINKER, and only hear it mentioned in words of highest praise. May its appreciation increase until its pages are scanned by a million eyes."

Mrs. Hattie Warren writes in approval of Eva A. Cassell's ideas on "The Beast in Man," and thinks she enunciated the true keynote to outrages upon women, namely, the immoral system man has originated, which casts a sensual psychology over the race, actuating men to outrage.

Hermann Fasher, of San Diego, Cal., sends his little pamphlet on a vast subject, "The Evolution of the Physical and Spiritual Universe." Price, 25 cents. Mr. Fasher is open to engagements to lecture after the middle of February and during March.

Mrs. Georgiana McIntyre, of this city, writes: "The second recital and reception tendered to Mrs. Cassie McFarlin and Miss Ariel Dodge was a success; not only was the program well carried out, for nearly every number called for another encore, but the audience was such as to inspire each and every worker, and the night, perfect as it was, enabled friends to come from far-off suburbs. Mrs. McFarlin, Miss Ariel Dodge and myself will occupy Lodge Hall, No. 11 N. Ada street, Tuesday evening, January 28th, at 8 o'clock p.m. Admission will be 25 cents."

The Swedish Spiritualists will hold a meeting February 2, Hall No. 10, 168 North Avenue, at 8 o'clock p.m. Host, Ellis Isidorus Jacobson will lecture.

Mrs. Ada Foye, fresh from her vacation, will resume the platform of the First Spiritual Society of the South Side, No. 77 Thirty-first street, on the first Sunday in February, conducting both afternoon and evening services. She is now located at No. 96 Thirty-first street, flat 4.

S. M. S. writes: "Sterling, Ill., is enjoying a spiritual influence such as we have not experienced in some years, through the advent in our midst of two well-known mediums who jointly conducted services last Sunday, at the G. A. R. hall of a most interesting description. These mediums are Albert Savin and C. G. W. Van Horn, both of them fine psychics. Prof. Savin, gave a fine inspirational discourse. He was followed by Prof. Van Horn in character readings and beautiful tests and messages. In the evening a similar program was given. Next Sunday another meeting will be held, at which the whole arsenal of Spiritualism will be brought to bear in force and strength to see that this noble work, so favorably begun, shall be kept blazing forth as long as possible."

Mrs. S. C. Scovell, who is lecturing in Elgin, Ill., writes: "Our Sunday evening meeting, where we have all the churches to contend against, is an average of one hundred and fifty to two hundred people. Our social and entertainments are well patronized, and the friends here are pleased to say it is my work, and the earnest support of my husband in seconding my efforts which has effected so radical a change. We have with us now two wide-awake and efficient helpers in the persons of Brother and Sister Brown, late of your city, who have cast their lot with us, and we are thankful to have such earnest workers who are true to the cause and their own mediumistic gifts."

H. H. Haller, of Saginaw, Mich., was a helpless paralytic until last Thursday, when Mrs. James Strange, a faith cure convert, being the only Spiritualist in the city, visited him, restored him to consciousness and commanded him to walk around the room. To the surprise of all who had witnessed the proceedings, he did so with comparative ease.

Dr. H. V. Swearingen writes: "The Fort Wayne Occult Science Society is now enjoying the services of Mrs. Hillegoss, of Anderson, Ind. She is filling an engagement for the present month (January) with this society in a manner most acceptable to its members. In-

deed, many of them like her lectures and answers to questions as well as those of her predecessor who have been long in the field and have attained reputations of national magnitude. No two in spirational lecturers or platform test mediums are exactly alike in every particular. Each one has his or her peculiar individuality with which the work done is stamped, and all are equally valuable to the cause as a whole. Mrs. Hillegoss has a peculiar faculty of catching the Nebuchadnezzar people, and yet she has no means any sympathy with fossilized creeds or dogmas. Upon the principle that 'what never catches flies' she literally kills orthodox with kindness, heaps coals of the fires of Spiritualism upon the heads of her creed-bound listeners. She has been for the past year the pastor of the spiritual society at Anderson, and the relations have been mutually pleasant, and the cause of truth has profited greatly thereby. She is a great worker as well as lecturer."

Dr. D. Winegarden has finished his engagement with the Bowers Mills society, and is now open for engagements. Address Ball Box 303, Grand Rapids, Mich.

Mrs. M. S. George writes from Lincoln, Neb.: "We have had with us the past few weeks, Nebuchadnezzar people, and yet she has no means any sympathy with fossilized creeds or dogmas. Upon the principle that 'what never catches flies' she literally kills orthodox with kindness, heaps coals of the fires of Spiritualism upon the heads of her creed-bound listeners. She has been for the past year the pastor of the spiritual society at Anderson, and the relations have been mutually pleasant, and the cause of truth has profited greatly thereby. She is a great worker as well as lecturer."

A. W. S. Rothermel's address for the present: General Delivery, Milwaukee, Wis.

B. N. Lawrence writes that Mrs. A. R. Courson, of Minneapolis, has been giving numerous very satisfactory public and private tests at River Falls, Wis., astonishing skeptics with the accuracy of her demonstrations.

Peter Pfeiffer writes that Mrs. J. H. Hurst, of Syracuse, N. Y., is one of the best test mediums in the United States. She speaks German, French and Italian, and gives tests to thousands.

Silas Boardman writes from LaCrosse, Wis.: "The Society of Modern Spiritual Thought still lives, and does what it can to exemplify the principles of true living; but, as yet, we have not so far prevailed against social prejudice as to assimilate the aristocratic element, and in a social sense we can hardly be regarded as riding on the tidal wave of success. Yet we are convinced of the truth and beauty of Spiritualism, and do not mean to give up the ship. The medium who is working with us and for us now is Mrs. Emma M. Nutt. She met with us and became a member of our society December 28th; lectures every Sunday and Tuesday evening at 8 o'clock in the G. A. R. hall. She is a very excellent speaker; too much cannot be said in praise of her. She delivered four lectures, which were fairly well attended, and which have made many believe that there may be something in Spiritualism. We have also had Mr. Johnson, of Toledo, Ohio, and Mrs. Hibbits, of Muncie, Ind., both of whom are splendid mediums and did much to advance the glorious cause of Spiritualism. If more good mediums would locate in Findlay, he or she could reach eight or ten good towns from five to fifteen miles' ride, in which are many Spiritualists, and many who are not Spiritualists, who have a desire to investigate the phenomena of Spiritualism. Mrs. Hibbits was with us two days and gave three seances each day. Red Leaf, the Indian control, at two different times, went from the room in which the circle was seated, to an adjoining room, and there talked to me in the third, where I was caring for a sick lady, while the seance was in progress. The circle and all in the room where I was sitting heard the conversation distinctly."

Mrs. Jennie Hagan Jackson passed through the city last Saturday on her way to Bangor, Mich., to fill an engagement. She had been lecturing at Bloomington, Ill., to crowded houses. During February she will lecture at New York, where she can be addressed at 245 North Division street. The fact that she lately finished a five months' engagement at her home, Grand Rapids, Mich., shows that she is popular there, as well as elsewhere. She will spend a large portion of the summer in the East, and the Spiritualists there will have an opportunity of hearing this medium. Her permanent address is 399 South Lafayette street, Grand Rapids, Mich.

Dr. J. M. Temple is now located at New Orleans, where he is lecturing and giving tests.

The New Orleans Playcune says: "Last evening the members of the local Spiritualists' Association were highly entertained by Dr. J. M. Temple, of San Francisco, who is rated as one of the great Spiritualists of the country. The meeting was held in the hall of the association, on Camp, between Commercial and alley and Gravelly street, and there was quite a gathering of believers. Dr. Temple was formally introduced by the president of the local society, and then he gave a short talk upon his chosen faith. The greater part of the evening was devoted to exhibitions of his ability as a medium. The tests, it is said, were remarkable, and created considerable impression upon those present."

Mrs. Ada Foye has returned to Chicago. She will resume her labors at the hall 77 Thirty-first street. Her residence is at 96 Thirty-first street. As a medium and speaker, Mrs. Foye is popular in Chicago.

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Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

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## THE SECULAR PRESS.

EXTRACTS THEREFROM, ILLUSTRATING THE GRAND WORK IT IS DOING FOR THE CAUSE.

### SPIRITUAL TRUTHS

As Illustrated by the Editor of the New York Herald.

HE PORTRAYS IN VIVID LANGUAGE THE EVILS OF THE WICKED TONGUE, AND ASSERTS THAT VIRTUE IS CONTAGIOUS.

"And their tongue is deceitful in their mouth."—Micah, vi:12.

The one thing to be guarded most carefully is the tongue. Deceitful tongues have done more harm than all the wars that were ever waged. Cities have been ravaged by the sword, but reputations are ruined by the tongue. As a weapon of revenge, slander and gossip are surer than poison. They are more cunning than the subtlest drug, and more effective for while the one produces death, which is a matter of very little consequence, the others result in despoiling a life, which is a matter of infinite moment.

There are two crimes which stand side by side at the head of the list—to speak evil of your neighbor, and to listen to it. The listening ear and the slanderous tongue are the two organs of the human body upon which the devil chiefly depends for the accomplishment of his purposes. If you will give him your ear and let him find the tongue to fill it, heaven will grow sad and the pit will rejoice.

One of the highest virtues the heart can cherish is the virtue of a dull ear when slander croaks. Slander is never backed by a good motive. It is only a base heart that can say base things. The homes are countless that have been wrecked by loose talk which had no more foundation than "the baseless fabric of this vision," and who deals in it does what not enriches him, but makes some else poor indeed. As a general thing, when one slyly distills an evil rumor in your ear, it is because he hopes it is true. If the rule of Christ were followed, "Let him that is without sin among you cast the first stone," slander would sink away and hide itself as did the accusers of the Magdalen in the olden time.

How precious may a few words be if rightly and opportunely spoken; if they take the form of encouragement; if they have a warm and generous impulse behind them! What miracles they may work in one's life! "I have dreamed a dream," cries the hopeful youth as he faces the future. Someone hears him and replies: "made my dream come true, and you can do the same." How changed that future is and what fresh inspirations are added to that soul just getting a glance at the reality of things! "Nay, nay," says the saintly matron to the young girl who is about to step aside from the path of virtue, "this is God's world, and we must do God's will at any cost to ourselves." Education becomes a resolve, and to the ninety and nine is added one more to make the hundred complete.

Now, opposite the sweetest lies the bitterest, and opposite the best lies the worst. What can the mind conceive more unworthy of an immortal soul than a phrase so framed that it bears discouragement to him who hears it? A sentence that contains an intemperate may cause more evil than can be measured. If a man is trying to get out of the pit such a sentence is like a heavy hand placed on his shoulder pushing him back. To spread a rumor of evil concerning any one, and especially concerning any woman, is to do an act which the angels weep, and on which the very heavens frown. It is hard enough to be right under the best of circumstances, and he who adds to the difficulty may perchance make it thereby impossible to do right, and so seal the doom of a struggling fellow-creature. Words are sometimes as light as a feather in the wind, but at other times they are as heavy as lead, or they may even crush like an avalanche.

I say, therefore, that nothing in your possession should be so carefully watched as your lips. Do and say all you can to cheer, for God only knows the secret of our lives, how much we need to hear such words and how much influence they may exert. But never, never, never, under any provocation, allow yourself to strengthen a rumor of scandal. If there is wrong in any soul it will produce its own results, for the laws of the universe are inexorable; but if the wrong is not there, and by any word from your mouth you give the impression that it is there, you judge as you would not like to be judged, and you would think it a great calamity if a like measure were meted out to you.

It could be helpful, not hurtful, to each other. It is one of the primary demands of the Christian religion that we shall love our neighbor, and where love is there is always pity for the falling, but never a word that shall make it easy for them to slip further down. Open your mouth to say all the good you can of every one, but seal your mouth against the utterance of a sarcasm or a supposition. Let it not be said in the future when we shall see face to face, instead of through a glass darkly, that you pressed any soul back by an ungenerous utterance; for words are things, words are piercing swords, words are blizzards that tear trees up by the roots, words are lightning bolts that strike sometimes to kill.

If you can say nothing good say nothing at all. Remember the legend of the stranger who stood unknown in the crowd that was curiously gazing at a dead dog. The poor creature had many blemishes and they were all enumerated by the lookers-on, but one mild voice

was heard saying: "He had beautifully white teeth." They turned in surprise, and a woman whispered: "It must be the Christ, for He alone could say anything so contagious as that." The example is worth following.

And how much better the world would be if in lieu of speaking evil we should either utter words of praise and encouragement or maintain a charitable silence.

VIRTUE IS CONTAGIOUS.

"Let him do likewise."—Luke xiii:11.

Some one has said that if he were able to create a world he would make virtue contagious instead of vice.

A small degree of observation will show that his efforts in this direction would not be necessary, for the Lord has already done so.

It is not as bad a world as the pessimist would have us think, for the general trend of things is toward the good and not toward the evil, and you need not be so much concerned with the evil as you think that what you call contagion inheres in the pure and noble quite as much as in the impure and ignoble. If it be true that tainted and successful vice allures a great many it is also true that an honest and knightly life does the same thing.

The career of a business man who brushes aside the restraints of moral principle, who is little more than a highwayman at heart, and who boldly robs, under cover of law, until he counts his millions, is certainly very demoralizing. No one may measure the extent of its unhappy influence. It is startling and dazzling and enticing. A proportion of our youth become bewildered as they look upon it, and forgetting that there is a moral law which forces a man to pay his debts either before death or after, they pursue the tactics of their idol.

There is undoubtedly an appealing inspiration in the life of even the wildest adventurer, who defies fate, challenges the world, and by dint of audacity, if not of courage, achieves what he calls success. I have no intention, therefore, to ignore the fact that there is contagion in a life which is brilliant, even though it be at the same time criminal.

But I insist that there is just as much contagion in a good deed as in a bad one—that the holiness of one life conveys itself into another life and produces the same results there.

In physical experiences the agent of communication is a germ or a microbe; in spiritual experiences it is an idea. I have heard physicians say that the contagiousness of a disease depends largely on circumstances. If you are in a thoroughly healthy condition your system closes every door and the germ cannot enter. You enjoy absolute immunity from danger. If, on the contrary, you are susceptible, predisposed, or the malady, then the germ takes root and you become ill. Whether or not you catch the disease is determined by the weakness or strength of your own body. Nurses may watch over the dying and never feel the effects of the ailment which saps the life of the sufferer.

It is the same in the moral world. Contagion depends on yourself also, and to a far greater extent. If you lack spiritual strength and ambition, if your sense of honor is only slightly developed, if your self-respect is at a low ebb, then the example of the man who wins a fortune by nefarious means—like the microbe of typhoid—finds a lodgment in your soul, is cherished and multiplied by its environment, until at last immortality has the restless sweep of a blizzard and tears up by the roots every heavenly and every manly aspiration.

If you had impregnable uprightness of character, if nefarious methods were abhorrent to you, there would be no attractiveness in vicious deeds and they would have no more alluring power than the fire has which may coax you to the altar, and to a far greater extent. If you lack spiritual strength and ambition, if your sense of honor is only slightly developed, if your self-respect is at a low ebb, then the example of the man who wins a fortune by nefarious means—like the microbe of typhoid—finds a lodgment in your soul, is cherished and multiplied by its environment, until at last immortality has the restless sweep of a blizzard and tears up by the roots every heavenly and every manly aspiration.

There is contagion in goodness provided you are in a condition to receive it. A grand and glorious life rouses you to imitation. The reputation achieved by honest methods so affects us that we build a monument to the man who possesses it, and tell our boys to go and be like him. I don't believe that the influence of a pure life can be reckoned, so far-reaching, so inspiring is it. It is said that the pregnant wives of the Athenians used to spend hours gazing at some beautiful statue in the belief that something of its beauty would be transferred to the child that was coming into the world. Beauty was contagious, and the little one, slumbering amid the mysteries of a new life, caught it.

When Damien died among the lepers of the Sandwich Islands his heroism and self-sacrifice were so contagious that scores of applicants prayed for the privilege of continuing his work, with the certainty of death as the result. Such was the influence of his lonely, saintly and Godlike mission that it was considered a boon to be immured within those leprosy walls and to fill at last a leper's grave.

vice is growing less dangerous year by year.

It is safe to conclude that, after all, this is God's world. For that reason the life of righteousness should be on the flood, while the tide of vice should be on the ebb, and a little observation will show that this is true.

GEORGE H. HEPPWORTH.

CORA L. V. RICHMOND.

This Gifted Lady in the Capital City.

WHILE THERE SHE WRITES A COLUMN FOR THE WASHINGTON DAILY TIMES.

About forty years ago, possibly not more than thirty-five, Lord Brougham said in England: "A little cloud has appeared in the west, not larger than man's hand, which will overshadow the entire earth; that little cloud is Spiritualism."

Modern Spiritualism, that little cloud, was almost unheeded. Many of Lord Brougham's contemporaries sneered at the vagary of a diseased mind, and turned away from watching that little cloud in its rising.

It has gone forward overspreading the earth. Its manifestations appeared almost simultaneously in many parts of this country, and later in Australia, and even in the east. It spread to England, France, Russia and Germany; touching coaching heads and peasants alike; heresies of men of science and philosophy. Its indications have always been the same, its manifestations and announcements have been similar. It has been heard in the form of small raps, and from those to the loudest trumpet-tongued voices of music; it has been witnessed in appearances that correspond to the visions of ancient seers. It has revealed itself in the familiar faces, forms, voices and minds of the loved ones of the household; it has spoken to the world with no uncertain sound, in the name of wife, husband, father, mother, brother, sister, child and friend; it has taken the name of philosophers; it has given the identity of statesmen; it has enricheled and overspread the earth with its light.

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It is a mistake to talk of the contagiousness of vice and to ignore that of virtue. This would be a queer world if one could catch the impulse to evil, but not the impulse to good. It may serve the purpose of the orator, who seeks a telling period, to tell us this, if he is willing to sacrifice truth to rhetoric; but the stern and glorious facts give an emphatic denial to the statement. Man-kind are nobler and truer and more moral than ever before. Public opinion is more generous and more just. We have a larger faith than our fathers, and more true religion than has heretofore been found on the planet. Why is this? Simply and only because truth and honesty and purity and all the noble qualities of character are contagious and because the contagion of

eternal ceremonies, are primal truths and it shows where Christianity itself! the latest revelation of religious thought until the present time, when robbed of its eternal letters and shadows, becomes the statement of a pure, perfect, spiritual proposition.

If Spiritualism was taken utterly and absolutely from the thought of the world it would be like turning out all the upper lights, and everybody would know that a great calamity had happened. It is the vital, spiritual sunning of today, the essence of the philosophical thought of to-day. The vital scientific undercurrent of to-day is found in the phenomena of Spiritualism.

Was he not a true prophet who said that "This little cloud, not larger than man's hand, will overshadow the entire earth"? It is doing this to-day; not in the statement of the multitude of the heavens, not in the external manifestations of material power, not even in the organization of its forces, though that is an expression of its strength, but in the mighty dominating spirit of the upper world that moves like a "cloud of witnesses" upon the earth.

MRS. CORA L. V. RICHMOND.

## THE HIGHER LIFE.

Occult Gotham Largely in Evidence.

A FLOOD OF LIGHT HAS FLOURED IN ON THE WORLD, AS EVIDENCED BY LILLIAN WHITING'S LETTER IN THE CHICAGO INTER OCEAN.

When a well-known Boston clergyman went to Emerson at one time to say that he felt he must withdraw from the confusion in which he had lived and worked, as he perceived larger ideas outside his church, Emerson replied: "Stay where you are; reform from within." The counsel holds typical truth. Always reform from within.

It can hardly be denied that a flood of new light has poured in on the world from the wide promontory of occult knowledge. The occult, that explains Christianity. Theology, a science never explained the mystery of life with any clearness or coherence, to the general intelligence. To "do good" and to live one's own life were largely separate factors until a clearer revelation of the very nature of the spirit revealed the truth that to do good is life, the only life. The secret of the power of Phillips Brooks was simply that he constantly affirmed this great truth. The only life—the life of all greatness and gladness and gain—is the life of the spirit.

The test of life is to live the days as a poet must—"to hold the passing day, with its news, its cares, its fears—to hold it up to a divine reason," till one sees that life has purpose and beauty and is related to the eternal order of the world. Then, indeed, "the dry twig blossoms," then is one "calmed and elevated."

To live this life of the spirit which would make every day in the year a Christmas day, one thing is essential—is all essential; and that is a daily margin of silence and solitude for spiritual development. If one wished to learn a new language, or acquire proficiency on the piano, one would give to the study of practice definite daily hours. He would not expect, some way and some time, in the ordinary pursuits of the day, to become a linguist or a pianist without the devotion and concentration and study. The same law rules the development of the spiritual nature. It requires the definite time as surely as does the development and enlargement of the intellectual life.

LIVING IN THE SPIRIT.

No one can live in the spirit who neglects this period of silence and solitude in perfect receptivity to the divine message. To dress, to breakfast, to rush hurriedly into the midst of activities without that margin of concentration and consecration, is to invoke disaster; is to fall in poison, in fineness of perception, in spiritual sensibility, to take a little season from the "east morning," while the day still lies fair before one to stamp it with what impress he will, and "hold it up to a divine reason" till he sees it to have a purpose and beauty, and be related to the eternal order of the world. It is to-day that is important.

To-day is a king in disguise; To-day is the special test.

Is not this, then, the lesson of the Christmas tide—that life, as a whole—not merely on certain dates—is to be lived as unto the Lord; lived in serenity, in elevation of spirit, in radiance, in the knowledge of the spiritual nature, in the generous and wide and tender sympathies. So shall this be the most beautiful and blessed of Christmases.

Occult Boston has always offered a theme to the student of latter-day conditions; but occult New York certainly equals or exceeds it. The classes here led by some latter-day mystic or prophet early descend. Swann Vividant is here with a most flourishing array of pupils and devotees; and among other leading ones is a singularly interesting woman, the Countess Norraikow, the widow of a Russian; though herself Canadian born, and a cosmopolitan by residence. She has traveled widely, has crossed the ocean eighteen times, and has in her forty years or so of life concentrated the experience of a dozen lifetimes. Mme. Norraikow is a natural mystic, and has been clairvoyant from her cradle. She says that she sees around, all the time and any time, as many persons who are invisible to the eyes of others as the flowers of those of the visible world. She insists that she knows very little difference between those visible and those (to others) invisible; that the companionship of the one are as real to her as the other. The Countess is a writer and is one of the editorial staff of the new Metaphysical Magazine.

Miss Josephine Locke, of Chicago, has been lecturing in New York this past week with the success of securing an enthusiasm in the teachers and others who thronged a large hall to listen to her and study the exhibition of the art work of the children of the Chicago public schools. It was a revelation to the New York educators. LILLIAN WHITING.

## ANOTHER MESSIAH.

Strange Power of a Picturesque Person.

J. C. MONTGOMERY, A PERMANENT MAYOR, FINDS HIMSELF IN POSSESSION OF REMARKABLE HEALING POWERS LIKE THE DENVER MESSIAH—FROM A CHARLESTON (W.VA.) CORRESPONDENT OF THE PHILADELPHIA PRESS.

People in this county and Fayette have wondered for years why J. C. Montgomery, mayor of the town of that same name, located on the Chesapeake and Ohio railroad, in the heart of the soft coal region, should be the most popular man in the whole section, and how he came to be elected mayor of his home town term after term in succession, till no one can remember when he was not at the head of the municipal government.

That Montgomery had qualities which always render their possessors popular could not be denied. To begin with, he is a giant in stature, standing over six feet, having a splendidly proportioned body, head and limbs. He wears a heavy red beard and a slouch hat, and is quite good-looking. He is rich, good-natured, easy-going, knows every man, woman and child in the valley and calls them by their first names, and is a good fellow in every respect. He is a Democrat, and the town gives 300 republican majority, but that makes no difference in the certainty of Montgomery's election every time a mayor is to be chosen. He has had opportunities to go to Congress and the Legislature, but he has refused all of them, preferring to rest content with modest honors among his own people. The square owns half a dozen farms, business blocks, half a hundred cottages and property of all sorts; but it is doubtful if it brings him in as much as half the wealth would bring another person.

He has never posed as the miner's friend, but he has more influence with them than any one else on earth, and during a difficult last year he dispersed a mob which even a show of bayonets would not quell. His charity is large, and is the sort that hunts out the needy without the aid of a bureau or a brass band.

But now, although these qualities are good reasons for popularity, the true reason for Montgomery's power over his fellow-men is something else. Montgomery is a hypnotist. He did not know it, but had never used his force voluntarily till about a year ago, when he became interested in a peculiar case of blindness, where a poor miner had lost his sight in the mines, on account, as the doctors said, of the degeneration of the optic nerves from constant work in the dark. Montgomery tried his influence upon the man. He decided that, if his will power and that of the patient could be sufficiently controlled and directed toward restoring the lost sight it would be accomplished. Montgomery called at the miner's home next day and expatiated on his theory to his patient, till at last there was a partial return of the sight. The work was kept up for fully a month, until the miner was able to work, and now he can see very well with the aid of a pair of spectacles.

His second case was that of a man afflicted with rheumatism, who had not been able to walk for several years. Montgomery tried rubbing the patient's legs with his hands and concentrating his will on the cure. He was completely cured, but he was relieved so much that he could walk about, and the pain almost disappeared. A physician's remedies were applied, and now the patient is almost sound.

The next person to be relieved by the healer was Judge Brazie, of the Fayette County Criminal court. After the mine strike of last year he was completely broken down and forced to take to his bed from nervous prostration. He had eminent medical attention, but it did little good, and a trip for health did not revive him. Mr. Montgomery, a close personal friend, called on Brazie one day, and said he believed he could do him good. He held Brazie's head in his hands for half an hour, stroking it gently and rubbing the back of his neck. The next day Brazie was so nearly well that he notified the temporary Judge in charge of his court that he would assume his duties again the following Monday, which he did. He has been a well man since.

A few days after, the mother of Miss Marie Brown, a near neighbor of Montgomery, asked him to do something for her daughter, who had been subject to epileptic fits constantly for seventeen years. The young woman was unable to leave her home, and Montgomery went to see her. She was in a fit when he arrived. He took her in his arms, and by stroking her head and face soon had her in her normal condition. He called every day for a week, and at the end of that time, without the use of any remedy except his magnetism, Miss Brown was restored to health, and today is a bright, hearty girl, having recovered her strength and youthful spirit.

From time to time others come to be healed of rheumatism and other common ills, and in nearly all cases Montgomery was successful. However, there were many cases in which he was not entirely successful, and in some no relief was given. He made no pretensions, and promised no one to do more than try his power, asking that as little as possible be said about his work, as the people calling on him seriously interfered with his personal desires as to the manner of spending his time. However, his fame spread abroad, and letters by the hundreds began to come in. People all over the country asked him to help them. Some asked for tokens blessed by him, and all sorts of anxious inquiries were made. These letters he could not answer, but those who came to see him he treated with the best of ability, being successful in most cases, and always using the same methods.

The local newspapers have been printing news of his work from time to time, and quite an interest has been created among prominent people. At the re-

quest of several prominent men and two or three newspaper men he last week consented to give an exhibition of his powers, provided the spectators would furnish the patient. The editor of the Evening Mail suggested John C. Herrmann, who, as every one about here knows, has been confined to his bed most of the time for two years with rheumatism. The party repaired to Herrmann's house on the South Side, without notifying him they were coming. Herrmann was found in bed, groaning with agony and drawn almost double. Montgomery, who had never met the patient, went to the bed, threw the covers back, bared Herrmann's limbs and began rubbing them. Herrmann and his wife hardly knew what to think of the performance, but they allowed it to go on under assurance from those present that it was all right. After perhaps ten minutes Montgomery told Herrmann to get up. Herrmann smiled in credulously, but made no effort to move. Montgomery insisted, and Herrmann tried. He rose without difficulty, and stood on the floor, amazed. Montgomery then told him to dance. In a minute the invalid realized that he was not being trifled with, and began hopping about the room in ecstasy. He could jump, run, and skip about like a boy, and so happy was he that he could not control his desire to use his legs and arms, and screamed and laughed with joy the while. Herrmann went to work in three days, and has had no further pain or stiffness since. Ex-Governor E. W. Kirtland was one of the party which saw this cure.

KICKS BACK EARNESTLY.

A Prominent Manufacturer Has His Say Concerning an Alleged Criticism of Spiritualists by a Minister.

HE CONSIDERS IT FOOLISHNESS FOR PEOPLE WHO BELIEVE IN THE BIBLE TO DENY THE POSSIBILITY OF COMMUNICATING WITH THE SPIRIT WORLD, AND SO WRITES TO THE BULLETIN, OF ANDERSON, IND.

To Elder Harkins and the Members of the Christian Church:—In the Daily Bulletin of January 16, is an article signed "A Lady There." It is not necessary for me to state the article, as most of all the people have read it. But one sentence I wish to call attention to: "Elder Harkins says all the endorsement I would want to fight Spiritualists would be a good club on the head."

Such language seems uncalled for from any source, much less from an elder of the church.

I am not a member of the Christian church, but my wife is, and I have contributed freely for the last six years, in many different ways, to help the church financially. I have never refused my horse and carriage at any time to do work for them, and I doubt if any member's horse, in the last four years, has done any more work for them than I have done with mine. I have felt all the time that I was doing them a favor and working for a good cause. But if it has been so unbecomingly the Christian spirit that Elder Harkins shows in his statement against me, I have made a mistake. I say against me, because I'm a Spiritualist. I am a Spiritualist because I believe it is possible to communicate with the Spirit-world. I have just as good proof that the departed dead do communicate with us, as I have that the telephone and telegraph transmit a message correctly, or that the street cars in Anderson are run by electricity. I cannot see the force of either, but believe them to be true.

Now, I want to know if the elder and his Christian members wish to pay me off, for what I have done for them, with a club. If they do, they will see good sleighing in July before they get my horse and carriage, or any of my money. The Bible says: "Ye may have everything, but without charity ye have nothing." I do not understand all of the Bible, I confess, but I wish my Christian friends would answer this statement in the Bible in a common sense way, so that I can understand it correctly with my limited amount of knowledge. I consider it foolishness for people that believe in the Bible to deny the possibility of communicating with the Spirit-world. If it were utterly impossible, what would be the force of such a command as this one found in Deuteronomy: "There shall not be found among you a consulter with familiar spirits, or a wizard, or a necromancer." And it is asked: "Alas! that those things are an abomination unto the Lord." If it were not possible, such a command would be foolishness. And to say that those doing these things "are an abomination unto the Lord," would be worse than foolishness.

This is one of a thousand proofs in the Bible of communication with the Spirit-world. If the church would attack Spiritualism as an evil, they might have a foundation of some support, but when they call it an untruth and an impossibility they deny the statement of the Bible.

The Christian church does not have to go outside of its own walls to find a medium. And still one elder calls his own flock fools, knaves, etc.

Brother, do not call thy sister or brother a fool. I call thy brother because I do not think a man has any claim on Christianity that cannot call any man brother, no matter what he believes.

My wife, Mrs. S. E. Farmer, is a medium. Not because she wants to be one, but because she has to be. And if you elders only knew one hundredth part of sorrow and affliction that she and hundreds of others have passed through, you would not slander her or any other medium. She will tell you under oath that she hears spirits talking to her often. Can you believe her, one of your own church members, as well as one of the writers of the Bible that you never saw? Ask her and find out. Don't take my word for it. And in the meantime throw down your club and let us all use reason and good logic and good sense. My motto is "Good will and love to all humanity." Yours,

S. E. FARMER, Supt. Knife & Bar Co.

## FAKES AND FRAUDS, And How They Are Regarded by M. F. Hammond.

VARIOUS ITEMS OF INTEREST.

TO THE EDITOR:—I came to Elkhart, Ind., on November 2d last, and was introduced to Mr. and Mrs. Truman Kinton, veteran Spiritualists of forty years. They opened their parlors for a few invited guests, and at the close of the lecture I was invited to speak in a hall on the following Sunday. This I consented to, with the result that I continued to speak through the month of January, with continually increasing audiences. Until last Sunday there were hardly seats enough to accommodate the audiences.

The best result of my labors in this town is shown by the organization which was formed on January 14th, to be known as the Spiritual Union of Elkhart, Ind., with twenty-four names on the list, embracing some of the wealthy and most popular business men of the city, with the following officers: Stratford Maxon, president; Wm. G. Fordward, vice-president; Myron Cole, secretary; H. McLachlan, treasurer; Louis Bishop, Mrs. Anna Stumm and Mrs. Evelyn Welty, executive board. They will immediately apply for a charter from the Indiana State Association and the society bids fair to continue its meetings with success. While like most new societies it has not, as yet, a large treasury, it grows and I believe for it the consideration of all good speakers who have the good of the cause at heart to correspond with Secretary Cole and see if they cannot go and help them for this is a good and great field for a good worker. But if any so-called medium who wants to gull the public by advertising to heal the sick, tell of lost fortunes, bring the separated lovers to each other again, find lovers, and sell charms to ward off evil—I say if any of the above-named fakes think of going to Elkhart, they had better hesitate, for there have been several of these "bravurers of eternal truths" in the town within a few weeks, and all have had to leave with little or no benefit to themselves and a disgrace to the cause; the most notable of which was a troupe of four or five with a Madame Oneida as the figurehead. Not securing a place to show they had to leave the town in rather straightened financial conditions. I am not acquainted with this troupe, but am told by one who said he knew nothing of Spiritualism, that "he was sold some great truths by them."

Now, this is not what I want to find fault with, but it is this: Why, if these people are true mediums for the expression of the high and holy truth of the fact that our fathers and mothers still exist beyond the veil, will they make of themselves, and this, the only truth that has ever been taught of immortality—why, I say, will they make a circus or plaything of it, and exhibit to the curious and the gaping crowd that will collect at some opera-house to jeer and greet them with coarse ribaldry, and often with curses, and many times, disgraceful fights?

The only answer to the above is, "money," and until the Spiritualists themselves grow to that plane when they will give up the curiosity-hunting and take the solid truths of the philosophy as it is given by our able mediums who may be developed in our own families, or those who are already developed, or the almost innumerable able lecturers, they may expect that fakes will continue to thrive. The Spiritualists have no right to condemn others for patronizing these fakes, for there is hardly a town where the Spiritualists have the courage to say a word against them; but if they have a duty, and if when they say they wish to elevate the tone of this dear philosophy they are honest, then everyone will strive to expose every fake they find, and by so doing they will surely elevate, and do that which most Spiritualists prate so much about, that is, make the higher life exhibit to the people in this town are in advance of most towns, for they will not patronize fakes, and usually their stay is short.

My stay in Elkhart has been most pleasant, marred only by one small cloud. I was called to speak the last evening of words over the remains of the daughter of Mrs. H. McLachlan, who passed to the higher life from Elkhart, Ind., on January 22d. Our spirit friends talked in such a consoling manner that the many friends of the deceased who were present said that it has been a great source of consolation since, and was the means of calling out the two largest congregations on Sunday, my last day here, that have had, this being the first spiritual funeral in this town for many years.

I go to Grand Rapids, Mich., for the month of February, and would like to make engagements for March with any society that is wanting a speaker. Address me in care of Mrs. C. H. Huckle, room No. 81, Hermitage Building.

M. F. HAMMOND.

Walk in the light and thou shalt see thy path, though thorny, bright.—Barton.

Features—the great soul's apparent seat.—Bryant.

Heaven, the treasury of everlasting joy.—Shakespeare.

Fashion must be forever new, or she becomes insipid.—Lowell.

The virtuous home is the basis of all national prosperity.—Anon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

Any feeling that takes a man away from his home is a traitor to the household.—H. W. Beecher.

God oft descends to visit men, unseen, and through their habitation walks, to mark their doings.—Milton.

All our actions take their hues from the complexion of the heart, as landscapes their variety from light.—Bacon.

The brightest blaze of intelligence is of incalculable less value than the smallest spark of charity.—W. Nevins.

The great men of the earth are but marking-stones on the road of humanity; they are the priests of its religion.—Mazzini.

Hopp writes the poetry of the boy, but memory that of the man.—Emerson.



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XXI.

"Papa," said Maggie Howard, one lovely afternoon three years after their removal from the old cabin in Nevada to San Francisco, "papa, it is so fine to remain in doors; let us go out."

"Where do you wish to go, daughter?"

"To Golden Gate or Deer Park, Sutro Heights, the gardens—any of those beautiful places."

"I am sorry I must go this afternoon to Proctor. Perhaps you would like to go with me there?"

"I detest machinery and the humdrum of business. Then laboring men never seem to me to be happy and I was never happy when I lived in—when we were poor," she said, hesitating to say what she felt, for she knew her father wanted her to live a useful life and not to ignore the poor.

"My dear, the laboring people are not happy. I know it is said they are the happiest people on earth, but it is false. They try to make the best of their few advantages, but they have too many cares, anxieties, struggles and deprivations to be happy. Their nature is not more servile than the wealthy class, but they must curb their pride and obey their superiors. I was once poor and very, very unhappy. Your mother was an invalid and I wanted to provide for her the comforts our more fortunate neighbors enjoyed but could not even get her necessary things. My fortune changed but came not by economy or hard labor, though by persistence and ambition, which are closely allied to both. I became rich in one hour but no one knew it but your mother and she did not live long enough to enjoy it. I kept my tongue and worked on, occasionally finding glittering dust in the sand until you grew up and your old nurse and housekeeper died. Then I decided to enjoy my treasure with you by purchasing a home in a city where we could obtain the luxuries our earth affords us."

"Mr. Howard's wealth was a surprise to his daughter and protegee, Nellie Warren. With characteristic eccentricity he purchased and furnished a home, then took them to it and told them of their amazement and supreme delight it was their home."

"Oh, Nellie, it is a wonderful as Aladdin's palace," Maggie exclaimed, as they went through the richly-furnished rooms.

"True, my good friend," she replied, "and your father is quite as wonderful as the good geni. I once dreamed of such a home and awoke to find it a delusion. I am half doubting its reality now."

A year later she became Nellie Dawson and went with her husband to reside in another portion of the city, but never failed to visit the "home folks," as she called Mr. Howard and his daughter, at least once a week.

Maggie went to Golden Gate park on the afternoon mentioned. As the car sped along old times and scenes filled her thoughts. The old cabin and its desolate surroundings would have made her mental picture of a desert compared with her present situation had not an oasis loomed up in the form of a pair of the handsomest blue eyes she had ever beheld and to her belief were the handsomest that ever existed. As they had looked into hers she experienced an emotion she could not define. Some girls might have called it love and pined for the possessor; some devotion; but the possessor did not seem to have devotional tendencies, at least toward her, she tried to erase all thought of them from her mind.

After walking about the park to an hour, enjoying the beauty and fragrance of the flowers, she retired to a grotto or summer-house to rest and examine the book she purchased on the way, before returning home. She was almost hidden by the vines and intensely interested in her novel when a gentleman, busily engaged cutting the leaves of a magazine, took a seat very near her, either was aware of the other's presence. Both were somewhat startled, their eyes meeting involuntarily.

"Pardon me," he began as he looked at her, "I am glad to see you. I have just been to your father's house."

"Mr. Middleton, I believe?" she said smiling benevolently, yet betraying no emotion—not even surprise.

"Miss Howard, I am delighted to meet you," he said impulsively. "I have wished—really, what a lovely day! It is so warm, so bright, so cheerful, and feeling very foolish."

"Delighted, indeed," she said, as she consulted her watch. She was surprised to find the hour-hand pointing to six o'clock, which was her father's invariable supper time.

"I must go at once," she said rising. "Time slips away when one gets interested in a book." She did not wish to appear rude, but she would not keep her father waiting his supper.

"Allow me to accompany you," he said, mastering the thought that perhaps she wished to avoid him, which made her go so soon.

"Papa would be pleased to see you, I am sure," she said simply. "He usually accompanies me when I go out."

He felt like saying that he was not so much interested in her papa's pleasure or displeasure as her own. Her reply meant consent at least, so he said nothing and gallantly offered her his arm to the car.

Mr. Howard welcomed him warmly, but did not fail to remind Maggie that she had kept him waiting a half-hour for his supper, which was now cold, no doubt, he said, unless the cook had been so good as to take it back to the stove.

"I always eat my supper punctually at six o'clock," he said turning to Joe Middleton, "and I call it supper, too. Those who wish may call their evening meal dinner, but I take my dinner at noon. I should be tempted to scold you, little daughter," he said, looking toward Maggie, "had you not brought me so pleasant a visitor. You will dine with us, of course, and spend the evening?" he said, again turning to Joe.

There was no escape. Joe wondered if he would have to stay all night. The thought might have been pleasant enough but he feared he would appear ridiculous to Maggie. He would like to have made the old gentleman understand that his visit was not especially to him, but saw no way of doing it, so decided that he was.

After the meal was over the old gentleman said to Maggie, much to her surprise and Joe's disappointment and vexation.

"Now, little girl, you may go to your room and practice one of your new

pieces. Joe and I will take a cigar while we enjoy a friendly chat. It makes me think of the old mining days to have a neighbor call around and sup with me."

Maggie arose, said good night to both and withdrew.

"You speak as though you had enjoyed life in the mines very much," said Joe.

"I have enjoyed the mines."

"But your present pleasant home much more, I suppose?"

"I am not sure of that. After my good fortune began I liked mining. One is always expecting good luck. It is like fishing—one always has hope. But mines are not the place for women and old folks. I am too near the port of eternity to wish to gather more treasures. I must soon embark for the better land or the Plutonian regions. I care not which place it is so I may meet my friends there."

"You are despondent and without reason for being so, as it seems to me you have too happy a home to think of giving it up yet," Joe said, soothingly.

"My wishes are not consulted in this matter. According to the course of nature my earthly span is nearly run. I do not mind that, save for one reason. It is not my wealth. Were I alone I would as soon be back in the old cabin frying criddle-cakes and venison as in this mansion with its tapestries and bric-a-brac. Women love those things and I enjoy them because they make them happy. A man is a selfish creature whose highest pleasure is not in seeing his family happy. If a man loves his wife and children he is willing to sacrifice some of his pleasures for the sake of theirs. I have more friends on the other side of life than on this, but I know Maggie will miss me and I want to stay here till I find her spiritual protector."

Joe smiled at the effort to look grave. He felt flattered by the old gentleman's confidence.

"You are over-anxious for her, Mr. Howard," he said.

"No, parents can not be too anxious for their children's destiny. Before I go I hope to find for my daughter an honorable husband."

"That is certainly an important thing to do, but women make their own choice anyway."

"My daughter will never take that liberty," he said, positively, interrupting his speech. "I shall choose Maggie's husband if I am spared to do so. She will not object. I will not consent to her alliance with a lawyer, for they are untruthful; nor a doctor, for many reasons; nor a banker, for their money is tainted with the blood of the crafty; nor a preacher, for their holiness is a mere show; nor a man of letters, for their perfection does not belong to men nor gods, so I shall not expect that, but I shall require my daughter's husband to be her equal."

Joe wondered what he meant. Was he giving him to understand by so many useless words that having no great worldly stores, he need not hope to gain Maggie's hand?

"You are right, Mr. Howard; a poor man of any profession, or with no profession, has no right to aspire to the hand of a rich heiress."

"You misunderstand me, Joe. Money is not the question. It does not make men. A man is molded by his instinctive character and early education. You can usually tell what kind of a man a boy will be by thoroughly knowing the character of his parents. Boys are raised wrong; they are taught to cheat women."

"I do not understand you," said Joe, doubting the old gentleman's sanity.

"To be more explicit, then, I mean that men are so dishonest with women they expect honor for dishonor, purity for want. Tell me, candidly, Joe, did you ever know a strictly honorable man?"

"Many, without a doubt," he replied quickly, in great surprise.

"They were strictly honorable, were they, possessing the virtue of a chaste woman?"

Joe's face flushed the color of a beet. He racked his brain for an equivocal reply. He could not say "yes," for he would not let his might commit himself.

"Really—I—you are hard on your sex, Mr. Howard."

"No, I am not. You know few men. They have the virtue they demand of women. They expect honor for dishonor, virtue for profligacy. They are unreasonable in their demands. A man should be a woman's equal to marry her. Don't bear about the bush, Joe, tell me, did you ever know a virtuous man who was not an exile or monstrosity? If you have he was a prodigy. You need have no trouble to recall him to your mind."

"Men are not expected to be as chaste as women. Women are pure by nature; they are angels. Men are more like brutes; they are physically stronger—their nature is stronger; consequently they become addicted to evil habits that are revolting to the finer sensibilities of women. God made them coarse and lustful; it is not their fault."

"They made themselves so. God had nothing to do with it. They are not so chaste as women because they have made it a custom to be otherwise. Men have been brutes so long they think it is their nature to be brutes and charge God with the crime of giving them that nature. Adultery is no less a sin in the eyes of God, committed by a man than a woman. God does not discriminate if he is just. A righteous God would not give men more liberties than women. No, you say, are physically stronger than women and have stronger desires. It is also argued they are mentally stronger, thus more competent to hold high offices of State, make laws and have many privileges that women are not allowed. How do they use these prerogatives and more their superior mental, physical, wisdom and tact? By legislating in such a manner they are not denied anything their lustful, beastly natures crave. They even make discretion unnecessary. They make laws to build liquor saloons, gambling dens and houses of still greater infamy; then make laws to issue license or in other words, give legal authority to openly run these nefarious places; then legislate again and give themselves the right to go there for their nefarious practices. Wise, strong-minded, indeed, but if a woman was guilty of such conduct those qualities would find a different terminology. The adjectives, weak-minded, foolish, reprehensible would sound more appropriate and deserved. I believe in calling things by their proper names. If a man is a villain he deserves that epithet. A man will go with brazen face to the vilest places then find fault with his wife for the least impropriety. He gives himself the right to go where he pleases and do what he pleases, but is so brutal, cowardly and

cruel that he denies his wife that privilege."

"Mr. Howard, a woman who has a right to the name of woman, who does not want to go to such places," said Joe, in horror at the thought.

"They would they?"

"They are too refined, too pure, too angelic, too—"

"Enough. If a woman is too pure to go where a man does, she is too pure to associate with him. If a woman is too refined for a man's sphere, she should have a separate one. If women are born angels and men devils, they should live in different worlds. Why should a pure wife have a rotten husband?"

"Husbands ought certainly to be true to their wives. Men should sow their wild oats before marriage," said Joe.

"Joe, would you marry a girl after she had sown her wild oats?"

He made no reply, so the old man continued:

"Of course you would not. A man has no more right to his wild oats than a woman. I will never allow my daughter to marry a man who has sowed his wild oats. They might sprout and come up to be sown over again. If a man is a libertine he need not need a wife. If he has ever had wild oats, he is tainted and has no right to a pure wife."

"A man may have sown and regretted it; you would give him a chance to reform, would you not?"

"I would, conditionally. If he were willing to take a wife who had made the same error, overlook it, and acknowledge her purity and his equal, I should then see in him reform. But he would not do it. You say a man may have sown, were you pleading for the opposite sex. What you call error in man is sin in woman."

"I must admit the justice of your reasoning, Mr. Howard. I have put this matter before me in a different way from what I have seen it. Yet, if your plan of giving purity for purity, taint for taint, was strictly adhered to, but few men would find wives in this generation, though it might be a wise rule and have a salutary effect on the generations to follow."

"Yes, it would have a salutary effect. If women were as particular about choosing virtuous husbands as men are virtuous wives, the world would soon be reformed. Mothers make it a point to teach their boys to select a wife whose character is unquestioned, who is virtuous beyond a doubt; but she never thinks of giving that advice to her daughter, because, if she did, her daughter would remain an old maid. You say a woman forfeits her right to that name when she enters those evil places habituated by men. I say yes, and so does a man. He should no longer be called a man, but a brute. I have raised Maggie to respect my wishes. I have never treated her harshly or been unreasonable. She will obey me, and I demand that she become an old maid, or marry a man whose honor is unquestioned."

"You are right," said Joe, rising to go. "Maggie deserves all the truth and honor man can give her. You have given me a few things to think about. It is late—I must bid you good-night."

"Good-night," said the old gentleman; then chuckled to himself, as he watched Joe walk rapidly from the gate.

Joe thought he would give the young girl a basket. They can't love me, he thought, they were in love with each other over since they first met in the old log cabin. But I'll show him that my daughter is not so easily won. I have not laid up my gold to be given to a master over my little girl, and that seems to be a husband's prerogative these days.

A figure of a man entering his gate opened his soliloquy. It was Dawson on his night patrol. He had stopped for the glass of champagne Mr. Howard never failed to have ready for him.

## CHAPTER XXII.

When Ethel Arlington found she could not support the comical theory of the Bible, she concluded, like the Catholics, that it was not intended to be understood, and, if read at all, particular passages should be selected, such as:

"The Lord is my shepherd, I shall not want," or "Do good for evil." It was very necessary, also, to have those passages marked, as in selecting them one's eyes might fall upon conflicting statements, or contrary laws made by the same God, such as "Depart from me, you accursed, into ever-lasting fire," or "An eye for an eye, a tooth for a tooth." It might occur to the searcher after pleasant readings and truth that if the Lord was my shepherd, he should have guarded me, and not made it necessary to condemn him to everlasting fire. Or if it was right in one age to demand an eye for an eye, or in other words to be unfeeling, unrelenting, why say in a succeeding age, "Love your enemies." Such contradictory readings seemed strange, coming from a God—unchangeable, the same yesterday, to-day and forever."

Many of the church rules and ceremonies would have shocked Ethel could she have witnessed them from a standpoint wholly unprejudiced by religious superstition. She could not understand why Jesus demanded his disciples to eat his flesh and drink his blood. As a symbol it sounded very foolish to the unprejudiced, civilized ear. It was evidently a literal command, "Whosoever eateth my flesh and drinketh my blood shall eternal life." The text was positive enough. It seemed to her, as to the Jews of Christ's time, that it was a "hard saying."

Nevertheless, though not cannibalistic enough to eat her God, she clung to the doctrine of the trinity.

Ethel's nearest neighbor was a Quaker lady, a young woman who was greatly admired for her modesty, truth and love of justice. An attachment sprang up between them, and they became great friends, exchanged visits almost daily and invariably drove out together.

One day she ran over to spend an hour with her friend, and heard a strange, rich voice speaking earnestly in the parlor. Her friend, Mrs. Cummings, greeted her with her usual sweet smile, then with the conventional, half-audible "Allow me," presented "My cousin, Corso Capello."

Since her sad experience Ethel saw all men very much alike. If one was handsome than another she did not notice it. If one possessed finer qualities or greater intellect than an ordinary mortal, she respected him a little more, but he had no special attraction for her. She had long believed her grandmother right when she said there was no such thing as love separate from deep respect, and she was growing to believe there was no such thing as love at all. It is sentiment, a sign of weakness, she had told herself often since her unfortunate experience, when she looked into the dark, sparkling eyes

of Corso Capello she had to admit them uncommon and unequalled. When she listened to his rich, Southern voice she mentally acknowledged it the most musical she ever heard. His form was more erect, his movements more graceful, his smile more serene than any man's she had ever seen. All the men she had ever met in America dwindle into insignificance by comparison.

Castilian blood flowed in his veins. Ethel knew that before her friend called on her the next day and told her his mother was a Castilian woman, but his father, her mother's brother, was from the north. Corso Capello had spent most of his life in Algeria, Morocco and Mogadore. His mother's father, a Jew merchant of Mogadore, left him a fortune at his death.

"Tell me something of your friend," said Corso Capello to his cousin, a few evenings later.

"What can I tell you, Corso? She is handsome, you know that. She is nicely educated and used to the best society of our country; that you can see also. She is an heiress and an orphan. I know no more, nor do I care to. I am quite satisfied that she is a perfect lady."

"She is a widow, I believe?"

"I do not know, Corso."

"You do not know, Maud? You are trifling with me."

"No, I am not. Ethel does not say that she is a widow."

"Where is her husband, then?"

"I am not sure that she ever had one."

"Maud, be candid," he said, looking at her earnestly.

"If she ever had a husband, society does not recognize the fact."

"Society! Where do you place yourself? Do you associate with a woman scorned by society? I know you would not. Tell me, Cousin Maud, that there is some cruel mistake. What does she say?"

"She refuses to say anything."

"Maud, you are exasperating. You call her Mrs. Arlington. Why do you do that? If there is a doubt about her marriage?"

"Her maiden name was Ethel Arlington."

Corso almost groaned. "Then it is probable she has never been married?" he said.

"As I have told you, I do not know."

"I must know, Maud. She is the handsomest woman I ever saw. Please find out the mystery of her life for me."

"Find it out yourself. I tell you I am satisfied."

"You are the truest woman I know, Maud. You would not associate with a guilty person. I admire you more than any woman I ever saw, except—except Ethel Arlington."

"Ah, has it got so far already?" she said, smiling morosely, then added: "Do not think of her. You must not fall in love with a Northern lady, not fast nor with Ethel. She is cold, unfeeling, unapproachable. She could not please one of Southern blood."

"She is proud, but not cold."

"You are mistaken, Corso. She is absolutely frigid. Yet, I like her. I cannot tell why, for I like sentiment."

"I like her, too, and I can't tell why, for, to my way of thinking, a woman's character should not be questioned. Yet I have the strongest misgivings. I do not care for the opinion of the world, but I must be satisfied."

"You are quite too exacting, Corso. She has the same right to demand to know your past before having any association with you. I think you had better form no attachment in the north. There are handsome Jewesses and Moorish women in your native country. You need marry a daughter of an Algerine. Bâbitt. They are usually rich," he said, laughing.

"One objection would be, I should have to sit cross-legged at the table, only four inches high, dispense with knife and fork, precede the meal with 'Bismillah,' Allah, and succeed it with an ablutus assisted by a slave. I should have to confine myself to coffee and sherbet—the Koran prohibits wine."

"My dear Corso, I could never consent to such ceremony, though the sign could be easily dispensed with. Certainly do not marry an Algerine lady, unless she be a Calogita."

"Because they are more civilized. Turkish and Moorish blood combines admirably. What slaves the poor Moorish women are to their cruel Turkish masters."

"Many good qualities distinguish the Turks, Cousin Maud, that you have not thought of. They are despotic, I will admit. But they never gave for money, nor even trifles. They never put it in the name of the deity; resentment to them is crime; it is infamy for a Turk to remember injuries. In some respects they are less barbarous than nations that boast of high civilization."

"So far they excel the men of our country. But what a horrid place a Turkish harem must be."

"Do not ask me, Cousin Corso. I cannot imagine a plurality of wives without shuddering."

"The women are satisfied. They are spared the misery of doubting their lords, at least. They know the rules of a harem before they become wives. Those women are virtuous."

"I should think they would be, with such a penalty hanging over their heads for misconduct."

"The penalty is death by drowning, and if that punishment was inflicted upon the women and men of the United States it would have a salutary effect."

"Well, suppose, just for the whim of it, that was the law, and Ethel Arlington was not guilty. She is as pure as an Algerine Jewess. I am going to call on her this evening. Perhaps I will gain some enlightenment regarding her trouble—her marriage."

"And what, if that enlightenment is disappointing, Corso?"

"It will not be. I dare not think of it."

## [TO BE CONTINUED.]

## CREEDS.

Believe as I believe, no more, no less; That I am right, and no one else, confess; Feel as I feel, think only as I think; Eat what I eat, and drink but what I drink;

Look as I look, do always as I do, And then, and only then, I'll fellowship with you."

That I am right, and always right, I know, Because my own convictions tell me so; And to be right is simply this, to be Entirely and in all respects like me; To deviate a hair's breadth, or begin To question, doubt or hesitate, is sin.

I reverence the Bible, if it be Translated first, and then explained to me; By churchly laws and customs I abide, If by them with my opinion coincide; All creeds and doctrines I admit divine, Excepting those which disagree with mine.

Let sink the drowning if he will not swim Upon the plank that I throw out to him; Let starve the hungry if he will not eat My kind and quantity of bread and meat; Let freeze the naked if he will not be Clothed in such garments as are made for me.

"Twere better that the sick should die than live. Unless they take the medicine I give; 'Twere better slavers perish than refuse To be converted to my peculiar views; 'Twere better that the world stand still than move."

In any other way than that which I approve. HAWKEYE.

WIN PRIZES FOR POEMS. Result of "People's Songs" Competition Announced by Judges.

The Tribune says: From 3,000 songs received in competition for the High-toned prizes for "People's Songs," the judges, Henry D. Lloyd, John Vance Cheney, and Hamlin Garland, have chosen two as worthy of the first and second prizes, \$100 and \$50 respectively. The recipients of the prizes are Miss Mary A. Lathbury, of East Orange, N. J., and Miss M. S. Paden, of Denver, Col. The productions winning these prizes are as follows:

First Prize. A SONG OF HOPE.

I. Children of yesterday, Heirs of to-morrow, What are you weaving— Labor and sorrow? Look to your looms again; Faster and faster, Fly the great shuttles Prepared by the Master. Life's in the loom, Room for it—room.

II. Children of yesterday, Heirs of to-morrow, Lighten the labor And sweeten the sorrow, Now—while the shuttles fly— Faster and faster, Up and be it, To work with the Master. He stands at your loom, Room for him—room!

III. Children of yesterday, Heirs of to-morrow, Look at your fabric, Of labor and sorrow, Seamy and dark With despair and disaster, Turn it—! And lo, The design of the Master! The Lord's at the loom, Room for him—room!

Miss Paden's Verses.

Following is Miss Paden's song, winner of the second prize:

AMERICA'S BEATTITUDE. O, bark! for the hour is coming when your ears shall anointed be! Aye, listen! 'tis rising and swelling o'er populous land and sea! The morning stars began it, at the dawn of creation's birth, And the circling spheres go swinging and singing it unto earth!

And earth shall forget her groaning, And learn the song of the spheres: And the thrud shall sing that are moaning.

And the sad shall dry their tears. Chorus: Blessed are they that work! Shall inherit the earth in the dawning day!

For the song of the spheres is motion, and motion and toil are life; And the idle shall fall and falter and yield at the end of the strife. As the stars tread paths appointed and the sun gives forth his heat, So the sons of men shall labor, ere they loiter in leisure's seat;

And Kings are to serve the people, And wealth is to ease the poor, And learning to lift the lowly, And strength that the weak may endure.

Chorus: Blessed are they that work! For they Shall inherit the earth in the dawning day!

Lo! The burdens shall be divided, and each shall know his own; And the royalty of manhood shall be more than crown or throne. And the flesh and blood of the toilers shall no longer be less than gold; And never an honest life shall be into hopeless bondage sold!

For we, the People, are waking, And high and low shall employ The splendid strength of union For life, liberty and joy!

Chorus: Blessed are they that work! For they Shall inherit the earth in the dawning day!

"DUAL LIVES" is a charming story that all should read. Basic chapters of it sent free to all new three months or yearly subscribers. Take a trial trip with us.

BOOK REVIEWS.

"Human Culture and Cure. Part Second. Marriage, Sexual Development and Social Upbuilding." By E. D. Babbitt, M. D. Pp. 212. Price, postpaid, 75c.

Dr. Babbitt has always something valuable to say, and he says it in a clear manner, so that his thoughts are readily grasped and retained. In this part of his extensive work he takes up social subjects, beginning with marriage, the sexes, their relations, dress reform, the freedom of woman, the care of children, the development of man in society, the ideal city contrasted with the wretchedness of the present, and the grand work of co-operation and true socialism in the future.

He is not an extremist, although advanced and liberal, and students of the subjects he treats will rarely find anything to disagree with, and an abundance to praise. His views are fresh and new, and have the vital quality of awakening thought, as well as furnishing material for suggestion.

Many of the theories and explanations of this work depend on Dr. Babbitt's studies of what he has happily called "fine forces," and the reader may not always find the data for evidence, yet the whole has a charming plausibility, and is supported by the author's previous writings.

Married. At the home of the pastor, 1003 South Fourth street, Springfield, Ill., Jan. 23, 1896, by the Rev. Anna B. Lepper, Mr. Claude C. Jones and Mrs. Marie Diehl. They will reside in Decatur, Ill., and are well known there as earnest workers in the cause of Spiritualism.

"Dual Lives."

To THE EDITOR:—I feel











# The Kalamazoo People's Church and Col. Robt. G. Ingersoll.

THE REV. CAROLINE J. BARTLETT TELLS WHY SHE WOULD FELLOWSHIP HIM.



TO THE EDITOR OF THE JOURNAL.—

At Kalamazoo, day before yesterday, I was shown over the People's Church by Miss Caroline J. Bartlett, the pastor. This church has no creed. All are welcome, whatever their belief may be. The doors are open to Jews, Infidels, Agnostics, Atheists, and even to orthodox Christians.

The object of this church is to make better people, kinder, and nearer, just by developing the brain and civilizing the heart. The church is a character-builder. It wants to do something for this world, to help the poor, educate the ignorant, and do away with crime.

This church building is open all the week. There is a kindergarten, where sixty poor children are taught and given a dinner every day. There is also a gymnasium for girls and boys, fine baths, a good kitchen, rooms for parties and concerts. The auditorium is beautiful, will seat six or seven hundred, and there is a fine organ.

Miss Bartlett, the pastor, is a remarkable person. She has intelligence of the highest order, great industry, and that divine thing called enthusiasm. I like that church.

Toledo, Ohio, January 12.

R. G. INGERSOLL.

a daily newspaper, having filled responsible positions in Minneapolis and Oshkosh. Then she became the pastor of the Unitarian Church of Kalamazoo. This denomination was twenty-eight years old in Kalamazoo, and was at a standstill, if not worse. She induced the organization to take up daily work on educational and humanitarian lines, and it immediately prospered. Then she began to talk of a new church edifice. Silas Hubbard gave \$20,000, which he said he had saved in twenty years by abstaining from tobacco and liquor and investing the nickels saved. The new church was begun. Then Miss Bartlett proposed that it become an absolutely unsectarian in name as she had tried to make it in fact. The name "People's Church" was chosen.

This is the bond to which those who join the church are required to subscribe: "Earnestly desiring to develop in ourselves and in the world honest, reverent thought, faithfulness to our highest conceptions of the right living, and love, and service to our fellow-men, we join ourselves together, hoping to help one another in all good things, and to advance the cause of the pure and practical religion in the community. We base our union upon no creedal test, but upon the purpose herein expressed, and welcome all who wish to join us to help establish truth, righteousness and love in the world."

It will be seen that even if Col. Ingersoll should join the "People's Church," the Christian Endeavorers have converted him to "decent humanity," rather than strict Christianity—and Col. Ingersoll would claim that "decent humanity" has always been the basis of his belief, or, rather, unbelief.

Whether or not Col. Ingersoll accepts the right hand of fellowship extended to him by the "People's Church," the "bond of union" of the church is broad enough to embrace a great variety of religionists. Every Sunday may be seen in the congregation Jews, orthodox and reformed, Spiritualists, Unitarians, Ethical Culturists, Universalists, Agnostics, and representatives of almost every other shade of belief and unbelief.

OPEN EVERY DAY IN THE YEAR.—The church, with its furnishings, cost \$50,000. It seats 700. There is no debt. All seats are free and no collection is taken. Voluntary contributions sustain its work. The building is open every day in the year and the work goes on daily. There is a gymnasium for women and children with a paid instructor, a kindergarten with a corps of instructors and seventy-two pupils from the factory districts, and on Sunday morning a creche is maintained while the mothers worship. Of course there are the usual parlors and kitchen. The Fredrick Douglass Club, which meets each week, is the result of an invitation to the young colored people of the city to use the parlors. In all, there are twenty-seven meetings each week in the church, and a school of domestic economy for the young and a singing-school for working-girls are among the features planned.

Only the preaching service is held each week, and that is on Sunday morning. Miss Bartlett's sermons are models of diplomacy, as is necessary with such a congregation. Her sermons are usually not on theological subjects, though she is fearless in her utterances. "Comparative Religion" is one of the studies of the Sunday-school, and the creeds of the various sects and denominations are systematically studied on the ground

that there is good in every religious belief.

It is not necessary to give up membership in another church in order to join the "People's Church," in fact, a number of its members still retain membership in other religious organizations. The Rev. Jenkin Lloyd Jones, of Chicago, frequently occupies the pulpit, and so does Rabbi Emil Hirsch. The Rev. Allan W. Gould, of Chicago, preached there last Sunday.

Perhaps the thing that best shows the democratic equality that is taught within its walls is the fact that when the new church was dedicated, December 19, 1894, the occasion was in the nature of a house-warming, in which every one who had taken part in the work, from hod-carrier up, took part in the exercises. The toasts and responses were unique, and the affair as a whole is probably the only one of its kind on record.

ENCYCLOPEDIA OF DEATH.

It Will Do Inestimable Good.

The second volume of the Encyclopedia of Death, and Life in the Spirit-World, is before me, and although I have not given it a careful perusal, yet I am convinced, after a casual examination of its contents, that it richly merits all the praise from a discriminating public that have already sent their flattering testimonials to you, and will add another valuable contribution to our Spiritual literature and research after truth. Your large and very interesting collection of facts, and their accurate statements and data, make the subject fascinating reading and carrying conviction to the thoughtful mind, which must do an inestimable amount of good in the dissemination of knowledge on this most important and all-absorbing theme, the soul of man and its destiny. You have inspired the public with full confidence in your ability to deal with this subject, and to feel, in the grand success of your first and second volumes, the prophecy of the third volume yet in store, awaiting your patrons and the world. For which I subscribe myself your grateful friend,

BISHOP A. BEALS.  
Summerland, Cal.

A GREAT CHEMIST'S SPIRIT.

Startling Effort to Determine His Identity.

C. A. Gaines, of Grand Rapids, Mich., tells a strange story of a spirit's attempt to establish his own identity. It seems the spirit wrote a letter, using the name of Dr. Smith, of Fruitport, but no one in the house could make head or tail of the contents. Finally the spirit told the Doctor to send the hieroglyphics to Holland, Mich., where J. J. Bush at once identified the script as German and wrote the following letter:

"Mr. Smith—Dear Sir: I received the German letter and contents noted. It is a very strange letter, coming from the spirit of one of whom I have a work in my library, on chemistry, written in Baden Baden, Germany, by him, Prof. Dr. Hessler. It is the best work on chemistry now in print."

"The spirit, in his letter, referred me to the book in my possession, some other things in regard to magnetism. He told me the page it was written on, page 20. He spoke of the spleen, page 15. None but his spirit could know. I must say I am interested."

The medium, Mr. Smith, knows nothing of the German language, and knew nothing of Mr. Bush until he received the above letter.

A SUPPOSABLE CASE.

A Man From Another Planet Visits the Earth

And Investigates the Religious Sects.

There is consistency in all things; in matters of religion as well as secular affairs. There is consistency in believing from demonstrated facts wherein our eyes and our ears bear silent testimony as witnesses.

There is inconsistency in believing from faith alone, which is the universal foundation of all great religious sects. They ask us to accept as true overstrained and unreasonable theories, incompatible with our better judgment. As an illustration, we will concede, for argument's sake, that a man from a certain neighboring planet strayed to earth, while searching for the truth of the claim that man lives after physical death. The stranger, being critically inclined, inquires of each religious sect concerning their creeds and faith, so as to arrive at some definite conclusion regarding the immortality of the soul.

Each religious sect sets forth its claims as popularly understood by the heads of the various churches. The stranger interviews each distinctively, and to each says:

"Friends, I am searching for truth and enlightenment. On the planet whence I came we have no religious sects, and we know nothing concerning the immortality of the soul."

"My people have sent me hither with instructions to investigate thoroughly, and bring them knowledge of the truth, whether we live again after death, or whether, like the beasts, we become obsolete."

"I have found that there are many distinct religions, and numerous bibles, all agreeing on the cardinal points of the doctrine of a future life; yet I find that each denounces the others' religion as fraudulent, and affirms that the others' bibles are man-made bibles. So, to arrive at the truth of that which I am seeking, it is necessary for me to investigate the claims of each; and then draw my own deductions."

And thus to the Protestant churches he said: "You claim your religion to be the only true one; and you declare a belief in the immortality of the soul, and a final resurrection of the physical body, regardless of its component parts, some of which have entered into the lower forms of life. And you say that you believe it in accordance with natural and divine laws, that the physical body will be reunited again and inherit eternal life, although it must evolve from worms that have consumed the flesh."

"You, like other religious sects that I have interviewed, believe in a literal heaven and a literal hell—a lake of burning liquid brimstone, where eternal punishment is meted out to all evil-doers. You have also a paradise for church members; I say church members, for I am given to understand that none but church members inherit eternal life in the land of shady palms and crystal rivers, where, in indolent ease, they sit around God's throne, playing on golden harps, seemingly oblivious of the earth-record wherein they had sinned. But their prayers are an antidote for their sins, and hence they are happy."

"What proof have you," asked the stranger, "that what you have told me is true?"

"We have the assurance," replied the bishop, "from faith, and a belief in the revealed word of God, the Bible. It gives us proof positive beyond the possibility of a doubt, that our doctrine and plan of salvation is the only correct hypothesis for man's redemption, and his ultimate salvation through the atoning blood of Jesus Christ. We have the only true plan that insures mankind of reaching heaven. His chances of salvation are without hope, if he comes not within the pale of our church. Should he follow after the teachings of other churches and accept their teachings as true, he will have to sweat it out down in the torrid zone of eternity."

"Let me ask," said the stranger, "if you have positive proof that the Bible is authentic—the revealed word of God?"

"The Bible cannot be otherwise than true; we believe every word of the scriptures, as inspired by God, Moses and the prophets."

"Well, here seems to be something that I don't quite comprehend. You have been affirming that God wrote your Bible, and now you say Moses and the prophets wrote it."

"They did," replied the bishop, "but they were inspired by God, and acted only as amanuenses for him to reveal his word to fallen men."

"Then there is a possibility that those other than God wrote your holy book. Such evidence as this would not be accepted in any court of law concerning the authorship of any other book than your Bible. Now, as to the claims of inspiration you set forth, do you not know that inspiration has always been a common occurrence? All writers are more or less inspired, but when we claim that all inspiration comes from God, we claim something we cannot substantiate. From reading your Bible, one might be easily led to believe that the Devil took part of this work to perform himself, and it possibly is a co-partnership affair after all; and don't you think your claims a little visionary and of doubtful authenticity?"

"Certainly not," replied the bishop;

"that would be outside the pale of reason, to assume such an idea."

"Is it not recorded in your Bible that none ever saw God's face? Then how are you to prove the truth of such assertions? How do you know God has a face?"

"We are positive he has a face," replied the bishop, "for Moses once saw his back, and if Moses saw his back it follows that he had a face."

"Say, do you know that I think your inspiration theories are just a little gauzy? But if taken in connection with Joshua's episode with the sun, and the trumpet sound that occurred around about the walls of Jericho, and the story of the quails in the wilderness, and the blasphemy against God by accusing him of investigating all the mean little tricks the people did in olden times—why, sir, we would consider all such as first-class fables."

"The Catholics believe much the same as you believe. Their doctrine of the vicarious atonement is identical with your plan of salvation; their hell is of about the same temperature as your orthodox hell; their apostles are your apostles, and your Bibles are very similar."

"Before I came to investigate your religion, I had become familiar with the Mohammedan scheme of salvation. They claim that the Koran is of divine origin—a special revelation of God, given through their prophet Mohammed, by inspiration."

"They claim all other revelations and Bibles as bogus; and their religion to be the only true one—as you have claimed of yours. They too, have a hell for those whom they care not to associate with in the life to come."

"They have a paradise or saint's rest—for they, like others, are contemplating indolent ease under shady palm trees, while they drink in the divine music made by God's orthodox choir."

"I stopped over at Salt Lake and listened to what the Mormons had to say in regard to their religion. Polygamy seems to be the hub around which revolves the spoke-like creeds and threadbare dogmas of ancient days. While they believe in the duality of life, they also believe, as did King Solomon, in a plurality of wives. Their Bible is of mysterious origin, and was found in a cave near Clifton Springs, New York, by one Joseph Smith, the founder of this peculiar religion. I have become acquainted with the seven principal Bibles of the world, and they claim for each divine origin and special inspiration."

"While each sect claims the only authentic word of God, they also denounce as fraudulent the claims of others. Now, inasmuch as you each denounce each other as liars and tricksters, perhaps each tells the truth of the others. So I take for granted all are speculative theories."

Thoroughly disheartened, the stranger gave up the idea of further investigation as useless, and prepared to depart for his native clime. But while sitting in the office of his hotel, meditating upon the fruitlessness of his mission, he chanced to overhear a conversation regarding the merits of the Spiritual phenomena. This was something new, and he at once became interested. After listening to the pros and cons of the discussion, he ventured to address him who had championed this new doctrine.

In reply he was informed that faith, visionary theories and questionably authenticated Bible constituted no part of the claims of Spiritual philosophy; and that seeing and hearing were the accepted proofs of the truth of life after death and of the ultimate destiny of mankind.

"You say you have no theories; do not base your claims upon faith; have no Bible and no trinity of Gods; that heaven and hell are not places, but are conditions; that the foundation of your belief is based upon demonstrated facts, and that your ears and your eyes are the witnesses you believe concerning the truth of the immortality of the soul."

"Yes, that is it exactly," replied the champion of the new philosophy.

"Why have I not heard of this new religion before? In all my investigations none have mentioned the fact that such philosophy existed. It appears to have the right ring in its metal, for it savors of science; and science accepts only demonstrated facts."

"My friend, we are not classed along with the other great religious sects of the world; many call us visionary dupes and our mediums all tricksters. We are also classed in connection with infidels and other unbelievers; we are legislated against and injured in every way possible. There are those who hire tricksters to go about the country in the interest of the churches exposing what they are pleased to call spiritual phenomena, thus placing a stigma upon the cause. For the genuine phenomena the churches have no use, for it proves their doctrines false in many things; it knocks from under their religious structure the most important props upon which it rests."

"Allow me to ask: Of what does your plan of salvation consist?"

"We have no plan of salvation, considered from the standpoint of the churches; we have no creed and no dogmas; every soul works out its own salvation. If it neglects to do so in this life, the imperative laws of nature demand it shall be done in the life to come, before it can progress to higher spheres of happiness. Our religion consists of the precept 'To be good, and to do good,' and if people only practice it they need have no fears concerning their passport to glory."

CONTINUED ON PAGE 8.

## Bubbles or Medals.

"Best sarsaparilla." When you think of it how contradictory a term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is—? ... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you test it? The World's Fair Committee tested it—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it great. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

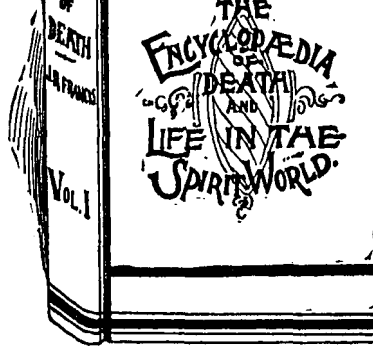
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EDITOR OF THE TRIBUNE:—

THE People's Church would fellowship Col. Ingersoll for precisely the same reason that it offers fellowship to any man or woman, Catholic, Presbyterian, Unitarian, Jew, Agnostic, Atheist, or Mohammedan, who wishes to join it with the expressed purpose of making this world a better place for men, and women, and children to live in.

The principle of fellowship of the People's Church is based upon the conviction that the things which divide well-meaning people are superficial, while the things which unite them are fundamental. The passion for righteousness, the impulse to spend one's self for others, is the essence of all religions that ever existed. The Presbyterian and the Agnostic, the Catholic and the Jew, the Christian and the Buddhist, who have this in common, are nearer akin to each other than are two men of precisely the same theological opinions who lack this vital bond—"the sympathy of religions."

Opinion is not religion; nor is religion dependent upon opinion. The Atheist whose heart burns with indignation against wrong, who would take God's vacant place, if he could, to right that wrong, is a religious man, because he believes in and reveres and serves the good (which others call God). The most orthodox Christian believer who, having wronged his neighbor, complacently counts on escaping the moral penalty by pleading the merits of Jesus, is a mean-spirited infidel to all that fills the name of God with divine significance.

The church which wants to help the world now and here cannot afford to draw lines against any who are willing to co-operate. The unutilized moral and religious forces of the world are the despair of the world.

For instance: The physical and moral evil in the world prevents Col. Ingersoll from believing in God. I am sorry. But Col. Ingersoll does believe in good, and wants to lessen this physical and moral evil—"would like to see this world without a crime or a tear," and so would you and I. Why should we not all join in the effort to make it so?

I take especial pleasure in stating that the People's Church would fellowship Col. Ingersoll, because few men have been more misrepresented and maligned. I believe him to be an honest, earnest man, who righteously revolts against a false and cruel theology. I would rather he sometimes couched his thoughts in milder language, but he has had little enough consideration taught him by his opponents. The charge against him of blasphemy is untrue. He only speaks against a God of cruelty (such as the God of Genesis and the imprecatory Psalms); and even were there such a God in existence it would be a religious act to denounce him.

He does not deny the Bible, but only the wrong use of the Bible, which enslaves men's souls. He pays a noble tribute to the real Christ, while saying that the world would be better off if the theological Christ had never lived. His generous heart is more akin to the man of Nazareth than the heart of the theologian who, because he cannot answer Col. Ingersoll, misrepresents and calumniates him.

My personal theological beliefs are far from being those of Col. Ingersoll. I believe in God and immortality and prayer, and I revere the name of Jesus of Nazareth above all other human names; but if I had to choose between the theology of Col. Ingersoll and the theology he combats, I would stand with him. If I could have, after this life, heaven for myself and the few, knowing that hell was for the many, I would choose, rather, dreamless eternal sleep for us all. And if there were no church which would fellowship an honest man of fearless utterance, like Col. Ingersoll, I would never be minister or member of any church.

Kalamazoo, Mich., January 21.

STORY OF OFFER OF FELLOWSHIP.

The story of how the question of the fellowship of Col. Ingersoll in the "People's Church" of Kalamazoo comes to be raised is interesting, and, while familiar to the readers of the Tribune, is worth re-telling more in detail.

In the first place, the Christian Endeavorers, who are several hundred thousand strong in the United States, made up their minds that by prayer they could convert the great infidel. They therefore united in prayer to that end. This fact was published, and provoked much comment and discussion, and naturally caused "Pope Bob's" utterances to be more closely watched than ever for "an outward and visible sign of an inward and spiritual grace."

January 10th it seemed as if the prayers of the Christian Endeavorers had been answered. Col. Ingersoll was delivering a lecture at Kalamazoo, Mich. As his subject was "Lincoln," and as the name was dear to the public, the lecturer's audience was large and made up of the best people in Kalamazoo.

In the course of his remarks he spoke of his visit to the People's Church of that city during the afternoon, and created a sensation by saying:

"It is the grandest thing in your State, if not in the United States. If there were a similar church near my home, I would join it, if its members would permit me."

Of course the newspapers printed this utterance of the great agnostic as a choice morsel, and the Christian Endeavorers proclaimed that Ingersoll was converted by the power of their united prayers.

In response to an inquiry from the editor of the New York Journal, Col. Ingersoll made the statement printed herewith over his signature. It will

be noticed that he evades the question with a lawyer's skill, while saying a good word for the pastor and her church.

Now comes the pastor, the Rev. Caroline J. Bartlett, and, at the request of the editor of the Chicago Tribune, makes a signed statement of the reasons why she would fellowship Col. Ingersoll. It will be noticed, also, that there is no evasion in her statement, while she is, in turn, kind in her allusions to the great infidel.

It seems that the pastor and lecturer met for the first time on the occasion of the latter's visit to Kalamazoo. They talked of the ideal free church, and the pastor showed him the People's Church. Then she said: "I believe in God and immortality and prayer, but I grant perfect freedom to every member of the church to believe what is believable to him. If I could stand your prayerlessness, Col. Ingersoll, could you not stand my prayer?"

"Yes," he said, heartily, "if all churches were like this—free, always open, and working to make people better every day—I would never say one word against churches or religion. If I lived here I would join this church, if it would receive me."

Thereupon the pastor offered the lecturer the right hand of fellowship then and there.

MISS BARTLETT A REMARKABLE PERSON.

Even his bitterest opponents and harshest critics do not attempt to deny that Col. Ingersoll is a brilliant man and an interesting figure in the public eye. It appears, also, that the Rev. Caroline J. Bartlett and her church are decidedly interesting, and that Col. Ingersoll knew what he was saying when he characterized her as a "remarkable person."

It seems that Miss Bartlett's first training for her mission in life was on







# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

## Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. Beck, Blair, Q. I am deeply interested in the answers to questions, and come for assistance in a matter which is very perplexing to us. A man died some eight years ago, who was acknowledged by all acquaintances to be a vint and write on a slate held under the table by a medium in a dark circle. He says he is a dark spirit, suffering torments in hell, but claims his sufferings are mitigated by his wife (who still lives) giving liberally to the medium and his family.

(1) Is it possible for relatives by the use of money to mitigate the sufferings of those who have passed into the Spirit-world? and if so, wherein does Spiritualism differ from Catholicism?

(2) Should such communications be heeded, or regarded as a trick of the medium to obtain money?

(3) Will a spirit worthy to be heard write letters tending to disturb harmony in a family?

A. We are forced to account for such communications as Mr. Beck alludes to, we shall have to refer them to a Catholic spirit who yet entertains the superstitions which influenced him in earth-life. We would not, however, offer this explanation until the medium had by test conditions proven that he was guiltless of the fraud, in making such communications, which redound entirely to his own benefit, the burden of proof falls on him.

Aside from this, the communications are in direct conflict with the teachings of Spiritualism; and if true, then all spirit teachings previously received are false. Every one, mortal or spirit, must work out their own salvation, by their own efforts. If wrong has been committed it must be atoned for; ignorance must be overcome by education. Yet we understand how it may be possible for a spirit to regret some unjust action, and by restitution his friends may do for him that which he finds impossible to do for himself. But this does not include any vicarious payment to priest or medium. No trustworthy spirit will give or receive money which would offend or disturb his friends, and messages having such character should not be heeded.

There is no word capable of expressing the fiendish depravity of the man who, by playing on the most tender feelings of the heart, thus extorts money from his trusting victims. If a medium he controlled by spirit, why making such communications, which redound entirely to the disgust of those who do not know, or look only on the surface.

A good man, honest and worthy, dies, and after eight years he purports to return to his wife to tell her he is in a hell of torment and to help him by giving money to the greedy mediums (?). This is the first spirit I ever heard of saying there is a hell. The wife, doubting, yet filled with terror, gives her money and gives and gives, and yet the command calls for more. Let that wife rest assured that her husband has made no such request of her, and that he is as happy as while in earth-life, aside from the regrets common to all those who leave dependents; regrets that they cannot continue to bear and share their responsibilities and care. She has been most cruelly imposed on.

T. J. Lanesville, Q. (1) What has been the natural growth of the religious concept of the universe, or God, by the human race, starting from the lowest savage to the present time?

(2) Did it start as fetish worship, advance to sex-worship, then to astral worship, and the personification, as the astral system?

(3) Is there any late book published showing the progress of the religious idea?

A. The career of the "religious idea" occupies nearly two hundred pages in my publication, "The Religion of Man," and perhaps the latest ideas are there expressed. It would be impossible, in the space allotted in these columns, to give even an outline of the evolution of religion. The first worship is preserved, and may be seen, by the lowest tribes of existing savages.

It is the offspring of fear. The mysteries of creation gave rise to sex-worship, and this is blended with stellar or sun-worship, the reverence of the mysteries of light, that it is very difficult to separate them. Yet it is probable that beneath all religions lies the foundation of phallic or sex-worship. The symbol was the cross, and as it is carved among the hieroglyphics of Egypt, and on rock temples of India, its meaning is ever the same. It represented to the worshippers the union of the male and female principles of creation. It has been a long career from the phallic worship to the personification of the cross in Jesus Christ, and the ultimate of the idea of a divine child: in the belief that all children are divine, and the fading of the God idea into humanity. After ages and ages of conflict, it is man to be perfected, and not a God to be placated. From the worship of fetiches by the savage, along the coast line of the past, where perished nations, empires and races lie like rock on the desolate sands, even the Jews who worshipped lie as dead as those who gave them reverence. The Jehovah who boasted that he had the vine-press of the nations alone in his horrible wrath, has disappeared in the speculations of scientists, and the place of all the gods is filled with force, which occupies the throne of the universe!

And yet we see the lowest form of fetishism lingering in the present. Never an African priest regarded his rattling gourd more devotedly, or an Indian medicine man his medicine-bag, than enlightened Christians look upon the Bible.

Jas. Van Hook, Elliott, Q. (1) You claim death makes no more difference than passing from one room to another. If that is so, why do we get nothing positive?

(2) And if it comes from an intelligent source, why did it not come before I did, which is said to be forty-seven years ago?

(3) What good does it do a spirit to give us a false communication?

Impelled by the love I bore for those left, to return and communicate. The Bible is a record of spirit messages, and in the case of Christ they came and warned his mother, they came as Moses and Elias on the Mount of Transfiguration. They came to the apostles. Their appearance to men is recorded throughout history. Only is the claim made that in its modern form it began nearly forty-seven years ago. By modern form I mean that the reign of law was ended and the spirit world, and spirit made amenable thereto, and not an uncertain, irresponsible nothing.

(3) It may or may not do a spirit any good to give a false communication. The question of their being able to communicate does not depend on their truthfulness. As a reply we ask, what good to the great majority of men who are so glibly deceived by the spirit world, and speak falsely? They are untruthful, and yet no one doubts their existence. They appear to delight in misleading stories, and as spirit will manifest the same disposition. If Tom Jones returns as a spirit, after a lifetime of deception, you will find that he has not become of profound wisdom or devoted morality.

E. L. S. McCook, Neb., Q. What is mental telegraphy? It is not mind acting on matter as generally understood. With God as our operator, many men are able to converse with another medium at a distance. "God" is an "Electric Motor," and may deliver messages to foreign countries. The question arises, is it safe to send messages, and trust for a reliable answer?

A. E. L. S. answers her questions to her own satisfaction, and so far as she is concerned further discussion is superfluous. When God is called in as an agent or cause, the question is closed, and discussion silenced, but whatever God may be, it would be as well to say: he was the power that drives a locomotive over the track, as that he was the cause of telegraphic messages. The "God" explanation of phenomena has, from earliest times, been the resort of ignorance and credulity. Once it explained everything. One by one its strongholds have been taken by known causes, until now it has only an uncertain hold on the spiritual.

However God may be taken as a final cause, as the immediate he is in no case to be considered. And yet this theory of God is as tenacious as any, and he is as likely to be an "electro-motor," or messenger-boy as anything else.

If our correspondent believes her theory true, she ought not to hesitate about the safety of sending or receiving messages, for if she cannot trust God, whom can she trust? Telepathy means the transference of thought from one mind to another without any tangible or visible means. It is saying, "The Devil is near when you talk about him," is explained by supposing that a person coming sends his thoughts before him, and these are received on the minds of those he is approaching. They think of him, and presently he enters. Distance makes little difference to sending thoughts, and instances are recorded of thought having been sent from India to England, and from America to England. This is the result of the waves of thought going forth and impinging against a sensitive mind. The conditions essential for its success are no evanescent and little known, can be made practical use has been, nor can be, made of it. As it is the means of communication between spirit beings, it will undoubtedly be perfected, and in the near future be of invaluable service.

## A MYTHOLOGICAL STORY.

A garden called Eden—a beautiful place. Once met with misfortune and fell in disgrace. A man and a woman were put there to dwell.

And a short season things went Old Adam was truthful and Eve told no fibs. Because she was made out of one of his ribs.

But "tis said that there grew in the garden a tree, A marvel of beauty for Adam to see. And God said to Adam: "This tree shall stand here, But you must not eat of the fruit it will bear."

Adam said he did not like, and she told him, "If I can't eat the fruit, then the reason I'll know."

So up bright and early one morning she went To taste of the fruit was her obvious intent. She did not hear Adam, who stealthily came And accused her of stealing, with insolent blame!

She then said to Adam, "These apples you go!" I shall eat, I want, and I wish that you would!"

But Adam was frightened—Eve troubled him, And he said, "No, I dare not! I might taste the core!"

But God may be angry, and I'd better not!" Then turning they saw that God stood on the spot.

He reproved Adam sorely, till, hanging his head Adam said:

"I should never have tasted the fruit anyway!" 'Twas a woman you gave me who led me astray!"

Then God turned to Eve, and reproved her for stealing, and both, and expressed warmth of feeling.

Then Eve raised her head in an impenitent way, And was much gratified at once having her say:

"What you ask of me now, God, is out of all season! I should never have stolen, if you'd told the reason For which you forbade; 'twas the only way out By which I could see what you've long been about."

Then God, very earnestly, said to them both:

"With the way you have acted you see I am in a wrath. And as you have done what I said you must not, I shall now have to banish you both from the spot!"

Since you've tasted of knowledge, you must feel the rod, And both in your wisdom be wise as your God!"

So this is the story, and now let me add A text that may make all the gentlemen sad:

Such a being as progression would never have been, If Eve hadn't tempted old Adam to sin.

CORAL A. THOMAS.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

## NOTES BY THE WAY.

### Letter from the President of the National Association.

During the past two weeks my work has taken me to Pittsburgh and Allegheny, Pa., Chattanooga and Nashville, Tenn., and Louisville, Ky. In all of these cities I have found many true friends of our cause, all anxious to do something to advance the interests in their several communities. I addressed the Psychological Society in Allegheny, January 12. Mr. Rankin is the regular speaker for the society, and is doing a good work. In the evening of that day I divided my time between the First Church of Spiritualists of Allegheny and the First Spiritual Church of Pittsburgh. E. W. Sprague is serving the former society, and Edgar W. Emerson the latter. Both attract large audiences, standing-room being always at a discount, and hundreds are turned away, unable even to enter the hall.

Mr. Sprague and Mr. Emerson are well known to the Spiritualist public. Their work is everywhere known to be of a high order, and is always satisfactory because of the excellent character of their lectures, and the genuineness of their many splendid tests. The Spiritualists of both Allegheny and Pittsburgh are firm friends of the N. S. A.

In Chattanooga and Nashville I found no organized societies, but many Spiritualists who were ready for co-operation with me. I spoke three times in each city, emphasizing organization and harmony in our ranks as the keystone of a successful work in Spiritualism. Good feeling prevails among the Spiritualists of both cities, and live societies will soon be doing effective work for our cause, where nothing of a public nature had been going on.

The friends in these cities have been subjected to many severe trials in the way of counterfeit and fraudulent mediums, who have brought shame to the cause by their criminal acts and disgraceful habits. If such people could be eliminated from our ranks Spiritualism would soon rise to the very topmost wave of prosperity, not only at Chattanooga and Nashville, but throughout the United States as a whole.

On the evening of the 21st I came to Louisville, Ky., for two special purposes—to give an address upon the work Spiritualism has accomplished through the N. S. A., and to take part in a most pleasant social affair, which was to be a surprise to the majority of friends in this city. I was greeted by a large throng, and addressed the friends for one hour upon my various trials in the city. Mrs. Julia Steelman-Mitchell and Mr. C. Hoefstetter gave some most excellent spirit messages. Mrs. Mitchell is the regular speaker for the First Spiritual Church here for the present month. She is an excellent speaker and a most reliable test medium. Her work has told here, and since her first appearance she has been greeted by large audiences, and is giving the most satisfactory results. She is a constructive speaker, seeking to build rather than destroy, in all her utterances. She holds Thursday afternoon lectures for ladies, and has an average attendance of one hundred of the leading ladies of Louisville, her test work being of that order which catches and holds the attention, leaving no room for doubt. The friends here hope to prolong her engagement with them. Mrs. Mitchell would give eminent satisfaction in any city or town of the Union.

At the conclusion of the tests, the president, Dr. J. H. Wilson, invited the friends to remain a few moments for the purpose of witnessing a wedding ceremony. Prof. J. H. Wilson, as previously mentioned, played the leading part in the party entered the hall. The contracting parties were Mr. C. W. Puckett and Miss Dora E., only daughter of Dr. Thos. Moaboy, of this city. Mr. Chesley Wheeler acted as best man, and Miss Christina Totten as bridesmaid. The bride wore a handsome cream-colored silk, its beauty enhanced by a magnificent hand bouquet of white roses. The groom carried himself well and took a pardonable pride in the sweet noble woman by his side. The floral offerings were numerous and costly, while the sparkling eyes and rosy cheeks of the happy couple signified to the large audience that both parties were deeply in earnest and thoroughly conscious of the importance of the step they were taking. The costumes of the bridal party were remarked by all for their rich, yet simple beauty.

As the bridal party approached the speaker's stand, I met them, and in a few words, united them in marriage, according to the law of the State of Kentucky, having been especially licensed by the courts to solemnize marriage in that State. The entire audience came forward to congratulate the happy couple, wishing them a long and happy life. The bride and groom were seated on a sofa, and the bride's parents, where an elegant wedding supper was in waiting. After a soulful invocation by Mrs. Mitchell, the health of the bride and groom was pledged in a glass of champagne. The rich viands disappeared with astonishing rapidity, and choice bits of the "bride's cake" and "groom's cake" were taken away to be sampled by absent friends.

Dr. Moaboy was in one of his most jovial moods, and was a royal host on this occasion. Music and dancing concluded the entertainment. In the evening, when the company separated in the wee hours of the morning, vowing they had had one of the most enjoyable times of their lives. Mr. and Mrs. Puckett will make Norwood, W. Va., their future home.

Memphis, Tenn., is my next point. More anon. H. D. BARRETT.

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## COVERT-ADAMS FIZZLE.

### Windy, Wordy War Waxed Wonderfully Warm.

#### Covert's Crawfordsville Capture Creates Considerable Out-loud Comment.

##### AFFIDAVITS AGAINST ADAMS QUASHED AND THE PRISONER SET FREE.

For the past month or two the citizens of Anderson, Ind., have been treated to great volumes of gush from one Elder Covert, the great anti-Spiritualist of that city, over a wager or a stake of \$500 that is said to have been a challenge to any Spiritualist medium that he could expose Covert's fraud. The matter has been a duplicate every manifestation of a known phase in mediumship. The money has been there some time without attracting any attention from the honest, earnest workers in the spiritualistic field; in fact, no one seemed to have any time to waste on a non-progressive egoist in any part of the country—everybody has a degree of intellect in the ranks of the spiritualists, and the matter came from within—a desire must first spring up within the man for spiritual knowledge or he cannot be made to see or sense the spiritual anywhere in nature.

At last Dr. Harry Milton Adams, of Crawfordsville, Ind., who is said to be a Spiritualist and a medium, began a correspondence with the editor of this paper, "setting a trap" for the "medium-slaver."

We have neither time nor space for an extensive write-up of a man who is bent on bringing a large libel suit against some one, or gaining notoriety by some great bluff. Spiritualism has quietly worked its way under the most trying conditions, and the most obstinate obstructions, and around and through the most extensive hothouses of bigotry, superstition and prejudice up to the present high standard of the sciences of the whole world; has won a place in the minds of the best thinkers of the age, and it is not likely to come to much of a halt for the purpose of being extinguished by this reverend gentleman, or giving him the satisfaction of becoming the champion hero of a theology now rapidly crumbling to mildew and decay, merely from its own lack of principle.

Below we give a few short extracts from the secular press, just to apprise the readers of THE PROGRESSIVE THINKER of what is going on in this direction.

"It was on the second day of January that Dr. Adams, of Crawfordsville, appeared and took up the gauntlet thrown down by the fighting elder.

"The story told the press agent at Crawfordsville is in substance that Adams made arrangements with Covert to give a series of lectures at Anderson, and Covert was to expose Adams under a \$5000 forfeiture, the money being placed by the Spiritualists. Adams was to explain his tricks to Covert, it is alleged, and Covert to convince the audience of the exposure. The two were to divide the money, it is further stated. Saturday Adams received the message that everything was fixed, but wired back, he says, that he would not come, and that he intended to expose the whole affair. Adams said in an interview, by way of explanation:

"I would not stoop so low as to debate with this man. He has been bluffing everybody for ten years past. I wrote him a decoy letter, and he went after it like a fish to a bait. He and I signed a bogus contract, in which we were to debate and divide the spoils."

#### ADAMS PUBLISHED A CARD

In the Crawfordsville Star, in which he repeats the language of Adams in plain words said: "Push the libel suit, and that he would expose Covert in his own church."

Adams failed to appear and Covert swore out a warrant as above threatened and had him taken to Anderson, where, on failure to procure bail, he was landed in jail to await his trial on the following Tuesday.

For some reason the Indiana State Association was being published as backing Adams, but this was untrue. That body was too wise to be led into so boyish a controversy.

#### LATER.

Dr. Harry Milton Adams, of Crawfordsville, who has been spending the last few days in jail in Anderson, the result of his alleged exposure of an agreement to meet W. R. Covert in a Spiritualist debate, was released on day of trial. The affidavits charging him with criminal libel were quashed. They were made out by W. R. Covert, instead of "William R. Covert," Indiana criminal laws do not recognize initials, and when the case was opened the motion to dismiss was made upon this section and carried through. Covert says he will push the matter still further and file new affidavits against Adams. The latter returned to his home in Crawfordsville at once.

A still later paragraph says that Adams will sue Covert for \$10,000 damages. Thus the windy, wordy war waxeth.

DR. T. WILKINS.

## SPIRITUALISM AND SOCIETY.

### Mrs. Richmond's Washington Engagement a Great Success.

MARRIAGE OF MRS. ADELINA JOHNSON. The series of lectures recently given in Washington, D. C., by the guides of Mrs. Cora L. V. Richmond have attracted much attention, especially in literary and scientific circles. Large and intelligent audiences have attended her Sunday lectures, and the parlors of Mr. Steinberg's spacious residence have been filled at the week-evening series.

At the closing services, the audience, by a unanimous vote, requested the board of management to endeavor to secure her for a month for the lecture series.

The resumes of her lectures have recently appeared in the columns of the Times. Before her departure to New York she performed a marriage ceremony at which were present many prominent society people. Sculptress Adeline Johnson, a great favorite not only in Washington, but wherever known in America and England, was united in marriage to Alexander Jenkins Johnson.

On the day after the wedding a large-attended reception was given to meet Mr. Johnson, and view the bust of Mrs. Richmond. Washington people unite in wishing long life and prosperity, not only to Mr. and Mrs. Johnson, but also to Mrs. Richmond.

WASHINGTONIAN.

There is but one temple in the world, and that is the body of man. Nothing is holier than this high form.—Novalis.

## Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 661 North Clark street, at 2:45 and 7:45 p. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayers Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Endeavor Society at the residence of Mrs. Sarah E. Brownell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets, entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foy, pastor.

The Spiritualistic Church of the Students of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor.

The German Spiritualist Society, Grotzman's Hall, southeast corner 13th street and Ashland avenue. Services every Friday and Sunday evening at 7:40. E. RAPHAEL, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, conducted independently by Rev. Geo. V. Coringley. Services at 4:30 and 7:30 p. m. Children's lyceum at 1:30 p. m.

### Passed to Spirit-Life.

Passed to the higher life, January 28, J. N. W. Williams, Williamston, Mich., in the 68th year of his earthly life. His second wife survives him, and three daughters. After long suffering, the marriage of his soul to higher conditions came without resistance or complaint. Kindly-intentioned people and a minister of the orthodox faith had said to him: "Would it be of any use to try to change your religious views?" "Can I do anything for you?" The answer came always, firmly and clearly: "No; I am satisfied; you cannot." Bro. Franklin Allan Brown was called to give the funeral address, and his mild but earnest and persuasive manner of presenting the consoling and beautiful theories and facts of our grand religion and hope won the esteem of nearly all his hearers. He placed this sweetest and truest of all philosophies upon the altar of reason and logic that commanded their respect and attention for it.

J. M. W.

Mrs. Dora Beckett passed to Spirit-life from Peoria, Ill., on January 22, to meet her husband, who went to prepare the home for her about three years ago. Her body was brought to the home of her mother, Mrs. H. McLaughlin, Elkhardt, Ind., where her mortal remains were laid to rest. This was the last of her long life, and her long husband, on Saturday, January 25, the exercises were conducted by the controls of M. F. Hammond. Many religious people expressed pleasure at the consoling remarks, saying that it seemed to be the greatest consolation ever heard on such an occasion.

Our dear friend, Nathaniel H. Johnson, passed to a higher life, from his beautiful residence in Haverhill, Mass., January 12, aged 80 years. Last autumn he was laid to rest in the mortal form of his beloved companion. A loving and affectionate daughter and her family felt the loneliness of her surviving parent and made every possible effort to smooth his pathway.

We trust he is now in that home where sorrow and bereavements never come. As we looked upon his features for the last time as they lay amid the many beautiful tributes, the thought came to us—"All is well!"

Geo. F. LEIGHTON.

Passed to Spirit-Life, January 25, 1896, Mrs. Clara Miller, 28 years of age. She was a devoted wife, mother and daughter; a Spiritualist who won respect for her belief by her honorable and upright life; following in the footsteps of her respected parents, Mr. and Mrs. Biederman, who are also ardent workers in the cause. May their heart's great sorrow be lightened by the thought that their dear ones are now in the Kingdom of Spiritualism enabled her to anticipate without fear or regret her transition to the higher life. It must be a consolation to her parents, husband and friends to know that the deeds done in the body, the virtues matured on earth, are a foundation for advancement in the higher life. As her whole life was given to deeds of love and kindness to others around her. We do not mourn as those without faith, but rejoice that our sister has gone to the life beyond, knowing that she can return with words of comfort and cheer to the sorrowing hearts that are still fettered with the mortal body. Our beloved sister was a member of the Church of the Spirit. Rev. Willis Edwards, pastor, conducted the funeral services, and spoke eloquently and consolingly to the dear ones she left behind. The beautiful flowers offered in abundance were a token of the appreciation of her friends.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

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NO. 325

## SIGNS AND AUGURIES.

### Gleanings From History of Olden Time.

#### Portents and Omens That Came True.

DREAMS THAT WERE FULFILLED—  
GLEANED FROM CLASSIC LITERATURE—  
ANTONETTE—SHAKESPEARE.

"For no Marsian augur, whom fools view with awe,  
Nor cliner nor star-gazer care I a straw.  
The Egyptian quack, an expounder of dreams,  
Is neither in science nor art what he seems.  
Superstitious and shameless they prowl  
Through our streets,  
Some hungry, some lazy, but all of them cheats.  
Impostors who vaunt that to others they'll show  
The path that themselves neither travel nor know;  
Since they promise us wealth, if we pay for their pains,  
Let them take from that wealth, and bestow what remains."

While we have an excellent chance here to say something about the modern fortune-teller, I mean the fortune-teller whose lack of skill, or whose greed of gain, has brought our cause into disrepute among the ignorant, and I am sorry to say that this disgraceful feature is not entirely confined to outsiders, we will leave the task to more capable hands.

The verses that head this article were written by a Greek poet more than two hundred years before Christ, and tell us as plainly as words can, that mediumship of a questionable kind, and no doubt that of an unquestionable kind, had their niche in the temple of everyday affairs in those days.

That the counterfeits cannot exist without the genuine sounds well, but is not always borne out by fact. Philosophy is often made to sound well, but is always going heavenward one day fall into a well. "Aim high, if you don't hit a barn" sounds well, but is not always best, for when speaking frogs, fools only aim at tree tops. To plant a seed in the earth and look to heaven to see it sprout is a waste of time. Physical manifestations of psychologic mysticism must have physical channels and outlets; yet many of our investigators, wrapped in a sort of ecstasy, walk down with the stream to find its source, or travel towards the source to find its outlet.

Fraud is cork and cannot keep submerged. We look too deep to see its paws. Truth, like an ocean pearl, lies deep; we see fraud's shadow in the depths, and, erring, call it truth. Desire fathers fulfillment, and by a curious hypnosis, what we wish to see is seen.

Polonius was an example of willing credulity: "You cloud is very like a camel!" "Aye, so it is." "Aye, aye!" "Aye, on my life!" "A pig." "True, I can hear it squeal!" Straining at gnats and bolting camels was not a monopoly of Bible times. Do not we strain at spoken tests, and bolt a dozen sheet-old forms? Yet there are gnats and camels, too. Frauds will uprise and their producers thrive; or we must know the camel from his driver.

Shallow minds, like shallow ponds, cease their agitation with the cause that produces it; the deeper soul, like troubled sea, is moved when that which moved it sleeps. Excitement and reason are enemies; the ruffled lake does not reflect.

Instead of entering into the why and wherefore of certain beliefs, why thorns and roses are produced by the same causes, let us flit from the storehouse of historic record a few fictions, with which some facts are apt to be mixed, and which, I hope, will be of general rather than individual interest.

The mysterious rites practiced by the priesthood of all religious sects have been the means of holding their votaries together. The Greek and Roman temples, wherein were practiced and administered the sacred rites, must have been masterpieces of the wizard's art. As the novitate entered the awful precincts, suddenly, from noonday light, he found himself enveloped in an impenetrable veil of Egyptian darkness. The floor, which seemed to sink beneath him as he entered, would appear to rise as suddenly to the very dome of the temple. Lightnings played before his eyes, thunders sounded in his ears; he was burned and frozen, beaten and caressed, and all in the same breath; and, when he came forth from the ordeal, he must have been pronounced superstitious enough by the priests, and was ready to impute all who differed from him in his belief. Anaxagoras was condemned to death for telling them that the stars were not deities, but masses of corruptible matter; and Socrates no doubt assisted his death by assertions of like character.

We should be congratulated, for we have reached such a glorious point of religious tolerations, we are content with calling the other fellow "a crank."

The rites of the ancient priesthood were well known to Numa Pompilius, who, being of a pacific disposition, yet knowing that men obeyed more through fear than love, practiced them to hold in check the warlike spirit of the ancient Romans; even as Romulus before him had practiced them to urge it on. The hostile became so adept at calling down fire from heaven that one day he burned himself to death. It was the custom from remotest antiquity to foretell coming events by all manner of divination, such as dreams, casting of lots, by the entrails of slaughtered beasts, flight and number of birds, signs between heaven and earth, comets, shooting stars, flaming torches burning their way athwart the moonless sky; eclipses of the sun and moon; shields and spears of fire, that, in the solemn clouds, clashed with fierce sounds of war; neighing of invisible horses; braying of invisible trumpets, and ranks of warriors that fought 'twixt sea and sky, and dropped their blood upon the startled sailors.

The deception of breathing forth flames is of very ancient origin. Porcena caused fire to fall from heaven upon a monster that ravaged his country. Rabbi Bar Capheta made the credulous Jews believe that he was the promised Messiah by breathing forth flames; and two years later the Emperor Constantine was terrified by the report that one of his guards was seen to breathe forth fire.

Vestal virgins at Carthage in Capidocaea walked barefoot through burning coals. A festival was held annually at Mt. Soracti, in Etruria, at which the Hirpi, who lived not far from Rome, performed the same ceremony. For this apparently supernatural feat they were granted certain privileges by the Roman Senate. "They trusted," says Livy, "not so much to the sanctity as to the preparation of their feet for the occasion." The time that Tiberius Gracchus was tribune it became necessary to send a consul to put down the first slave revolt in Sicily. Modern slavery was the acme of freedom, as compared with the inhuman treatment allotted to the wretched beings cursed with a Roman master. Rather than fall into the hands of the Roman conqueror, the entire population of cities often committed suicide, and to accomplish this would resort to the most awful means.

About the time of the first slave revolt, there lived in Sicily a hunchback slave named Eunus, who worked upon the superstitious fears of his ignorant fellows by not only walking on hot coals, breathing forth fire and smoke, but by calling down fire apparently from heaven. By reason of the power acquired over them by these means, he seduced them to take part in an insurrection, which was to begin with the slaughter of his master and mistress, the signal for the uprising to be given in his master's banquet hall by the gods themselves in shape of fire bursting from a tankard of wine.

Eunus, who had often predicted that he would be king, was looked upon by his master, Damophilus, and his mistress, Megalis, as a sportive toy; and it afforded no little amusement to their guests to make this shriveled hunchback mount upon the table at a feast, and, after telling him to remember them when he became king, to deluge him with the dregs of wine.

All went quietly. Damophilus had assembled at his board all the nobility of Syracuse. Wine ran freely as a mountain river. Each patrician was attended by his bodyguard of slaves that filled the spacious hall, and who brought with them, concealed under their habits, such weapons as they could best secure, and who stood at the ready to obey the slightest look or nod. The jest flew fast and furious. "Up on the table, Eunus," cried the king, and Eunus, with fiendish alacrity, sprang among the wine-filled gold. "Remember us when you are king! Now then! One, two, three!" and the ruby rain deluged the crippled slave.

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## ...DUAL LIVES...

## OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XXII—Continued.

Elhel looked exquisite that evening in her tea gown of China silk. Capello was fascinated; her graceful form was a magnet that controlled his eyes completely.

"You can not endure our climate long, I am sure. One used to constant verdure and cloudless skies could never get reconciled to our hazy autumns, rough winters and chilly springs," she said.

"I shall likely spend the winter in some tropical clime. At present New York has many attractions."

"Yet nothing, I presume, to rival the Moorish gardens and Algerine antiquities?"

"The Moorish gardens are indeed, picturesque. I have had the pleasure upon several occasions of visiting the imperial gardens of Morocco. They are grand beyond description. They comprise several hundred acres; are walled with tapia work and subdivided by three more walls with four divisions. Between those walls are pavilions, gates and gate-keepers. The richest fountains and finest melons in the world grow there; the walks are fringed with jasmine and other fragrant shrubs of varied color and perfume. Numerous birds of rare plumage flit constantly about in this paradise. Truly, those gardens are worth a long journey to behold. As to the antiquities of Algiers, I consider the ruins of L'Erbe the most remarkable, though the ruins of city gates, temples, amphitheatres almost entire, mausoleums and many other relics of ancient splendor are especially interesting."

"I have heard, at least, of anything produced in the South."

"Lope de Vega was contemporary with Shakespeare, and excelled the great English dramatist in composition and all Southern people are actors by nature," he said, proudly.

"Then never sincere, like we of the North."

"Infinitely more so; they inherit a natural warmth; an unforced and passionate nature the cold, broad people of the North never feel, and very poorly imitate."

"I meant the tragic-comedy of the barbarians. Their ideas of the spectacular is so crude, so barbarous—so gladiatorial," she said hesitatingly, not knowing how to describe it.

"All things are much as one chooses to see them," said Capello. "To a Southern they may seem barbarous, but to me they are a noble combat, a noble combat of humanity, is thrilling, the scene exciting beyond description. I have rushed with the mad crowd of thousands of people into the pavilion to see the combat of men or farce of the 'greens' and 'blues.' The farce is simply a match between skilled wrestlers, half-clothed in lights of green and blue, their skin oiled until it is no easy matter to be handled for one to see imperfections in their native country. The religions of those countries must, at least be a serious objection to one who has had the privilege of becoming enlightened by the true doctrine of our Bible. Mohammedanism is quite as shocking as paganism."

"All religions are much the same to me. All confusion of legends and myths. We are not pagans as good as Christians."

"She looked very much surprised. 'Because they worship images,' she said with calm hauteur, 'and false gods.'"

"No, they do not. Those images are merely objects of devotion. By those images the common, uneducated classes are taught the attributes of gods explain."

"I do not understand, please explain."

"Those images have many hands and eyes to illustrate God's omniscience and omnipresence. They are made strange, sometimes in the figure of a lion to represent his potentiality."

"A new light began to dawn. 'But yet they represent demigods. They are deified heroes.'"

"Some of them are. Some are not. The oriental images are usually to represent the attributes of the true God. The Chinese, for instance, have no deified prophets. They never pray in the name of Confucius. You Christians—especially the Catholics—worship before the crucifix and are as justly entitled to the epithet of pagan."

"But we do not become confused by those pictures. We pray straight up to God."

"No. You do not pray straight up to God. Pardon me, you seek salvation through the grace of your demigod."

"What do you mean? You must have a false idea of our religion." She turned her great, earnest eyes full into his face and was both vexed and charmed by the merry twinkle of his eyes.

"Who is Jesus Christ?"

"The son of God."

"How do you know?"

"The Bible says so, and," she added, flushing, "he performed great miracles."

"Who was Buddha?"

"An impostor or a ridiculous myth."

"He claimed to be the son of God and his claim must have been pretty well established by the recorded miracles he performed, for he has 350,000,000 followers in the East—a few millions more than Jesus Christ."

"But what a ridiculous story concerning his birth—descended to the earth in the form of a white elephant—his mother a virgin."

"She stopped suddenly, remembering the Virgin Mary. Capello saw her confusion and laughed again in his strange, bewitching way."

"Who was Zoroaster?" he asked.

"Another false prophet or myth, author of the Zend Avesta as supposed, founder of the Persian religion."

"He claimed to be born of God and claimed the Zend Avesta the inspired word of God. The law and moral teaching closely resembles the moral code of the Bible," said Capello.

"How ridiculous!"

"What is ridiculous?"

"The cosmogony of the Zend Avesta, with its first principles of light, water and fire, from which sprang Ahriman."

"Compare it with the cosmical theory of the Bible."

"She flushed again and made no reply. She knew the six days' creation theory was against demonstrated scientific facts. He continued placidly:

"With respect for the author, not prejudiced by superstition and divinations."

"Please compare the doctrine of the Kings with the Pentateuch, or the laws supposed to have been given by God to Moses."

"The moral code of Moses is good."

"Good, but impossible. The laws of Moses illustrate how much easier it is to theorize than to practice; to lay down rules than to live by them."

"Moses wrote: 'Thou shalt not kill; yet he was a murderer. He said: 'Thou shalt not lie; yet he lied; he said: 'Thou shalt not steal; yet he stole the golden calf from the Egyptians. There are good things in the Mosaic law; there are also sublime truths in the Chinese and all other bibles. The Chou King represents Tien, or God, a great spirit residing in heaven who created the world and all it contains and continually watches over the movements of the universe. He loves virtue and abhors vice, penetrates the secrets of hearts, etc. To be sure, there is much superstition and divination in those Kings, but the customs were not so foolish as the customs of the ancient Jews, by the order of Moses, purported to be of God, as recorded in the Pentateuch. Confucius has a little less than 400,000,000 followers—many more than Jesus Christ."

"Christ, at least, made wise rules, said great things and lived them," she said, hating she could not say much in favor of Moses. "Do unto others as ye would that they should do unto you," was a good saying."

"Yes, but it was said 600 years before Christ said it, by Confucius. He said: 'Do unto others what you would not have others do unto you.' Buddha said: 'The hat that hurts the one who wears it, hurts the one who wears it.'"

"Which means substantially the same. Christ borrowed from the pagans as we are still doing. Most of our festival days, as Christmas, Easter, etc., were borrowed from the pagans."

"Christmas borrowed from the pagans? Impossible! Christmas is the anniversary of our Lord's birth."

"The 6th of January is celebrated in Egypt as Christ's birthday. The 25th of December was adopted in the fourth century by a decree of Julius, the emperors having made it a custom to celebrate that day as the return of the sun from the winter solstice. It is not likely there was such a man as Christ, yet admitting him not altogether a myth it is quite certain none know the time of his birth."

"Your arguments are new to me. I have not the ability to answer them; but if our Christian religion is not the true religion, I have indeed no hope."

"Does your religion give you hope? Does it give you consolation? Can you resist the belief of a material resurrection? Is it taught by the Bible? The average human body contains lime, ten pounds; charcoal, fourteen pounds; water, one hundred and twenty pounds and fourteen pounds of gases that form air and water, that is, hydrogen, nitrogen and oxygen. These elements are caught up—assimilated by plant or animal life and change into as many forms as Proteus. There can be no hope of a material resurrection of the body? Can we believe the sea will give up its dead? What hope does your religion give more than other religions?"

"The hope of heaven and immortality."

"All religions give a hope of immortality and a nirvana or paradise, where one gaining admittance may eternally enjoy a state of beatitude. All fall to pieces if it is considered that the Bible tells of a future New Jerusalem that will come down from God and be set up on the new earth that is to occupy the same space as the old. Christ is to set up the throne of his father David and all the luxury and voluptuousness of ancient Persia court is to be realized."

"But our way of gaining heaven is the purest, the best," he said, laughing.

"No, certainly not the easiest," she said gravely.

"No, not the easiest," he said, "for you Christians have no hope according to Bible laws. There is not one who lives what Christians pretend to believe right."

"You are right; we do not live as we should to warrant our salvation. The Sabbath is not kept as it should be. The many other things taught in the Bible are ignored by Christians."

"How should the Sabbath be kept?"

"As Christ kept it."

"Christ was arrested for violating the Sabbath. He surely did not observe it very sacredly. Those who still pretend to keep the old Jewish Sabbath according to the ancient custom, should be stoned to death for gathering sticks to kindle a fire on that day, as this was the old Jewish manner of punishment."

"That was infamous. Christians will no longer recognize such cruel laws."

"Infamous, indeed. I say with Peter: 'Why put a yoke on the disciples that our fathers were not able to bear.'"

"Religion is a riddle which becomes more complicated as we work on it. Still I believe we should seek to know the mysteries of God."

"You are very inclined to piety, I see," Capello said.

"Yes, sir. I feel it a duty, a comfort, to be religious. I should like to do God's will. I wish I knew the way."

"I wish I knew what he really requires of us," she said, despairingly.

"He wishes us to be good and true to ourselves and to others," he said, looking intently in her face, searching the depth of her soul to determine if she were sincere or merely acting.

"God's wisdom is infinite," he continued, "if it is ever equal to the highest thoughts of man, he must have ceremonies; he must have the hollow ceremonies of paganism and pomp practiced in the name of religion. If God is spiritual, he does not want material display. He wants something from the spiritual man—the soul; something lasting and sincere. God does not delight in the human body, decked out in gaudy apparel like the ephemeral flower; his existence is as transient as the office of a Moorish sultan. He wants truth and purity. Those who possess these qualities are already at the portals of heaven, Mrs. Arlington."

"I am surprised to find you so religious," he said, smilingly.

"I am religious if one can have religion without idolatry. Idolatry should never be made an adjunct of religion. Our idols should be human ideals."

"Edith was not sure of his meaning and sat silently looking out of the window."

"You have not always been so desirous of true religion?" he ventured to ask.

"I cannot say I have," she re-

plied, off color rising to her cheeks. His heart sank. "Trouble will frequently cause one to think seriously of these things," he said, venturing further.

"She was justly angry. 'Surely my troubles are nothing to him,' she thought. 'Mature thoughts come with years. I suppose it is natural for people to become wiser as they grow older.'"

she said, ignoring his implied question. Capello was stung by the rebuke, and set for a moment looking out on the lawn his lips compressed.

"The old man, gruffly, 'who has heard of policemen of any degree having a true heart to offer a woman. Joe, you tell about fifty degrees in my estimation when you said that. I was beginning to think I had awoke in you a sense of justice, an idea of what constitutes a pure heart, but my hopes are in vain. You haven't got purity to offer any woman. You know you have not.'"

Joe's flushed face was almost proof of his guilt. He said:

"I love Maggie as I never can another. I will do anything you require. I know not what else to say."

"Very well. I will put you to the test. Will you promise at the altar, before two or three thousand people, perhaps, to honor and obey Maggie. I propose to reverse the ceremony."

"Joe bowed his head meekly. Love and pride were struggling in his breast for mastery."

"A hard question to decide, is it not, Joe?" the old man said, mockingly. "Come, you have just said you would do anything I should require. I require to have the ceremony reversed. I demand that you promise to obey your wife."

"I could not do that, Mr. Howard."

"Why not?" asked the old gentleman, making a great effort to speak composedly.

"I could not endure the humiliation," he replied, looking sheepish.

"Well, Joe, I respect your candor and pride. Surely no human being should swear to obey another. My daughter shall never be so servile as to obey a man, nor shall she ever promise to do so to a woman. Human laws are unjust. They could not be otherwise. Just laws can only be given by righteous law-givers. Purity cannot come from impurity, honor from dishonor, nor good laws be made by evil-minded, corrupt, designing men. Men stand at the altar and vow to protect their wives, then subject them to the most abject slavery. They impose burdens upon them, shifting the blame upon the shoulders of the poor and needy classes. That is the way they protect their wives."

"Looking at it in the true light it certainly does look humiliating for a woman to promise to obey her husband. Only a cruel, cowardly man would demand it after rightly looking and thinking of the matter. Of course, it is customary for the old, crude laws of the early Christian centuries, descended by the Bible to us. I will make void the law. Whether it be your daughter, or someone else's daughter, my wife shall never humble herself by publicly promising to obey me. I sincerely thank you for the lesson you have taught me. I was blind to justice. You have opened my eyes to the truth. I am not fit to be the husband of an innocent girl like Maggie. I could never offer her the purity I justly demand. I will try to master my love for her," he said, rising and offering Mr. Howard his hand.

"Good-night. May God bless you."

Joe Middleton's pallid face and compressed lips evinced his sincerity. He walked from the house with firm, decisive steps.

The old man sat some minutes, contemplating his notes and the scene across the way. He thought of Maggie's rooms. He found her looking moodily out of the window, harboring the first thoughts of injustice by her father she had ever entertained.

When he entered she arose, went to the piano and began drumming, much in the same manner a man whistles when he is vexed or bored.

"Daughter," he said pleasantly, "little daughter, do not play; I came to talk to you."

She ceased instantly; bowed her head over the piano, resting it on her hand. He approached her, laid his hand gently on her shoulder, and said:

"Tell me frankly, Maggie, what your feelings are for Joe Middleton?"

"I love him," she said, raising her head and looking him straight in the face.

"Are you sure? Young people are often mistaken in the matter of love."

"I am not mistaken. I could never love or marry another."

"Do you not think it unwise to love a man without knowing your affections reciprocated?"

"My affections are not unreciprocated," she said, positively.

"I am certain Joe loves me."

"Then admitting that point, do you not think it imprudent to love a man knowing absolutely nothing of his reputation?"

"But I know something of his reputation."

"How did you gain enlightenment on that point?"

"Joe told me her husband said his conduct was above reproach."

"Above reproach? My poor child, do you know where that would place him? Your words are meaningless. Few are the men, indeed, whose characters are above reproach. Now I will tell you what Joe is, and if you want to see him alone I will give you the liberty to do so. I have observed your attachment to him, and I have inquired in regard to his general character. Then, I believe, I have judged him personally. I find him honest in business, prompt, temperate, amiable, of a good family—poor, of course! Good so far, as poverty is no objection."

"There can surely be no fault, then, papa?"

"Extreme disappointment was visible on his features," Maggie, he said, "can you think of anything else—no other requirement? Knowing him to possess the qualities enumerated, does he stand in your imagination the embodiment of perfection? Does he lack nothing?"

"Her father's earnestness alarmed her. 'I can think of no other necessary requirement,' she said."

"So you are the young sex," he said, despairingly. "What do you think Joe would require of you above all things?"

"Virtue," she said, her face turning scarlet as she comprehended her father's meaning.

"Truly. Yet you do not require it of him?"

"O, yes, I should," she said, very much confused.

"Well, he is not virtuous."

"The old man turned away from her in such distress she became greatly alarmed. He walked back and forth across the room in evident agony."

"Papa, what is the matter?" said his daughter, taking his arm. "Have I

generation to generation, they inherit from slave mothers. I do not want slaves. I believe in granting liberty to the whole human race alike, be they black or white, male or female."

"Mr. Howard," said Joe, making another effort to draw him to the point he wished to plead for. "Mr. Howard, I have no wish to make Maggie my slave. I feel more like I should become her slave in my humble condition. I have nothing to offer her but a true, honest heart, but I—"

"Enough," said the old man, gruffly, "who has heard of policemen of any degree having a true heart to offer a woman. Joe, you tell about fifty degrees in my estimation when you said that. I was beginning to think I had awoke in you a sense of justice, an idea of what constitutes a pure heart, but my hopes are in vain. You haven't got purity to offer any woman. You know you have not."

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"Well, he is not virtuous."

"The old man turned away from her in such distress she became greatly alarmed. He walked back and forth across the room in evident agony."

"Papa, what is the matter?" said his daughter, taking his arm. "Have I

displeased you? I am too young, perhaps, to know what is right. Tell me what is right. I will obey you to the greatest sacrifice."

"As long as," he said, "as women entertain such false ideas of justice, as long as they give purity without requiring it, as long as they overlook man's profligacy, as long as they pronounce man's sensuality right and according to nature, he will never reform."

"O, papa, it isn't right. I did not say it was right."

"Let me make it no special wrong." "Yes, it is quite wrong."

"Yes, it is quite wrong to overlook it, knowing that he would not was the case reversed?"

"Papa, if I demand virtue I fear I shall become an old maid," she said, laughing.

"And is the thought of becoming an old maid so abhorrent? Would not your life be more peaceful, more useful, if you chose to make it so—less selfish, fewer cares, less trouble? Unmarried you will always be free to go when and where you wished; you would have no man's opinions to consult; no one to criticize your actions; no one's whims to humor. In short you would have absolute freedom—freedom. How sweet the thought. Love, pure, undefined love is not possible in the heart of man. I will admit that some are infinitely less fickle than others. Some men very nearly approach purity; such will shortly become gods."

"Papa," she said, laughing, "you are the grandest man on earth, and should at least be canonized, if not deified. You have such a clear way of putting things. Old-maidism is not so objectionable after all. I may choose it and try to forget Joe."

Mr. Howard smiled at her childish partiality and willingness to please him at any sacrifice.

"We have an illustration of man's porphyry in Nellie's case," he continued; "another example in the false Arthur Gilbert."

"True, papa, one should not reject honor and reason for love. One should never be induced by love to wrong action. Dear old papa, you have been doing a lot of serious thinking for me, while I have almost been angry with you for driving me away when Joe came. How fortunate I am to have you. I should have perhaps gone wrong like Nellie had you not guarded me in such a kind, sensible way. By the way, I wonder if Arlington ever found Arthur Gilbert?"

"I wonder," she said, noting the tears in her father's eyes and wishing to change the subject.

"No, I met him the other day on a car and asked about it. He said he had not wholly given up finding him, but didn't express much hope of doing so. He is going East soon to visit his sister and child."

"He may be about six years old now," she said.

"Six years! Yes. How fast time passes," he answered, meditatively.

[TO BE CONTINUED.]











## DEPLORABLE OBJECT LESSON

(Continued from page 4.)

An impression on a woman's face. The fact that he was years younger than Mrs. Nellis added rather than detracted to his charms in her eyes. The pair are remembered to have been seen together frequently, but no one here thought that either was capable of committing the crime they are alleged to have attempted to commit.

(Erie (Pa.) Dispatch, February 1, 1896.)

## Dark Outlook for Defense—Strong Evidence Connects Them With the Crime—Witnesses All Put to a Strain Under an Exhaustive Cross-Examination

The Commonwealth wove a strong web of evidence about Mrs. Kate M. Nellis and Edgar C. Gardner yesterday in the effort to bring home to them the attempted poisoning of Peter H. Nellis. The evidence of witnesses for the prosecution went to show that time after time, which a subsequent analysis proved to be arsenic, were placed in the coffee which Nellis drank at his meals. These operations were shown to have covered a period of two months or more, during which time Nellis became emaciated, partially deaf and blind. Evidence was also produced to show that quantities of white powders, labeled antimony, were found in the number of thirty-two, in a bureau-drawer in Mrs. Nellis' bedroom, that the woman attempted to prevent the opening of this drawer, lost complete control of herself, after going through the ordeal of arrest with composure, if not indifference.

Step by step the case of the Commonwealth was brought out, the testimony all tending to incriminate the defendants. It was apparent that the efforts of the defense were intensifying faster in proportion to the evidence against them. Mrs. Nellis and Gardner, and to this end several witnesses were questioned as to bad feelings existing between Mrs. Nellis and her daughter, Mrs. Dr. Rogers. Most of this evidence was ruled out on objections from District Attorney Rosseter.

The preliminary hearing was not concluded last night, owing to the absence of Peter from the courtroom, where afternoon and evening sessions were held. It was necessary to prove by this witness the effects of the poison, this fact not having been brought out in detail by the examination of other witnesses. The evidence of Mr. Nellis this morning will close the case, after which the defendants will be held for trial at Quarter Sessions Court and taken to the Alderman Swap's courtroom, where afternoon and evening sessions were held. Her mother, Mrs. Nellis, who is reputed to possess hypnotic powers of no mean ability; seldom removed a pair of piercing eyes from the daughter all afternoon long, and it was a peculiar fact that during all this time the Nellis woman was not looked squarely in the face by either Mrs. Rogers or Maggie Holbrook, another important witness for the prosecution. It appeared very much like fear on their part.

Gardner, who sat with bowed head in an out-of-the-way corner, did not speak a word during the entire hearing, and seemed to take no interest in anything that went on around him. He is a sick man, and in the opinion of some may not live to undergo the ordeal of a trial at court.

The salient points of the evidence are given below.

## GIST OF THE TESTIMONY.

Maggie Holbrook resorted time and again to the statement that she "didn't know," or "couldn't remember," when hard pressed in the cross-examination. This, conducted by Attorney Rosseter, was a most unusual and, in a measure, less one. The witness was taken over the same ground, and on each occasion the defense found some statement at variance with one already made. On direct examination Miss Holbrook told her story rather briefly and concisely, but all the time appeared to be suffering from "stage fright." The girl testified that she lived with the Nellises for the past three or four years, during which time Mr. Nellis had seemed to eat in the kitchen of the hotel, while his wife ate in the dining-room. It was customary to put a cup and saucer, knife and fork at Mr. Nellis' busby.

## MRS. NELLIS BUSBY.

Two months ago the witness, noticing that Mrs. Nellis was devoting considerable time to the preparation of her husband's meals, something very unusual, began to suspect that everything was not right. The witness found by watching that Mr. Nellis' cup was being tampered with. On one occasion she put a bit of cracker in the cup when she put it on the table, and noticed very soon afterward that it had been replaced by another cup in which there was a powder. Without anybody's knowledge she saw both Mrs. Nellis and Edgar Gardner place these powders in Nellis' coffee-cup.

By consulting written memoranda, Miss Holbrook found that Gardner had placed a powder in the cup on January 10 at dinner; on the 18th she found it there; on the 20th she saw it put in there; 21st, Gardner, supper; 22d, took cup from table containing poison; 23d, more poison; 24th, thought Mrs. Nellis tampered with the coffee, because nobody else was in the kitchen; removed the cup and replaced it with another.

## ON THE NIGHT OF A G. A. R. ENTERTAINMENT, JANUARY 11, THE WITNESS TESTIFIED THAT NELLIS HAD DRANK POISONED COFFEE AND CAME FROM THE ENTERTAINMENT VERY SICK; ON THE 12TH HE WAS ALSO SICK.

## SHE TOLD OF IT.

While all this was going on the witness had spoken of it to Fred Elwanger, next to a Mr. Shupe, and finally, on Jan. 12, to Mr. Rogers, son-in-law of Nellis. This was practically all that the direct examination brought out, but in an exhaustive cross-examination, occupying two or three hours in all, there was a great deal more. Here the witness described how she had seen both Mrs. Nellis and Edgar Gardner place powders in the coffee-cup, partially fill it with water and return it to the table. She had seen Mrs. Nellis do this at least a dozen times, and had first spoken of it to Elwanger because she didn't know what else to do. Eventually, without instructions from anybody, she had taken the sample of the powder to a Mr. Van Tassel for analysis.

Through all this cross-examination it was evident that the defense wanted to break down the witness. This did not succeed, but numerous contradictory statements were elicited. Once the district attorney objected to the method of cross-examination pursued. The attorney for the defense stated that his

clients had been charged with the conspiracy, and he proposed to show how, if anybody, the conspirators were. On this line he brought out the fact that Mr. and Mrs. Rogers and the latter's mother had not been on friendly terms for the last year or more; also that either in October or November, the witness could not remember which, she and Mrs. Rogers had had a conversation relative to the monetary affairs of Mr. Nellis.

## WHY SHE SAVED POWDERS.

Through divers questioning Miss Holbrook was again brought back to the poisoning and told how Mrs. Rogers herself had been in the kitchen of the Avenue House, on the 11th of January, and saw a powder put in her father's coffee cup. This cup Mrs. Rogers removed to the pantry and she, the witness, subsequently took it upstairs. This was one of the samples analyzed. Her reasons for securing and saving a number of these samples were in pursuance of instructions from Dr. Rogers.

The witness had talked with Dr. Duff last Sunday morning relative to the case, and at that time gave him a number of the samples. On the previous evening she, District Attorney Rosseter and Dr. Duff had had a consultation, at which it was arranged that she, the witness, should give Dr. Duff notice when Mr. Nellis had eaten his Sunday dinner. This she did, and Nellis subsequently went to Dr. Duff's office. She did not accompany him and knew nothing of what transpired there.

## CONTENTS OF THE CUPS—AN ANALYSIS SHOWS THE PRESENCE OF ANTIMONY.

Two cups, offered as some of the many intended for Mr. Nellis to drink the contents of, were submitted as an exhibit of the prosecution. The contents of these cups had been analyzed by Dr. Schubert, chemist at the Watson paper mill. He testified that a test made by him on the 14th and 15th of January showed the presence of antimony. The samples had been left with him by Dr. Rogers, at a request to test them for arsenic. Attorney Rosseter led the chemist through a learned discourse on the details and technicalities of the analysis, which are of no particular interest to the public. No trace of arsenic was found.

## THE EFFECTS OF ANTIMONY.

Druggist Wm. F. Nick, a pharmacist of thirty-seven years' practice in this city, was called to the stand to testify as to the effects of antimony, or tartar emetic, on the human system. He defined the drug as a powerful poison. The effect, if the drug were administered for any length of time, would be to greatly weaken and debilitate the victim. Coffee, he stated, was antidote to the poison, which, if given in that form, would have a less serious effect.

## CIRCUMSTANCES OF THE ARREST.

The circumstances of the arrest of Mrs. Nellis and Gardner were detailed at length by Capt. Sullivan, the first witness sworn at the evening session. Gardner, he said, was very much affected, so much so as to necessitate his sitting down. Mrs. Nellis, after the warrant had been read to her, was about to go to her own room, but was told to remain in the presence of the witness. Miss Holbrook accompanied him and Mrs. Nellis to the latter's bedroom, in which were two chests of drawers on opposite sides of the room. Mrs. Nellis was seated facing these drawers. When she was asked for the key, she refused to give it. The witness testified that he spent fifteen minutes in trying various keys and finally unlocked one of the drawers.

## SHE WAS AGITATED.

Mrs. Nellis, he said, was by that time much agitated—her face flushed, and anxiety and anguish were depicted on her countenance. She said: "Mr. Sullivan, please don't open that drawer; there's nothing there but syringes." She was told that the officer would insist on seeing the contents of that drawer, and in further search for the key he put his hand in Mrs. Nellis' dress pocket, where he found three letters offered in evidence at the hearing were found.

The drawer, Captain Sullivan said, was finally forced with a case-knife after failing to do so with a hand-axe, during which time Mrs. Nellis repeatedly impudently told him not to. After the drawer was forced, the first object found was a reticule containing a roll of greenbacks and specie. This was returned to her. The witness then found a package of letters. One of the boxes contained some small vials, covered above and below with cotton batting. Mrs. Nellis remarked that she didn't know what was in the vials; that some traveling man must have left them behind the hotel bar. Some of the powders in those bottles had been placed, he said, in the hands of an analyst, chemist. All were marked "T. emetic, 3 gr."

When confronted with the Stowell letters, Mrs. Nellis, with drooping head, said: "My friend." The witness rejoined: "I've better, Mrs. Nellis, if you hadn't Mrs. Stowell for a friend."

In the cross-examination Attorney Rosseter made but little headway, further than to elicit the information that some of the powders had been seen in the hands of Prof. Perry L. Hobbs, of the Western Reserve Medical College, Cleveland, for analysis.

## THE STOWELL LETTERS—THE TEXT OF TWO OF THEM OFFERED IN EVIDENCE.

The Commonwealth submitted two letters from Mrs. Stowell to Mrs. Nellis. Both of them were found in the hands of the witness. The first letter was addressed to Mrs. Nellis and was dated Jan. 10, 1896. It was a letter of introduction to Mrs. Nellis, and was signed "S. Stowell." The second letter was addressed to Mrs. Nellis and was dated Jan. 11, 1896. It was a letter of introduction to Mrs. Nellis, and was signed "S. Stowell."

## MY DEAR SISTER KATE—

I intended to write you Saturday and send you some medicine, but the drugist has not been able to get it for me yet. Think I will have it to-morrow. I am very much about you. When you receive the medicine you must make it eat with you. The magnetic band will be there with him, and Dr. E. says that between Ed and the medicine they will cure you. I will send Ed another box of powders, three grains each. Make him careful, please.

Did Dan try the deposit capsule when he was sick at the stomach? I believe they would do him good. Tell him to come to Cleveland, but I don't see how I can do so now. But I do believe if I had you here I would knock that rheumatism out of you. Again I must speak of your electricity. Wear it on your left wrist. Now, I suppose I will have to say that I insist on this, for my dear, I know it will do you good. B. S. says she will be on hand always when you call on S. S. I hope you have seen O. M., and that he kept his word. I was not surprised to hear that Backe was going in the hotel business. We will have another place to go. Tell him that we will match him.

I do not think that Taylor could do you much good. I feel as if you had de-

veloped beyond him. Of course I may be mistaken. The dear friends have not advised you to go. Jennings is still in Chicago. Now the friends join in love to yourself and the boys. Kiss them both for me.

From your loving sister,

JOSIE.

Bright Star sends love and kisses.

## CONCERNED ABOUT NELLIS.

CINCINNATI, O., Jan. 18, 1896.

## MY DEAR SISTER KATE—

It seems like an age since I have had a line from you. But I know how hard your shoulder has been. I ship you today the medicine I spoke of. It has been almost impossible to get it. I hope that we will have to get another bottle, for I really expect you to get it to-morrow morning. I cannot get anything from the guides regarding your coming. And the very fact of their being neutral on that question makes me think they want to surprise me. Well, I can stand a surprise like that, for my dear, I never wanted to see you so bad as now.

Susie told me on Wednesday night that N. was quite weak. Perhaps you are staying at home to celebrate his birthday on the 24th. From the way the friends talk it might be his new birth. He has consented to see a doctor? I would insist on having him take some medicine or get something yourself for him. If he was to drop off without consulting a physician it would cause you a great deal of trouble—a corner's inquest, etc. But it may not be so serious as Susie thinks. Have not heard from Ed for two weeks. Only the butter. It was very nice. I sent Ed a box of powders a week ago, and have worried for fear he did not receive them. Mrs. Evans feels very much elated over her victory. I suppose you know it. I think the trouble the friends spoke of the house will be in March instead of December. What do you think of it? Kibler feels sure that he will win the way. I think Sophie is a dune. Why don't she have a general good time when she knows she wants it. Well, now, my dear, I shall have to close and the friends all join me in love to you and the boys. Kiss them both for me. Tell D. to watch himself, as this is leap year.

Your loving sister,

JOSIE.

Bright Star sends love and kisses.

## MRS. ROGERS BROKE DOWN—COMPULSED, BY REASON OF FAINTNESS, TO LEAVE THE WITNESS STAND.

In mid-afternoon Mrs. Rogers, daughter of Mrs. Nellis, was called to testify. In the direct examination she told of going to the Avenue House, on January 11, and leaving that afternoon, first through her husband, then through Maggie Holbrook, and finally with her own eyes, of the attempt to poison Mr. Nellis.

During the cross examination, in the midst of which the witness grew so faint that she was obliged to leave the witness stand, a determined effort was made to show that others than Mrs. Nellis could have placed powder in the coffee. The witness told her mother had fussed about her father's table that Saturday evening, playing and replacing the dishes; how he had eaten but little and drank his coffee, except a swallow in the bottom of the cup; how she had removed the cup and its contents and subsequently, after placing the cup in the pantry, turned it over to Maggie Holbrook. She understood that this particular sample had not been saved.

## ABOUT THE ANALYSIS.

The evidence of Dr. Rogers was on lines very similar to that offered by his wife, except that it carried the matter to an analysis of the contents of two of the cups. These, he testified, had not left his possession since they were given him by Maggie Holbrook, except for a short time that Capt. Sullivan had them, until turned over to Dr. Schubert for analysis.

(Erie (Pa.) Dispatch, Feb. 3, 1896.)

## Under Increased Bail—Mrs. Nellis and Gardner Both Held for Trial.

The hearing in the sensational Nellis poisoning case was concluded in Alderman Swap's court, and the defendants, Mrs. Kate Nellis and Edgar C. Gardner, were bound over to court, bail being demanded in the sum of \$3,000 each.

Mrs. Nellis obtained bondsmen after a short wait, her son, Daniel H. Nellis, and Mr. Charles Beck, of this city, becoming her sureties.

Gardner was taken back to the county jail under the escort of County Detective Sullivan, and it is said that an effort will be made to secure bondsmen and obtain his release from custody.

## CONSPIRACY ADDED TO THE CHARGE OF ATTEMPTED MURDER LODGED AGAINST THE DEFENDANTS.

A fact that escaped newspaper observation was that another charge had been lodged against Mrs. Nellis and Gardner, which includes Mrs. J. C. Stowell, Gardner's mother. When the two defendants were arraigned before the alderman Friday afternoon Capt. Sullivan placed them under arrest upon the charge of conspiring against the life of Peter Nellis, and on that account the bail was increased, \$1,500 being required on each charge.

## PETER NELLIS WAS THE ONLY WITNESS IN THE PROSECUTION.

The prosecution succeeded in having Peter Nellis in court Saturday, and after his testimony the defense were held without argument. At 5 o'clock a crowd had congregated on the sidewalk in front of Alderman Swap's office, and the room was filled long before the principals and attorneys put in their appearance.

Shortly after 9 o'clock Mrs. Nellis, accompanied by her sister, Mrs. Adam Beibel, and Dan Nellis, came in and took seats, and were called upon by Attorney Rosseter.

District Attorney Rosseter was on hand and Capt. Sullivan arrived betimes with Gardner.

Peter Nellis was called to the stand, the purpose being to show the effects of the poisoning alleged to have been administered, which was all that was necessary to close the case for the prosecution.

## MR. NELLIS, WHEN DID YOU BEGIN FEELING ILL?" ASKED THE DISTRICT ATTORNEY.

"A little before ice-cutting; I was taken sick after dinner."

"In what way?"

"I was sick to my stomach. I was never sick before this."

"Do you remember the night of the installation of the G. A. R. officers?"

"Yes, sir. I had to leave early. I was taken ill."

"When was you sick next?"

"The next Sunday. I thought it was the pills."

"How is your health since last Monday?"

"Very good, and I am able to work since."

Attorney Rosseter declined to cross-examine the witness.

The statements of the witness as to his periods of illness corresponded to the dates upon which Maggie Holbrook testified to have discovered powders in his cup.

Dr. and Mrs. Rogers, accompanied by Maggie Holbrook, left on the morning train for Cincinnati. Mrs. Rogers was taken ill Friday and Dr. Loeb was called to her apartments in the Kimberly House to prescribe for her.

Before the hearing adjourned Satur-

day morning Capt. Sullivan took possession of the powder taken from Mr. Nellis' cup by Maggie Holbrook, and Maggie put an identifying mark on the package.

Peter Nellis left for Girard on the noon train, and Mrs. Nellis returned home on the P. & L. E. afternoon train.

(The Enquirer, Cincinnati, O., Jan. 23.)

## Slowly the Coils are Tightening Around Mrs. Nellis and Edgar Gardner, the Would-Be Poisoners.

The most sensational expose in recent years did not have as surprising an effect among local Spiritualists as the account in yesterday's Enquirer of the strange predicament in which Mrs. C. C. Stowell, the leading trance medium of this city, has been placed by events in Girard, Penn., by which Peter H. Nellis, a hotel-keeper of that place, was almost poisoned.

Many remember young Gardner, Mrs. Stowell's son, who stands charged with Mrs. Nellis in a plot to murder her husband in order to win the money on an insurance policy of \$10,000. Those who know Gardner best say that he was always a shiftless fellow, and that for some reason best known to himself he did not always sail under the name of Edgar Gardner. It is remembered when, under the name of George Paulkner, he concealed his identity and was a conductor on the Clark street car. He has been in this position, he changed his name to Edgar Gardner, and in August, 1894, left the city as the advance agent of Harry Archer, a noted materializing medium, who has since died.

Mrs. Stowell, in her profession as a trance medium, formerly resided at 408 Haymiller street and sold charms which she claimed contained the potent powers of bringing the separated together and warding off evil influences. When she moved to the palatial residence on Walnut Hills, she gave up her poorer clientele and only posed in richer circles.

(Erie (Pa.) Dispatch, Feb. 6, 1896.)

## Richmond Is in the Field—In the Defense in the Nellis-Gardner Case.

The case against Mrs. Kate M. Nellis and Edgar C. Gardner, conspiracy to kill by poisoning Peter H. Nellis, will be taken up to-day at the grand jury. Hon. A. B. Richmond came up from Meadville yesterday, and will join in the defense of the case. It is stated that Mr. Richmond has been retained by Mrs. J. C. Stowell, who is charged in an information with complicity in the conspiracy. Mr. Richmond is a chemist of ability and has a reputation for work in the line upon which this case will be tried. He is the well known law writer upon the subject of Spiritualism.

Mrs. Stowell is not yet under arrest, and her case cannot go to the grand jury this term. The case against Mrs. Nellis and Gardner will not be tried until the May term.

## What a Leading Cincinnati Paper Says.

(Cincinnati Enquirer, Jan. 28, 1896.)

## Gardner the Son of Mrs. C. C. Stowell, of Walnut Hills.

Edward Gardner, the young man charged with the crime of poisoning Peter H. Nellis, a hotel-keeper in Girard, Pa., the details of which were published in yesterday's Enquirer, is well known in this city, being the son of Mrs. C. C. Stowell, a prominent trance medium, of 46 South Elm street, Walnut Hills, and whose husband, Mr. C. C. Stowell, is the editor of the Light of Truth, a paper published on Race street in the interests of Spiritualism.

The report of his complicity in the awful crime was a great shock to the large circle of the young man's acquaintances in this city.

## MRS. STOWELL'S LETTERS.

Later developments were of a more sensational nature. Yesterday the sheriff of Girard came into possession of letters, alleged to have been written by Mrs. Stowell, which, if their contents are not misconstrued, place the lady in an embarrassing position. It is believed by her friends, however, that some mistake has certainly been made so far as she is concerned.

Among the letters said to have been written by Mrs. Stowell to Mrs. Nellis were several instructing her to tell Ed that when he read in the Enquirer the details of the poisoning, he was to administer "those powders," as she wanted to be sure they would be effective. Throughout them all can be seen that something of the utmost importance was going on in this strange correspondence. It is but natural that she, the mother of an invalid son, should be solicitous for his welfare, and that she had sent him medicines. These letters, however, are said to have created a grave suspicion in the mind of Mrs. Nellis' possession at Girard.

An Enquirer representative, in possession of the alleged facts contained in these letters, called at the house of Mrs. Stowell last night, but found that she had left on the evening train for the scene of the trouble.

In answer to the question, Mr. Stowell admitted that Ed Gardner was his stepson, and that when he read in the Enquirer of his trouble he had gone into at Girard, his wife had immediately taken the train to be at his side. At first he denied that Mrs. Stowell had ever had any correspondence with her son, but later admitted that an occasional letter passed between them.

## MRS. STOWELL INNOCENT.

He emphatically denied, however, that his wife could, in the remotest manner, have been party to, or that she had had any knowledge of the diabolical plot to murder Nellis.

He was considerably agitated over the matter, and gave the following explanation: "I have known Gardner for years, been troubled with hemorrhage of the lungs, and that if his wife sent any powders, it was possibly to give him relief from his troubles."

As stated, Gardner is well known here, especially on Walnut Hills, where he lived in the magnificent house occupied by his parents, now known as the most exclusive of the city. Before he became a Spiritualist, and a free spender of money, with which his mother supplied him liberally. His disease drove him from home, his mother selecting a residence in Lily Dale, N.Y., for him. While there he mingled with the Spiritualist community of the little town. It was there he met Mrs. Nellis, the wife of the Girard hotel-keeper.

Enquirer said that she became enamored of him, Gardner being a good-looking fellow, only 31 years old, while her husband was at least 20 years his senior. Taking her advice, Gardner went with her to Girard, and was installed as bar-keeper in her husband's hotel. From the subsequent developments the truth is surmised, and the theory is announced that Gardner induced the woman to secretly give her husband the drug.

The plausibility of this theory is supposedly evinced in the fact that as soon as Gardner appeared on the scene, Nellis' health began to fail, until it aroused the suspicions of Dr. Rogers, Nellis' father-in-law. How these suspicions were acted upon was told in yesterday's dispatches, and how Nellis was saved from the very brink of the grave is also stated. With all the precautions taken, however, it is still a very sick man, and the shock has so shattered his constitution that the outcome may still result seriously.

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(Cincinnati Enquirer, Jan. 30, 1896.)

## Great Interest in the Case.

Interest in the sensational poisoning case in Girard, Pa., wherein Edgar Gardner, son of Mrs. C. C. Stowell, the well known trance medium of this city, is so seriously compromised, is still unabated, and the developments in the case are eagerly watched by those who are acquainted with Mrs. Stowell and her son. Gardner is still in jail at Erie, and seems to feel no apprehension as to the outcome. He mingled freely with the other prisoners, although the confinement is telling on his weakened constitution. Mrs. Nellis, his alleged partner in the diabolical crime, is still in hiding, and has eluded the detectives, who have scoured the adjoining country to find her. Last night a slight clew as to her whereabouts was received, and it is now believed that she is under cover in the house of her sister in Girard.

One of the most puzzling features of the case is now that Mrs. Stowell has not appeared on the scene, as was expected she would, and as given out by her husband when she left this city. In anticipation of her visit detectives were in Girard and along the line of the road ready to intercept her should she alight. It is now believed that Mrs. Stowell, apprised of the condition of affairs at the last moment, changed her mind, and is now with friends awaiting the outcome of the preliminary hearing, which is set for to-morrow.

The alleged letters from Mrs. Stowell to her son are in the possession of County Detective Sullivan, and will not be made public until the day of the trial.

## THE HOLY CHURCH.

## The Immorality of Its Entertainments.

THE WORLD DOES NOT NEED THE CHURCH AS A PURVEYOR OF VAUDEVILLE.

The question of the morality of church entertainments continues to interest certain critics and essayists, says the Literary Digest. Rev. William Bayard Hale contributes to the January Forum "A Study of Church Entertainments," in which he severely denounces such means of raising money.

Mr. Hale was lately in receipt of a printed advertisement of a "fair" for the benefit of a certain church, in the shape of a card, which, besides containing the programme, bore the inscription, from "Two Gentlemen of Verona," "Tis an honorable kind of thievery." He thinks that this inscription is only equaled by the robust candor of the clergyman who, in a speech opening a similar church bazaar, said:

"They come to be cheated (laughter and applause), and if they don't come to be cheated a little, they deserve to be cheated a good deal (renewed applause)."

Upon this Rev. Hale says:

"It will not be well to take this too seriously, and to wax with the indignation that will rise in the bosoms of some old-fashioned honest folk who still cherish the notion that Christ's church should ever promote holy living and a serious and dignified morality. Let us have our laugh over its naive immorality, almost saved from itself by confessing to itself; but then let us think a moment what it means that such a confession can be made by this easily, jocularly—that is, can be made without horror—by a Christian church! The confession can be made so calmly because it is a confession to what everybody knows and is known to know. It is a matter of common knowledge that churches have methods of raising money which are fraudulent, and nobody is horrified by that knowledge, because nobody to-day takes the churches any more seriously than they take themselves."

"It is indeed difficult for the imagination to connect these modern societies, occupied in giving fairs, suppers, and popular entertainments, with the undivided church which once worshipped God in simplicity and seriousness, filled with heavenly aspirations. Modern religious methods do not find their patterns in the earlier church. We are not informed, I ventured to submit to the last church congress in the United States, that the church at Ephesus or Philippi ever advertised a bazaar, a clam-bake, or a strawberry sociable. We have no information that St. Paul was accustomed to give stereopticon lectures, Barnabas operating the lantern. It is not clearly established that St. Athanasius ever arranged a kermis, a broom drill, or a pink tea. There seems, then, to be no inherent necessity for the church to undertake the amusement of the public. Our Lord knew, I conceive, what the nineteenth century would need at the hands of his church; but he left it no direction, explicit or implicit, to open eating-houses and theaters. He seems to have been entirely ignorant of any time to come when it would be best for his blood-bought church to transform itself into a system of concert-halls, kitchens, and entertainment-bureaus."

Mr. Hale is convinced that the necessity for such a transformation of the church is not one inherent in its character, but has been forced upon it "by conditions which are the result of divisions in the church." It is "secularism," he asserts, which has made "the religious show" a necessity. On this point he remarks:

"Does anyone claim that churches have awakened to a better understanding of their functions than the founders and the apostles had? No one claims it. It is pretended that sacred negro minstrels, dances, light operas, and vaudeville, are to-day more essential to the salvation of men than prayer, worship, the reading of the scriptures, and the administration of the sacraments? It is not pretended. The plain fact is, that the luxury of having one hundred and forty sects is expensive, and the money to pay for it has to be raised in some fashion. In communities where one church would be gladly and fully supported by the voluntary offerings of the community, half a dozen denominations cannot gain a support without going into business and baiting the public with fairs and theatricals."

Mr. Hale then gives extracts from a record of church entertainments, which he has been keeping for some time, and comments on their ludicrous and hurtful character. He says in closing:

"I charge, then, that, besides its hundred other sins, the division of the church—most absurd and inexorable of economic errors—has desecrated holy places and holy days; has assaulted all reverence; has given thousands who might have been won to the higher life an utterly ignoble conception of religion; has reduced Christian congregations to the level of fakirs and poor actors; has turned clergy into scrambling mountebanks; and has dishonored Christian womanhood."

"The world does not need the church as a purveyor of vaudeville; the church does not deserve perpetuation even for the glory with which it may crown itself as the producer of light operatic diversion. The world does not need and is piteously crying out for the church to do that for which—divided—it is hopelessly inefficient. Let the vision of one church take possession of the souls of men, and in place of the pauperized sects which, rivaling each other in vulgarity, contend for the miserable dollar of the public, the world will see an institution consecrated again to the service of humanity, to the proclamation of the gospel, to the spreading of the story of the tragedy and sacrifice of Calvary, generously maintained by a charity eager to witness to the constraining power of the love of our Savior."

"Twas bookless and unshoed—A 'reserve seat' for the poor. 'As I sat there looking around Upon the high and great, I was thinking of the rich man And the beggar at his gate. 'How, by all but dogs forsaken, The poor beggar's form grew cold, And the angels bore his spirit To a mansion built of gold. 'How at last the rich man perished, And his soul, it took its flight From the purple and fine linen To a home of endless night. 'Then he thought, as he stood gazing At the beggar in the sky, It is not all of life to live, Nor all of death to die. 'Pretty soon in came a stranger With good ring and clothing fine; They took him to a cushioned seat Far in advance of mine. 'I thought 'twasn't exactly right To seat him so near. While he was young, I was old And very hard to bear. 'There's no accounting now For what some people do. The finest clothing nowadays Oft gets the finest pew. 'But when we reach that golden home, All undefiled by sin, We'll see wealth begging at the gate While poverty goes in. 'Out, out with such professions: They are doing more to-day To stop the weary sinner, In the gospel's shining way, 'Than all the books of infidels, Than all that has been tried Since Christ was born in Bethlehem— Since Christ was crucified. I have no doubt, Brother Francis, that some of your readers may question my taste poetically, in reproducing the foregoing lines, but however inelegant they may appear to cultured criticism, they at least illustrate the fact that even 'doggerel' may 'point a moral and adorn a tale.' H. V. SWERINGEN.

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## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movement, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Walter Hyde writes from Alameda City, Cal.: "We have what is called Mrs. P. A. Logan's Circle of Harmony, at 20 Eddy street, San Francisco, every Sunday from 11 a. m. to 4 p. m., a long session, but the people linger, quite unwilling to have the meeting break up. It could properly be called a conference meeting wherein anybody can speak, but it is better understood as a spiritual manifestation, a desire to speak, the person occupying the platform will pause until the communication is given. Spirit-friends, understanding this deference to them, take advantage and occupy most of the time. Tests are not called for, but the manner and matter are sufficient tests in themselves, and thus it is that while wisdom-thoughts are being given, substantial conviction is realized. Right in the midst of the session, Mrs. Logan, who always presides with motherly care and grace, calls attention to the fact that the dear little lady, Mrs. Cook, is present with copies of THE PROGRESSIVE THINKER, etc., and all are requested to subscribe."

Mrs. M. S. writes from Wellington, O.: "Materializations are generally so material that they are real flesh and blood. A so-called test seance was held in this place some time ago, and reported in THE PROGRESSIVE THINKER. The medium was a woman, and she was dressed in a double thread, his coat-sleeves to the chair arms, his coat over the neck, tight. The thread broke as the lady sewed the last few stitches at the arm, so that the thread was single. After the sitting the medium was found in the chair, but the thread was double all the way. The lady who sewed him in remarked this. The assistant replied: 'That could be the work of the spirits.' Indeed! Such performances can only disgust thinking persons. A lady and gentleman who had gone to this seance expecting to find spirits airy, vapory, etc., found them flesh and blood—and on the face of one of the 'spirits' the peculiarly shaped nose of the medium! And yet, some thought it genuine!"

Madame Parcells is still at Jackson, Mich., and is open for engagements after the first of March to lecture, give tests and hold seances at societies at reasonable prices. References check! Her work at Jackson has been a decided success.

A friend writing under the pseudonym of "No Goggles," thinks Spiritualists and Christians should cease to denounce each other's views; he sees nothing wrong in Spiritualism except the fraud, and nothing wrong on the other side but the fraud and failure. His Bible is full of Spiritualism, and Spiritualism is full of Bible, and if the goggles were removed from all of us, we would come together and the world would flow into the union.

The Elgin Daily Courier says: "Mrs. Scovell pleased her large audience, last evening, by closing her subject, 'Bible and Their Authors.' The audience was deeply interested, and many remained after the lecture to question Mrs. Scovell, and learn more of her views of spirit influence over mortal. She claimed that the undercurrent of mysticism in the work of our leading authors was a direct inspiration from the unseen world and its inhabitants, and that many authors sent forth their offerings to the world, and their books and pamphlets only to have them sneered at and condemned, but in another age they are read and understood. Thomas Paine, Carlyle, Ruskin, Sir Edwin Arnold, Fannie Fern, Mrs. Southworth, Leon Lewis and numerous other writers are and were ahead of their age and it is left for the ages following which are to come to understand in the light of a new dispensation the work of a few today who investigated psychic truths and understood intuitively the inspired thoughts expressed by the authors and the power of the Spirit-world as touched upon by Sir Bulwer Lytton in 'Zanoni.' The author of 'Karma' and 'A Strange Story.' She contains occult truths which only the initiated may understand and use for good. Rider Haggard may not be some of his readers do. The Spiritualists have secured Town's hall permanently and will hold a young people's question class and children's lyceum Sunday afternoon at 7:30 a. m. usual."

Frank T. Ripley goes to Watseka, Ill., for February; to Brooklyn, N. Y., for March. He would like dates for week nights en route to Brooklyn, N. Y. Address him at Oxford, Ohio, P. O. Box 262.

L. H. writes from Lomati, Oregon: "Mrs. Georgia Cooley, of Portland, Oregon, has been with us for two weeks. She is an inspirational speaker and test medium, and gave good satisfaction in both. She is also an honest, conscientious woman, doing all in her power to uplift and enlighten humanity. There are a few families of earnest Spiritualists in this place, and we would make welcome any good, reliable medium, should they stop over here. This is a new to us and is not on many of the maps, but is on the direct line of railroad between Portland and San Francisco, one and a half and forty miles south of the former."

B. F. Schmid writes from Indianapolis, Ind.: "The Indianapolis Spiritual Association, organized and served by Mrs. Wilson-Porter-Kayner, of Chicago, during the month of December. This lady is widely known as a fire test medium, and on two different occasions gave fire test seances in our hall. This part of her work always attracted a good audience. On these occasions committees were chosen by the audience, and every possible opportunity given them to make such test conditions as suggested themselves at the time. During these seances many parts of her body were exposed to the full flame of a large lamp, and such articles as linen and silk handkerchiefs, silk ties, celluloid cuffs and five and ten dollar bills (paper money) were passed through the flame, without being singed in the least. January, 1896, finds this organization with a new name, and we are to be known henceforth as 'The First Spiritualists Church of Indianapolis, Ind.' This change has been made to conform with our State laws, governing religious bodies, to whom the laws grant so many advantages as church organizations, hence why should not we as Spiritualists take advantage of these benefits, and strengthen our own cause? During January we had with us a most pleasant and agreeable lady, Mrs. A. R.

Sheets, of Grand Ledge, Mich. This lady is very talented and a most highly gifted inspirational speaker. Much is yet in store for this well-attuned instrument, if her health permits, and our liberal platform may well be proud of her services. Her seances are such as reach our understanding, and many were the beautiful gems she gave us while here. Her personality also attracted many. Her pure and unselfish character, and her earnest and conscientious work, endeared her to our people. A true woman, a good worker and loyal to the cause, she well deserves this praise. May she be spared many years of usefulness in the cause which of our society, who fully appreciate the good she can and will do our cause."

Dr. V. Fell writes from Nashville, Tenn.: "The president of the National Spiritual Association, H. D. Barrett, paid us two visits within the last few days. His addresses were of a high order, and confirmed the high impression we had of the man. The Association made no mistake in selecting him for its president. His address was a most allusion to his work years past I had got the idea that he was well advanced in years. Judge of my surprise, then, to be introduced to an active, wide-awake man, in the prime of life. In this incipient condition of the organization, when so much depends on wisdom, vigor and prudence, it seems to me the choice could not have fallen on a better man, and I feel like exclaiming to the Spiritualists all over the country, 'All hail!' and especially so when we reflect that in the knotty legal questions that will enervate him, he has at his right hand such an able coadjutor as L. V. Moulton. I am greatly pleased with the wonderful success 'The Encyclopedia of Death' has met with. Considering the superstitious dread of death that we carry about with us, and the fact that it is an unnatural theology, and that we have almost nothing extant to correct it, it ought to be in every family, for many make life a living death for want of information herein contained."

A subscriber writes: "The 'Students of Nature,' under the leadership of Mrs. M. Summers, are flourishing at Munson's Hall, 1052 Milwaukee avenue, in this city. Memberships increasing and prospects brightening. Very talented and constantly employed. Dr. R. Greer delivered a lecture last Sunday evening, which was well received. This is a good place now for genuine mediums to exercise their gifts."

Mrs. Jennie Hagan-Jackson lately officiated at a child's funeral at Lockport, N. Y. She is now holding forth at the Spiritual Temple, Buffalo, N. Y. She speaks there each Sunday and Wednesday evening during February. She will visit other towns if desired. Address her at 248 N. Division street.

Dr. P. S. George writes from St. Paul, Minn.: "Three of the doctors of this town had me placed under arrest on the 3d inst., for violating the medical laws of this State, and I demanded an immediate trial, and proceeded with the case at once, conducting my own case; appearing in court as my own attorney, examining witnesses and making my own plea as against the county attorney, but, being a stranger, but not altogether in a strange land, they pronounced me guilty of the infraction; and my friends came to my assistance with ample bail, and then the business men hired the opera house, last night, and invited me to give a free lecture, which I did to a large audience, and from the public platform I talked incessantly for two hours, comparing the three old Poison Bugs as follows: First, Judas Iscariot; the next, Drunken Old Noah; and the third and last, a High Priest. Everything was a fever heat, with 98 per cent. in my face."

E. Place writes from Hot Springs, South Dakota: "No. 324 of THE PROGRESSIVE THINKER just at hand, and is a royal good number. I was particularly pleased with the article on Rev. Miss Bartlett's People's Church, it being the fullest report I have seen; also, as it recalls the fact that it was while listening to her teachings, as pastor of our Unitarian church at Sioux Falls, South Dakota, that my orthodox beliefs wavered and fell, leaving my mind open and receptive to the clear and bright or light shed by THE PROGRESSIVE THINKER, a little later on."

T. D. Kayner writes from 624 Wabasha street, St. Paul, Minn.: "Mrs. Kayner and myself arrived here safely last Saturday evening, and she spoke Sunday afternoon and evening, giving some remarkable tests of spirit presence, taking some who had never been in a meeting of free thought before. Her power for seeing clearly seems to be growing stronger as she progresses in the work. On Monday some of the friends called on her, and she went to get some more writing, if possible. We had hardly placed the slates in position when there was a response, and our friends received a number of communications, these being no pencil in the room. After a while I asked if there was anyone present that knew that they would give me a word. Immediately the writing commenced, and this was the message, the name of the person having been spoken in the house where we were, and at the time not in our thoughts, and I had not seen the party in over twenty years before he passed away. This is what he wrote: 'Oh, the light of truth! I, who was living, am dead; yet dead, am living.'—Dr. L. Juckett, Elgin, Ill. This message was written very plainly, so that there was no guesswork about it. The name of the person is seemingly becoming more strong as Mrs. Kayner and I sit together. Last evening she gave a seance here to the press of St. Paul, there being two of the papers, Pioneer Press and Globe, represented; and although they make some light remarks, yet there is some good in the article. We have started out to work together in the field, and the name of the person having been spoken in the house where we were, and at the time not in our thoughts, and I had not seen the party in over twenty years before he passed away. This is what he wrote: 'Oh, the light of truth! I, who was living, am dead; yet dead, am living.'—Dr. L. Juckett, Elgin, Ill. This message was written very plainly, so that there was no guesswork about it. 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## A MUSICAL PRODIGY.

Transition of Col. A. O. Babel, the Texas Cowboy Medium.

It is with regret that we read of the death of a rare instrument of the angels, whose work was not completed and whose plans reached on into coming time. He had been before the public only ten years, and was the peer of that mysterious musical prodigy, Blind Tom.

Col. A. O. Babel was widely known and wonderfully gifted. He played the most difficult music from the masters without study, claiming his work was done under inspiration. The most intricate compositions of Haydn, Beethoven, Meyerbeer, Verdi and Wagner were easy as child's play to the inspired cowboy. He never seemed conscious that he was doing anything wonderful. Professors who had spent years in study stood astounded before the uneducated Texas wonder. He used to say: "I don't know A from B, but I could not play any better if I did, so what's the use?"

He appeared in New York, at Steinway Hall, September 12th, 1886, and was pronounced the marvel of the century. He afterwards played before most of the crowned heads of Europe, and was everywhere complimented. The Sultan of Turkey gave him a valuable souvenir and invited him to play before the ladies of his seraglio.

Col. Babel was intending to issue a book of his travels and people he had met. It would have been intensely interesting, and we regret his untimely going hence has prevented it. His strange gift of music was revealed to him through a misfortune, or what to human eyes appeared so. He was commissioned to guide a detachment of soldiers through the Sierra Madre Mountains, in pursuit of some Indians who were on the warpath. While in the vicinity of Fort Sill, in the Indian Territory, Col. Babel was thrown from his broncho, having one arm broken and the other badly sprained. He was taken to the hospital at the fort, where was a long, weary wait for full recovery, old Luke Harris taking on the soldiers in pursuit of the Indians, carrying out Scout Babel's instructions.

While in the hospital he began to experience strange sensations, like electric shocks, passing through brain and body. He at first supposed these sensations some part of his illness. The physician told him they would pass away; but instead they grew more violent and frequent. One day he went into the hospital parlor, where the convalescing patients had met to read and converse. An old, unused piano, standing in one corner of the room, attracted his attention. As he looked at it the strange sensations, before described, came upon him with great force, and he felt an irresistible desire to play. He opened the piano, seated himself, and for the first time realized that the divine art of music, heretofore a sealed treasure to him, was his! He had found his vocation at last, and felt at rest.

He soon after went home to his family, who congratulated him on his recovery, and were surprised when he told them he was now an accomplished musician. His mother, good-naturedly, pretended to believe him; but they all doubted. The family had no piano, so he could not then demonstrate his new-found gift. But soon a visit was planned to a family who owned the only piano in the county, and there the loving son had a chance to show his mother and family how he could play. He used to say: "Why, I enjoyed the approbation of mother and the rest that evening more than that of any grand assembly I ever played before."

He was very intelligent and most gifted. It is to be regretted that so rare a psychic could not have lived long upon the earth.

EMMA ROOD TUTTLE.

## OLD JAKY'S GHOST.

Appears on His Farm and Tells How to Get Rich.

What is believed to be the spirit of the late Jacob E. Stout is wandering around Springfield, a suburb of this city, says a Burlington, Vt., special to the New York World, on dark nights telling folks how to make money, keep it, and get wealthy. In life Jacob was known to be a miser, and his family often felt his inexcusable pecuniary stringency. He is said to have buried every cent of the large sum he amassed. When he died not a cent of money could be found in any bank or savings institution.

The present occupant of the farm is Charles Allison, and he, by reason of spiritual visitation, is thinking about moving next week. Allison said that a few evenings ago, while sitting in the house with his wife and family, an apparition appeared before them. The apparition was "Old Jaky," he told them so. He then told Mr. Allison that if he wanted to get rich he must plant potatoes in the field beside the house. With this the apparition disappeared.

Mrs. Allison verifies her husband's story, and both are indignant because their neighbors are skeptical. William Clayton, who lives in a tenement on the Stout farm, also claims to have seen "Old Jaky." Clayton alleges that he tried to tell him how to raise hops profitably. Mrs. Harry Faisick and others claim to have heard mysterious rappings in the house.

## GOLDEN LAXATIVE COFFEE.

SOMETHING NEW, BUT OH, SO NICE!

CURES CONSTIPATION!

Ask your grocery for it, and if they don't have it, ask them to order some of us, and they will do it.

PRICE AT STORES, 25 CENTS.

A Package by Mail, 30 cts., or 4 Packages for \$1.00, Express Charges Prepaid.

Golden Laxative Coffee Co.

AYER, MASSACHUSETTS. Write us for terms for agents.

A REVIVALIST CIRCULAR.

The Catholics Trying to Squelch the A. P. A.

"Protestants, in this free land all things must come to the light sooner or later. The monstrously untrue A. P. A. lies in regard to the Catholic Church will be made manifest to all who desire to investigate. The Catholics of Allegan County, Mich., have arranged to have a great revival at the churches at Watson and Otsego, beginning Sunday, January 20th, at 10 a. m., and continuing one week. All are invited to attend the exercises. No services will be private. Come and find out for yourselves whether the devilish charges made against your Catholic neighbors are true. If they are lies, you will be expected to inform your neighbors of the facts. Catholics are taught by their religion to be loyal Americans and God-fearing citizens, having the welfare of their country at heart. You have heard that Catholics are idolaters. You will learn by attending the mission that this is untrue, and that they do not pay for forgiveness of sin. All about the confessional will be made plain to you, and you will realize what wrong notions you have had concerning this institution, as well as the Pope. Hear the great Dominican Friars preach. See their costume; they are not unlike the habits worn by Martin Luther when he was a monk like them, before he was dismissed from the Catholic Church. Hear what they have to say, then judge for yourselves. There will be no riot or bloodshed. All will be welcome. This opportunity may never be offered you again. Profit by this occasion to learn the truth about the old church. Americans have the reputation of being fair-minded. Do they not owe it to God, their neighbor and themselves to see that they are so towards Catholics? Fellow-citizens, it is mainly, honest or charitable to give acceptance and currency to views against the church without ascertaining what the accused can say in defense? Our faith is openly taught. Let us have fair play."

TO THE EDITOR:—Inclosed find the above displayed circular of Romanists of this county, showing the scheme by which they hope to estrange the ignorant, unthinking masses, and use them in forwarding their unholy, damnable schemes to obtain control of the United States, and, as the priestly circular issued at the Buffalo convention a few years ago says, "Lay them at the feet of the holy vicar of Jesus Christ, that he may put an end to their Godless education and sweep away their impious laws of liberty of conscience, which are an insult to God and man." None but ignorant scoundrels can be fooled by such special pleading.

R. L. T.

Hopkins Station, Mich.

A SUGGESTIVE THOUGHT.

"Non-Luminous Light" on Psychic Phenomena.

Chicago Tribune: Prof. Roentgen's discovery of what we have called "non-luminous light," whose rays penetrate many bodies hitherto supposed to be opaque, should be of great comfort to students of psychic phenomena. Such persons will doubtless find in it strong analogical presumption in support of their theory of the cause and manner of phenomena like telepathy, phantasmic projection, and telekinesis. That theory is, of course, that mind, or thought, as distinguished from brain, is dynamic; that is to say, it is a force which moves in vibrations, not yet measured or determined, through the all-pervading ether.

If we grant their claim, which indeed the records of the London Society for Psychical Research seem to justify, that phenomena of these kinds are well-established facts, they will argue that Roentgen's discovery lends great plausibility to their theory. The new rays prove that there is a force more tenuous and agile than light; and if that be so, there is no reason why there may not be a force more tenuous and agile still. We know now that certain pulsations penetrate molecular interstices finer than can be penetrated by any other known pulsations. Why, then, may there not be other pulsations able to penetrate the bones of the skull, and conveying energy from

## DR. C. E. WATKINS.

— THE —

PSYCHICAL PHYSICIAN.

Send age, name in full, leading symptom and two 2-cent stamps and you will receive by return mail, a correct diagnosis of your case

FREE OF CHARGE.

DR. C. E. WATKINS.

AYER, MASSACHUSETTS.

one brain, transmit it to another?

This argument or presumption by analogy has been presented many times with regard to the power of electricity to reproduce in one telephone the audible vibrations excited in another. Then, however, it seemed rather fanciful than worthy of serious attention. But Roentgen's discovery, by strengthening the analogy between the phenomena produced by a known force and those produced by the unknown force, has also strengthened the presumption of analogy between causes. If thought be energy, it must be transmissible; and if energy be transmissible through objects of a certain density, why not through objects of a greater density? Who, in the light of Roentgen's discovery, will venture to affirm that there is a degree of density through which energy may not penetrate, or that all the possible forms of energy have been discovered? It is a fascinating idea, this conception of vibrations of thought making resistless way through the ether to the minds of all men, and it explains many things which, though common in all ages of the world, have always been mysterious.

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SHE'S ALL RIGHT.

She Preaches No Diplomatic Sermons.

THE REV. CAROLINE J. BARTLETT, OF KALAMAZOO, CORRECTS AN ERROR.

EDITOR OF THE CHICAGO TRIBUNE:—Will you permit the correction of one error which crept into the very kind and just article in last Sunday's Tribune concerning "The Kalamazoo People's Church and Col. Ingersoll?" I ask this correction because the error implies that, while a church may be free, its pulpit cannot be free. It is stated that "Miss Bartlett's sermons are models of diplomacy, as is necessary with such a congregation." To me a diplomatic preacher is something very like a hypocrite. I have occupied this pulpit for nearly seven years, but have never once paused to consider, from the standpoint of diplomacy, the effect of any utterance of mine upon any person or group of persons inside or outside the church. The utmost diplomacy (be sides being contemptible) would fail in a situation like this. The simple, fearless saying what one means answers every purpose. The congregation does not conceive that it has employed its minister to echo its opinions. One must preach what one believes, and emphasize what one regards as most vital. When the occupants of the pews feel themselves free, they are not over-vigilant to see if the utterances from the pulpit are in precise harmony with their own opinions. In the seven years no shadow of division has ever arisen in the church. Is it not because we are conscious of a unity deeper and more vital than all diversities?

Moreover, should my preaching become unacceptable, the remedy is at hand. The church may call the kind of a leader it wants—a Jewish rabbi, a Methodist revivalist, an Ethical Culture lecturer, or Col. Ingersoll himself. The one thing the church cannot do to ever bar out any man from membership on account of his belief or unbelief. We thus give truth free course and trust it to take care of itself. If, in a free field, it cannot triumph over error, let it perish. We ask no "protection" for our religion.

Catholics, Evangelicals, Jews, Spiritualists, Christian Scientists, Free-thinkers and Agnostics have, upon the invitation of the minister, spoken from this pulpit, being bidden not to veil their convictions, but to speak out the faith that is in them. Never one but has given us something good. When we can hear a representative Buddhist, Mohammedan, or Mormon, we will not miss the opportunity.

CAROLINE J. BARTLETT.

Kalamazoo, Mich., Jan. 28.

YOU can do a grand work by getting up a club of yearly or six months subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

"The Priest, the Woman, and the Confessional." This book by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at his office.

## J. M. PEEBLES, A. M., M. D.

SPECIALIST IN ALL CHRONIC DISEASES.

Depends not upon any one-time system or one day wonder for his wonderful cures, but upon science, upon knowledge of diseases and their remedies.

WITH A LONG EXPERIENCE, Having carefully studied all therapeutic agencies and their curative properties. Impartially he uses those best adapted to each case with the varying success.

HE TREATS THE FOLLOWING:

Dyspepsia, diarrhea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, scrofula, nervous spasm, gravel, gout, headache, heart disease, kidney complaint, female weakness, liver difficulty, neuralgia, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, climples upon the face, uterine diseases, weakness of men, barrenness, insanity, drunkennes, constipation, leprosy and all chronic diseases. And further, he furnishes

FREE TO ALL PATIENTS

Hygienic and Physiological literature, enabling them to cure, to remain healthy.

CORRECT DIAGNOSIS FREE.

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS

J. M. PEEBLES, M. D.

SAN FRANCISCO, CALIFORNIA.

the power. Rome, whose govern-

mental mechanism has been perfected

by forty generations of statesmen,

views with sleepless eye the procession

of modern progress, ever watching,

with Jesuitical keenness of vision, for

the chance to break through the lines

and disorganize, if possible, the le-

gions of liberalism.

But let the Protestants and the pa-

triot of America gather fresh inspira-

tion and fresh courage from contem-

plating anew the patriotic exploits of

Counts Egmont and Horn, who were

killed by Alva; of that illustrious

William of Orange, who, after having

sacrificed everything for his country,

suffered death at the hands of a cowardly

Jesuit assassin, whom Philip II.

promptly annihilated for the act; of all

the Dutch heroes who helped to break

the yoke and destroy the prestige of

Spain.

SPECIAL READING NOTICES.

Rheumatism is caused by lactic acid

in the blood. Hood's Sarsaparilla

neutralizes this acid and completely

and permanently cures rheumatism. Be

sure and get only Hood's.

Hood's pills cure nausea, sick head-

ache, indigestion, biliousness. Sold by

all druggists.

The Pleasant Part of Doctor's

Life

Is when they receive letters from their

patients like the following:

WELDON, N. H., Feb. 1, 1896.

Dr. C. E. WATKINS, Ayer, Mass.—

My Dear Friend: Your very kind letter

of January 28 has reached me. I thank

you very much for your kind words in

this as well as in all former letters. I

have recognized in them a healing and

strengthening power aside from the

medicine, and now as I am cured I shall

miss your kind letters very much. I

hope I shall not ever need any more

medicine, but I do I shall now know

where to go for it. Doctor, I shall al-

ways look back upon this course of treat-

ment from you as one of the pleasant in-

cidents of my life. That the good an-

gels may abide with and strengthen you

in all of your ministrations for the good

of others is the sincere wish of your

friend and ex-patient,

MRS. C. A. BATCHELDER.

Free to Spiritualists.

I will mail one week's trial treatment

of the famous Australian Electro Pill

Remedy free to all readers of THE PRO-

GRESSIVE THINKER, or seven weeks' treatment for only \$1.00; for catarrh,

kidney, liver and stomach and general complaints. Special terms to agents.

Address with stamp, Dr. E. J. WOODS,

Ashland Ohio

A Good Offer.

Dr. J. R. Craig, California's well-

known and successful clairvoyant phys-

ician, will diagnose the most difficult and

complicated diseases without leading

symptom, age, or sex. Address, with

four stamps for reply, Dr. J. R. Craig,

1528 Market Street, San Francisco, Cal.

Mothers will find "Mrs. Winslow's Soothing

Syrup" the best to use for children while

teething. An old and well tried remedy.



FORSTER, DR. W. M.

THE CLAY

MEDICAL CLAYVOYANT

OF THE PACIFIC COAST.

Will make a free diagnosis and term for treatment to all who will send their name and address—in their own handwriting—with postage stamp for reply.

"The Pacific Coast Spiritualist" of Dec. 30, 1883, says of Dr. Forster:—

Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor."

Address

DR. W. M. FORSTER,

1050 Market St.,

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patients like the following:

WELDON, N. H., Feb. 1, 1896.

Dr. C. E. WATKINS, Ayer, Mass.—

My Dear Friend: Your very kind letter

of January 28 has reached me. I thank

you very much for your kind words in

this as well as in all former letters. I

have recognized in them a healing and

strengthening power aside from the

medicine, and now as I am cured I shall

miss your kind letters very much. I

hope I shall not ever need any more

medicine, but I do I shall now know

where to go for it. Doctor, I shall al-

ways look back upon this course of treat-

ment from you as one of the pleasant in-

cidents of my life. That the good an-

gels may abide with and strengthen you

in all of your ministrations for the good

of others is the sincere wish of your

friend and ex-patient,

MRS. C. A. BATCHELDER.





Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, FEBRUARY 22, 1896.

NO. 326

## A Powerful Hierarchy Organized at Rome.

### CELESTIAL--INFERNAL.

Frauds and Forgeries of the  
Romish Priesthood.

The Confession of a Clergyman.  
Light Shining in Darkness—  
Truth Revealed—Further  
Light Promised.

BY PROF. J. R. BUCHANAN.

None are so dangerously blind as those who will not see. We are continually taught from the pulpit, and millions really believe, that the Bible is from the companions of Jesus, and is a fountain of civilization, although it has always been the most formidable foe of science, and that it brings a message of peace and brotherhood to man, when in fact it has always been identified with war, and has added to war the unutterable horrors of persecution, torture and burning alive.

It is true that the Christianity of the apostolic generation was a religion of peace and love, of spiritualism and healing; but the State religion manufactured at Rome by priests and recorded in its fraudulent Bible of the second century, though impudently called Christianity, is the very antithesis of the Christianity of Jesus, who wore out his life in healing and teaching among Jewish barabarians.

The ideal Jesus Christ, the embodiment of love and holiness, is still everywhere presented as the representation of the Rome-born church, invented and built up long after his death—built upon the destruction of primitive Christianity and corruption of its gospels.

The church hatched at Rome to establish the Pope as the universal ruler of mankind, has divided finally into many sects, and the most enlightened branches reject the Pope and some even reject the godhead of Jesus and the eating of his flesh and blood—but it is still called the Christian church, and all hold fast to the second-century Bible, manufactured at Rome; and hence there is no other Christian church, as generally recognized than the Roman church which was originally planned in the last days of Nero, and began its gestation as soon as St. Paul was out of the way, making its first bold move by forging a number of epistles in the name of St. Paul, and by the total suppression of the original gospels, which entirely disappeared for a century.

#### FRAUDULENT BIBLE.

The fraudulent Bible produced at the end of a century after the apostles, which no professor of theology has ever been able to trace further back than A. D. 170, records the moral character of this fraud-born church most plainly, and yet the hypnotized subjects of the State-church and theological seminary are taught to read the Bible without realizing its contents.

The God of Jesus was a God of love—his religion was brotherhood, and his life was service to others, with poverty for himself, disclaiming all power in himself, but what came from inspiration.

But in the manufactured Bible He is made indirectly to claim alliance with divinity, and St. Paul is made to pronounce Him the divine creator of all things, though in the same record he confesses himself a forsaken mortal at his death.

Reversing every principle of the Christianity of Jesus, the mythical Jesus of the Bible is made to declare that he did not come to bring peace, but came to bring a sword, and to produce universal discord and war—to set parents and children at war with each other and even the mother-in-law and daughter-in-law in hostile array—a man's worst foes being in his own house, and no man being fit to be his disciple unless he could hate everything.

In the entire history of barbarism and superstition there is nothing so fierce, so demoralizing and detestable as the teaching thus ascribed to the mythical Jesus.

In Greece, in Rome, in Egypt, India, Persia, China, and Japan we have the records of many gross superstitions, but nothing to compare with this teaching of the Roman Bible, which was substituted for the primitive gospels, and which every enlightened theologian knows is but an anonymous compilation, brought into existence a hundred years after the death of the apostles.

#### THE INFERNALISM OF THIS BIBLE

Is unique and complete—unequaled in the entire history of the world, unless it may be in some of the superstitions of Africa: for it is a solid mass of malignity. Its fictitious Jesus not only advocates universal discord and hate, but overflows in diversified malignity, threatening terrible things for the cities that had not adopted his doctrines, and teaching his disciples the very gestures of hate—to shake off the dust of harvest cities from their shoes for which he promises a de-struction like that of Sodom and Gomorrah.

He is made to announce his intention to come in the clouds with a great trumpet, to summon all the world—the millions living and the countless millions of dead bodies to meet him somewhere, and be sent to hell, after he has picked out a few that he approves because, as elsewhere stated, God had selected them without regard to their character—and had determined to send all the rest into fiery and eternal torments with wailing and gnashing of teeth.

According to this manufactured Bible, the whole purpose of the world was infinite, endless agony to gratify a God whom it presents in the Old Testament as a familiar spirit of the Jews, as ignorant and malignant as his worshippers,

who sought his favor by giving him the odor of roast meats.

#### FALSE PROMISES.

The insanity of such conceptions would seem quite unsurpassable, but it is greatly surpassed by making both Jesus and St. Paul promise that all this melodramatic performance with the trumpet and angels, and the millions hurrying off to hell, was to take place in that very generation. And this Biblical fiction was kept up long after the time of this immense performance was passed, without accident, and the book recording this false prediction is still worshipped as the "word of God," infallible and unerring! Can human folly further go?

The religion of hate, the religion of hell, the religion of an ignorant god, who knew very little outside of Judea and nothing of the solar system, considering the stars mere lamps for the earth, is still recognized as the religion of Jesus and his apostles (whom the votaries of that God murdered, who sought neither power nor wealth; who lived and died in persecution and poverty; whose whole lives were devoted to peace and love, to spiritual healing and brotherhood—persecuted in life and slandered in death by a fictitious history).

#### WHY THIS FOLLY?

Why this world-wide folly? The reason is plain. A powerful hierarchy organized at Rome, working with all the power of despotic government, has controlled the nations, ruling the minds of women and children, ruling colleges and authors, and filling libraries and schools with its books; and it is trying the same game here with considerable success. It is only the free thought of Spiritualism that can arrest its progress.

The basest coin of brass or iron can be passed as gold among the very ignorant if it has a little thin gliding; and the Bible, with its superstitions, with its hell and universal hate, are made current by gliding taken from the original gospels—the lovely and admirable precepts which were really uttered by Jesus, which the pulpit continually holds up as its doctrine, carefully hiding the intense malignity which is conspicuous in the Testament but not in the sermon.

He who would accept a brass coin as gold because it is grided on one side could be considered a simpleton; but the church to-day accepts the New Testament as the expression of divine love, although the expression of diabolical hate is really its predominant expression and almost sole purpose—the final aim of human existence and the inspiration of centuries of persecution and slaughter.

There are so many who suppose the Bible a blessed book because it contains the sum of the Mount and a number of good expressions from Jesus, that it is necessary to present the passages that are never quoted to show its true character as a compound of malignity with a few bright phrases as the gliding of hypocrisy; the hypocrisy of a church that professes to follow Jesus and the Sermon on the Mount; but has always been and still is the ally of despotism, and the supporter of war, although in this country, by violating the command of the Pauline Epistles, which would send Washington and Jefferson to hell, the church has become allied with a republic.

To send innumerable millions to hell and then burn up the world itself, without regard to the fact that it is combustible, is the glory of the Bible, which promises the performance of such a feat a hundred years ago; for the generation in which that was all to take place could not have reached the end of the first century.

#### FORGERIES QUOTED.

In giving the following quotations from the Roman second century compilation, called the Bible, I have the pleasure of assuring my readers that every one of them is a deliberate forgery, gotten up by three priestly knaves of the first and second century, with the aid of their scribes, and never known as a Bible until the year 170 A. D. The entire church (excepting those in the ring) knew nothing of these passages in the Gospels, and no such set of gospels from the time of the apostles until A. D. 170. No theologian has ever found them in existence before that date.

#### A MISSION OF WAR AND DISCORD.

Matthew, x: 34. Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. And a man's foes shall be they of his own household.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

Luke, xii: 49. I am come to send fire on the earth.

Luke, xii: 53. The father shall be divided against the son, and the son against the father; the mother against the daughter; and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law.

Luke, xiv: 26. If any man comes to me and has not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

This is the language of a very malignant person; to attribute it to Jesus Christ, as his doctrine, accepted by his disciples, is as malignant a libel as was ever uttered. A man who could preach the divinest love and the most malignant hate, is a moral monstrosity, conceivable only when we regard him as a lunatic. But Jesus was no such lunatic; the brave apostles whom he led regarded him not as a god, but as the wisest and best of men.

And whosoever shall not receive you nor hear your word, when ye depart out of that house or city shake off the dust of your feet.

15. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Mark, vi: 11, repeats the same instruction to shake off the dust "for a testimony against them."

Luke, ix: 5, says: Shake off the very dust from your feet for a testimony against them.

Luke, x: 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you.

Luke, x: 12. But I say unto you that it shall be more tolerable in that day for Sodom than for that city.

13. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15. And thou, too, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

These interpolations reverse the character of Jesus by their boasting and malignity. The purpose of the interpolators was to bring down Christianity to the fierce and brutal conditions of the Roman empire in that day; and to represent Jesus as overflowing with the malignity of hell—the desire to torture all outside of the church, which was so terribly carried out when the Roman persecutions of the Middle Ages were only a fair development of the Testament forgeries, which modern civilization has so completely suppressed that even these fierce passages seem to be ignored, if not forgotten, and hell itself is cooling off and almost reduced to spiritual remorse, in spite of the fiery torments and "gnashing of teeth" in the record.

#### THE CROWNING INFAMY.

The crowning infamy of these forgeries, and the disgrace of modern civilization in accepting them as the word of God, is found in Matthew xiii, James v, Luke xxi, Matthew xxv, and Mark xii, Luke xvii, 2d Peter and Acts ii: 19-20, in which we have specific promises that Jesus Christ would come back to that generation with a great shout and a great trumpet and legions of angels in the clouds, calling up all the living and the dead, and the graves of the living immediately caught up into the clouds, and thereafter a few pre-ordained sheeps are picked out; the unnumbered millions on millions of dead bodies gathered from the earth, the sea and the air (even though the same substance may have gone into a hundred different bodies) should all be sent flying, in a swarm that would hide the sun, to some unknown region, where the Devil would have fire and brimstone ready in vast quantities, and then, as Peter is made to say, the heavens and earth should be set on fire and burnt up.

That this terrific prediction of what never occurred over eighteen hundred years ago, should still be read as the word of God, but never once referred to, or its failure explained, by the learned clergymen who sustain this imposture, while the stupid and credulous audience never ask why God made such a tremendous failure, shows that superstition produces a mental paralysis.

And still they talk about the second coming of Christ, 1800 years after the dismal failure of the second coming, which was so forcibly promised and so terribly depicted, and a few poor fools have often put on their ascension robes and waited all night for the Lord to snatch them up into heaven before the world burns up.

#### THE AWAKENING.

Verily, verily, it is not Spiritualism the awakening of mankind from one long nightmare—an eighteen centuries' dream of insanity—the hypnotic delusion produced by the Roman forgery, which united in one sublime imposture the tradition of the inspired, but murdered, carpenter of Jerusalem, long after his death, with all the available myths and ceremonies of paganism that suited their purpose, and their own devilish inventions of the divine right of kings, the subjugation of women, the sacredness of slavery in general, the slavery of marriage, the eating of flesh and blood centuries after its destruction, the quick return of the Christ-God to burn up the world, and the continuation of all this with the Old Testament myths—the apple that ruined the world, causing the necessary death of Christ; Noah's Ark, Jonah in the whale, Joshua stopping the sun, the snake and the donkey that talked, the rams' horns that threw down the walls, the salt wife of Lot, and a whole bundle of similar myths, the acceptance of which is the disgrace of modern civilization, over which our posterity in another century will laugh and wonder why their ancestors were such benighted fools.

#### TRUTH TO BE REVEALED.

Out of this mass of moral filth and intellectual insanity, which has covered the past two centuries with its dark and almost impenetrable cloud, it would seem difficult to rescue the character and career of the grand inspired martyr of primitive Spiritualism, whom the lying Roman forgery has discolored by its cunning fabrications, and it is not impossible the truth has been reached, for nothing can be hidden from psychometry and spiritual revelation, and when the story shall be published in 1896, all Spiritualists will be able to verify, as well as myself, the lofty nature of the great pioneer of spiritual religion—the murdered martyr of Jerusalem, whose life and working have been so long hidden from mankind by a fictitious history.

Meantime, if we peruse the New Testament and strike out everything that is absurd or false, silly or demoralizing, we may come very near what was written by the apostles, for they wrote an honest and worthy record.

The gospels are thoroughly completed, out the Acts of the Apostles contain an interesting narrative, which has fewer interpolations than any other part of the work, and gives a good idea of the courageous labors of St. Paul and St. Luke, while the epistles of St. Paul, which were the first publication of the church to establish the papal theology, are two-thirds vulgar theology, with an effort to imitate the style of Paul, which is not quite successful.

But the doctrine of the papacy is that the church itself (the priests) is inspired and infallible, and the Bible is an authority only because the church brought it out and endorsed it. The laity are expected to let the Bible alone and follow the priests.

The Rev. Mr. Moreland, of San Francisco, a prominent Episcopal clergyman (Episcopacy is modified Romanism), preached a sermon, published in the Examiner on January 19, 1896, in which he distinctly confessed that the New Testament was manufactured by the priests, instead of being written by the apostles. He said:

"The Bible was written by churchmen and placed in the hands of an existing church."

"Long before the New Testament was written, the gospel was the precious possession of the church."

The idea that Matthew, Mark, Luke and John wrote the canonical gospels is known by well-educated theologians to be untrue; but Mr. Moreland is the first to proclaim it publicly, in plain, positive language, that the New Testament was written by "churchmen" long after the apostles were dead. He says:

"The Catholic church flourished for many generations before the New Testament was finished."

What is it, then, but an impudent forgery when it claims an authority by the evangelists or apostles? Not only a forgery, but an anonymous forgery, for no one knows its compilers. The Rev. Mr. Sunderland says it has no authors—it was but a set of compilations or "mosaics."

To keep up the biblical delusion now is no better than passing Confederate currency as money upon the credulous. San Jose, Cal.

## A VETERAN SPEAKS In Rugged Prose and Flowing Verse, On Woman's Equal Rights, Theosophy, Etc.

Letter From Dr. Dean Clarke.

To THE EDITOR:—Having just finished the perusal of your issue of January 18th, I should be false to my sense of duty and my appreciation of its most valuable contents, were I to pass it by in silence. Excellent as are all the issues of your most appropriately named paper, this one, to my taste, has been unexcelled. The "pen-flashes" of that royal Son of Thunder, the veteran champion of our field, Dr. J. M. Peebles, ought to drive out every owl and bat of superstition and scholasticism that hovers in the dark recesses of our Temple of Truth. For one, I rejoice that flashes from his trenchant pen again illumine the columns of our spiritual press. Long may he live to heal the sick, chastise the conceited, teach the foolish, educate the ignorant, and bless us all with his brilliant mental coruscations, and steady beaming spiritual light.

Another venerable veteran hero of reason and spiritual progress added the words of religious war to the first page, and I wish every phenomenon-hunting Spiritist and every selfish, penny-ante, do-nothing-for-the-cause believer in America, would read and ponder well the lamentable facts and deep truths of Prof. Buchanan's article on "Rational Religion." It ought to be spoken trumpet-tongued into the dull ears of every spiritual juggler in our vineyard! Our venerable philosopher has touched the keynote of our spiritual progressive march.

Never, until we as a body become more religious in a broad and exalted sense; never until we have less love of self, and of material things, and far more love of truth and our fellow-men, will Spiritualism have true representation by its nominal adherents. The cold, hard, selfish, cold-hearted, cold-blooded, and the notorious stinginess of professed Spiritualists, who have abundant means to help on the work and workers, but refuse to do so, has been the most disheartening, obstacle that has impeded the growth of our heaven-born cause. Time and again, in a noise of spirit, while struggling almost helpless and alone to bear aloft our standard of spiritual truth, have I prayed that some magic "open sesame" to the hoarded treasures of hard-hearted Spiritists might be given to their sorrowing guardian angels, so that their useless riches might be brought forth to assist the needy instruments they have to use. But, alas! the greed of gain was their master passion, which even love for their spirit kindred could not overcome. Thirty-five years of observation and study of the Spiritual movement has convinced me that Spiritualism, merely as a science and philosophy, however mind-illuminating it may be, is not all that is necessary to expound the deeper spiritual nature, and its higher aspects as a soul-expanding, spiritualizing religion must be brought to the front, and be made to supersede in value and importance, the indispensable philosophy and metaphysics. If Spiritualism intrinsically does not possess the power to counteract man's selfish propensities and open the well-spring of generous emotions and unselfish acts, it will never supersede existing religions, however much they may be cumbered by superstitions. Let us heed the call of angels to "come up higher!"

Passing over the other pages, all luminous with spiritual thought of interest and value, I turn to the 5th page and there two of our brilliant, soulful and philanthropic reformers of the other and nobler sex have covered it with "thoughts that breathe and words that burn," or ought to live and burn till they consume the last vestige of superstition and beastliness in the genus homo. The brilliant and versatile author Susan H. Wixon, with graphic pen traces the disabilities and servitude of her sex to their proper source, the so-called sacred Jewish word. Admirably does she vindicate her sex from aspersions of inferiority, and prove by her own masterly argument and scholarly rhetoric, that the New Woman of to-day is her brother's peer in all the higher capacities of human nature.

And what shall I say of Eva A. Cassell's final bit at the "Beast in Man," which so scathingly and heroically speaks for itself?

Well, Mr. Editor, as you have closed the discussion, I can only say bravo! to the woman who has dared to tell so much bitter, but vastly-important truth for every man to ponder who has not overcome the "Old Adam" of his brutish heredity! I advise every rafe-acious villain who disgraces the manhood of my sex, to paste that soul-awakening article upon his head-board, to read every day till its scathing truths shall turn his evil thoughts to nobler purposes!

The four articles I have referred to are worth a year's subscription alone. With a few words concerning a project of my own to which your reader's attention was recently called, I will close. In a footnote to the published synopsis of a lecture on the "Fallacies and Sophistries of Theosophy," in your issue of December 21st, I stated that if sufficiently encouraged by a response from your forty thousand readers, I proposed to publish a pamphlet containing a more full review of that theme, together with an equally searching review of Christian Science, to be supplemented with a complete antidote for the errors of both—an essay on the "Spiritual Philosophy," which appeared in the Christmas issue of the Banner of Light. I am surprised and astonished at the result.

More than that, I am absolutely discouraged in my hopes to get a little recompense for some of my most valuable thoughts, as I view them. But forty-one of the proposed pamphlets have been called for by those who read

my announcement. Is that insignificant number a measure of the appreciation of the forty thousand readers of THE PROGRESSIVE THINKER for my best compositions? If so, it is time my tongue and pen were silenced. For thirty-five years I have written gratuitously for the spiritual press, in my vanity supposing I was interesting, if not instructing, some, at least, of its tens of thousands of readers. During the long period of public service I have published two pamphlets, most of which I have disposed of at my public lectures, and the meagre income from them is all I have received for published thoughts whose literary arrangement has cost me weary months, if not years of brain work, which sometimes has prostrated my frail body. Now, when I am not able, because of physical disability, to lecture where that kind of labor is reasonably compensated, I hoped to utilize some of my most useful productions in a manner to do more good, and at the same time get a needed return for personal benefit. But alas! the encouragement thus far received, though kindly words of appreciation have accompanied the few orders, is too little for me to hazard the cost of publication. Unless such a miracle should happen as that I should find some wealthy Spiritist who will advance the means for publication, I shall have to defer, if not abandon my project. Both Theosophy and Christian Science are covert, if not open enemies of Spiritualism, and they have enticed away and deluded thousands who would be nominal believers, or would otherwise have been true believers in Spiritualism. Warned by exalted spirits of the real nature and purpose of these schismatic movements, I have opposed them from the outset, as the files of the Banner of Light, Golden Gate, and more recent spiritual papers will show. I have endeavored to do this in a kindly spirit, though stating my arguments in an earnest and forcible manner.

Though sadly disappointed by the meagre response to my proposed publication, I am still vain or deluded enough to think my analysis of these pretentious and delusive cults, which contain many truths, but more errors, is needed to check their deceptive career.

Shall I give it up as a forlorn hope, or will enough more send orders to guarantee the cost of publication? I will wait and see.

#### WOMAN'S EQUAL RIGHTS.

That man's fool who thinks that he the lord of woman was made to be; And though conceit he has immense, He reason lacks, and common sense!

What though an ancient Scripture tell That 'twas through Eve that Adam fell; Because he fell is no excuse That now man hold her just for use.

If Adam had not been a fool, He'd not been Eve's nor Satan's tool; And were he not a sneak or knave, He'd not blame her himself to save.

What though 'twere true that Adam fell Through Eve's enticing magic spell, 'Twas by her aid that he arose And dressed himself in decent clothes.

Indeed, if all that story's true Concerning man when he was "new," It is to woman that he owes All that he is, and all he knows.

Had Eve not eaten of that fruit, Man still were little more than brute; Had she not plucked the tree of knowledge, Where were church, or school or college?

But many a wise and virtuous madame Now doubts that Eve first tempted Adam, And tempts the woman when she sins.

For now 'tis man who first begins, And tempts the woman when she sins. But be the legend false or true, As told by Brahman, or by Jew, It truly is—as all will own, "Not good for man to live alone."

Though fully grown, he's half a man, Who has no wife to help him plan; He's not a whole in mind and heart, Until he finds his counterpart.

And all his life is full of ills Unless its void a woman fills; The cup of joy he's never can quaff Until he finds his "better half."

A man is scarce above a brute, Of love for woman destitute, And he is more of brute than man Who tries to rule her all he can.

And when he treats her with abuse She ought to send him to the deuce, And let him suffer for the evil He lays to woman and the Devil.

No manly man, because of might, Will rob a woman of her right, And he's a silly billy-goat Who butts against her right to vote.

Who thinks for votes she has no use, And if she wants 'em she's a goose, Were better far a little blander, For he is but a goose-gander.

The God who made us equal human, Gave equal rights to man and woman, And every man against him moves Who shuts her from the ballot-box.

#### MORAL:

The man who tries his wife his boss May surely count her love his loss; But he who tries by love to lead Is far more certain to succeed.

My address for a short time will continue to be at the William Tell House, First and Market streets, Portland, Oregon.

DR. DEAN CLARKE.

Abandons Hell and His Creed.

The congregation in a country church northwest of Shelby, Neb., was surprised recently when Rev. E. W. Cole, who presided over them, deviated from the usual teachings of the United Brethren church, and preached that there is no hell, and then severed his connection with the denomination.

Rev. Mr. Cole was an active worker in church affairs. He was assistant pastor of a church there and was appointed as delegate to the next Young People's Christian Union convention at Des Moines, Iowa. He is preparing a course of lectures in support of his views.

## KEEP THE DAY HOLY.

Commissioners Give a Hearing on the Sunday Observance Law.

General Birney's Odd Statement.

HE TELLS THE BOARD THAT THE SABBATH IS NOT THE LORD'S DAY, AND STRONGLY OPPOSES THE MORSM MEASURE—OTHER SPEECHES.

The bill recently presented to Congress by Hon. Elijah A. Morse of Massachusetts, now known as House Bill No. 167, which has for its object the proper observance of Sunday in the District of Columbia, was brought to the attention of the commissioners February 5, who heard the arguments of a number of representatives of people protesting against the passage of the law. The law provides that all business and traffic in the District of Columbia on Sunday shall be prohibited, except in the case of drug stores, which are allowed to keep open for the purpose of dispensing medicines. All amusements where an admission fee is charged are also to remain closed on Sunday. A penalty of \$10 is imposed by the bill for the first violation of the law, and each subsequent violation is to be subject to a penalty of \$50 fine and imprisonment for not less than ten nor more than thirty days and a forfeiture of license. The hearing was well attended by well-known members of the Secular League, including Samuel B. Putnam, President of the National and Free Thinkers' Federation; Rev. Allan Moon, President of the Seventh Day Adventists' Association; Francis B. Woodbury, of the National Spiritualists' Association; Dr. Webster Groh, Gen. William Birney and Dr. Cranford. The hearing was opened by Dr. Cranford, who briefly stated the object of the meeting and introduced Mr. Samuel B. Putnam.

MR. PUTNAM'S REMARKS.

Mr. Putnam said that he was present to represent the National organization of Free Thinkers, and stated that the proposed law was not only local, but affected the whole country, and as a representative of one of the largest organizations in the world, he was opposed to it on the ground that it was unconstitutional. Mr. Putnam next defined the principles of all governments, and said the object of our government was the defense of human rights and human liberty.

The law under consideration was one of an artificial class, and for that reason it should not be recommended, as the cardinal principle of all governments was to enact as few laws as possible. There should be no law passed by Congress or recommended by the commissioners that would establish a religion, and the present law would undoubtedly have that effect. He hoped, therefore, that the commissioners would report unfavorably in respect to the Morse bill.

Gen. William Birney, who followed Mr. Putnam, said that he was opposed to the law because it was a violation of history, inasmuch as it designated the Sunday as the Lord's Day.

"I have never heard it called that before," said he, "except, perhaps, by a few ministers. There is nothing in the Bible that designates the day by this name. Another reason I object to the law is because it opens up the way to excuse everybody the law wishes to excuse, and the further reason that the law could not be carried out even if enacted."

WASHINGTON WELL GOVERNED.

"Let things remain as they are," continued Gen. Birney, "Washington is one of the best-governed cities in the world, and the people of this city as a rule properly observe the Sabbath; but it is not necessary to enact a law of this character to make them observe the day," contended the lawyer, "and I can't see why it was ever introduced."

OPPOSED TO THE LAW.

Rev. Mr. Allan Moon also expressed himself as opposed to the law, because he thought that the community as a rule were opposed to its passage.

Francis B. Woodbury, of the National Spiritualists' Association, read a resolution passed at the convention recently held in this city which held that the organization was opposed to the passage of all laws that made Sunday observance compulsory.

"We believe," said the speaker, "that everyone should be allowed to do as they please on Sunday, provided they do so with a proper regard to the rights of others." Mr. Woodbury objected for the reason that the Rev. Mr. Morse bill sought to prohibit all concert and entertainments on Sunday, which he claimed benefited the community.

Mr. D. W. Groh, in behalf of the Secular League, made the concluding speech at the hearing, and said he appeared in behalf of the individual liberty which he believed was about to be sacrificed by the passage of an obnoxious law, and he introduced the views of the speakers who had preceded him.

The commissioners promised to take the matter under advisement.

Washington, D. C.

Called a Miracle.

At a revival meeting recently held at Watervliet, Mich., L. Vermaut, a blind man, who had been converted, arose and made the wonderful announcement that sight had been restored to him by the Lord. He had been blind for years. He rejoiced much over his sudden recovery of eyesight, and declared that his experiencing religion was the cause. The miracle (so-called) has amazed Vermaut's neighbors, but they are all certain that it was the Lord's work.

No matter by what name this healing power that is floating throughout the length and breadth of the land, it is the same potentiality for good. If it occurs at a religious revival or during an ordinary service in a church, it is the work of the Lord. If in a spiritual hall or temple, or under the spiritualized touch of the hand of a medium, it is the work of the Devil, according to Christianity. But "what's in a name?" A cure by any other name would feel as good.



## ...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which Spiritualists Should Consider.

BY LOUISA BIGGS READ.

## CHAPTER XXIV.

A few days after Corso Capello's visit to Ethel, Mr. Hunter was sitting on a rustic bench on the lawn, musing on the vicissitudes of life, when a gentleman, rusty and fatigued by travel, approached him and laid his hand gently on his shoulders.

He started up. No sign of recognition gladdened his eyes, but with the old courtesy grace that never deserted him, he extended his hand with an apology for absent-mindedness and asked him to be seated.

The last few hours had been an age to Lawrence Arlington. The most conflicting decisions had reigned in his mind. It was while on this journey to visit his sister he had so strangely run across Arthur Gilbert in the saloon of the Golden Sheaf, as related in the first chapters of this story, known there as Worthington. It was Arthur Gilbert's wife that gave him shelter beneath her poor roof from the storm. It was his wife and child he had pitied in their desolate condition. It was his wife he had mentally declared the most attractive woman he ever met.

Since his eyes had again beheld his enemy he had been unable to compose himself to sleep. One moment he decided to bring him to immediate justice, the next to let him go free for the sake of his wife and child.

He sat down, still clasping Dr. Hunter's hand, and gazing on his wan and withered features. Tears stole from his eyes in spite of his effort to hide them.

"It is Lawrence!" exclaimed the doctor, springing to his feet. "It is Lawrence, at last—the great-hearted, noble boy of old. Ah, few men in these days have feeling enough to shed tears at the sight of pity like that a wrecked, storm-beaten old bark I am. My hopes and aspirations lie buried beneath the debris of the wreck of years. I may yet be tossed about for awhile on the shore where I have drifted by the tides of fate, but it can not be long; the old frame will soon give way—no wonder you weep."

"Don't, my dear old friend. Please do not talk so," said Lawrence, bracing up; "you do not look so old."

"Just then little Paul came tripping down the path toward the doctor, but as he beheld a stranger by his side, he approached quite timidly."

Lawrence looked upon him with surprise. He had seen his exact likeness in the old house on the bank of the river in the suburbs of Mt. Vernon, Illinois. Ethel Worthington's child was enough like him to be a twin. He stroked his faxen curls, however, and inquired of the doctor regarding his disposition. The doctor was so much attached to him that it would have been impossible to have discovered his faults were they ever so numerous. He replied that he was mild, teachable and tractable; one of the wisest of children and the veriest earthly cherub.

Lawrence smiled at this partiality and taking the child in his arms followed the doctor to the house.

That evening after the doctor retired and Paul was carried away by his nurse to be tucked in his little bed, Ethel took a seat close by her brother's side and said:

"Lawrence, if you have anything to tell me, I will hear it now. Let me know at once the extent of my folly; is my marriage legal? Did you ever hear of him?"

"Ethel, you must have guessed long ago when your eyes were opened to Gilbert's perfidious nature, that your marriage was a sham. You never was his wife, thank God. However, another woman, more unfortunate, is his wretched legal wife."

"Another woman?" she exclaimed, then stopped suddenly as though not comprehending his meaning. She had always believed he loved her and the thought had afforded her some consolation. Now she sat with compressed, bloodless lips, fully realizing her situation. She had no right to enter refined society, she thought. At length she found voice to say:

"Are you sure Lawrence?"

"Quite sure; I have seen his wife and child."

"O, Lawrence!" she groaned in great agony of spirit.

"Yes," he continued, "I saw him; I met him by chance without being recognized. I saw his wife and child first, otherwise I must have slain him on the spot."

Lawrence then related all he had learned of Gilbert's life, his relations with his own wife, now dead, his association with a band of robbers and counterfeiters, what Nellie Dawson had told about their false marriage and many other things. It was late before he ended, as Ethel was intensely interested in every detail. When she arose to retire to her apartments both had decided to let him live on with his unfortunate family unmolested.

Lawrence spent the next few days visiting about the city. One afternoon, a week after his arrival, Ethel sat alone in the library reading. The library was opposite the front parlor across the hall. One might enter either room from the veranda by a half-dozen steps. She heard a quick footstep and looked up to see, to her utter horror, Arthur Gilbert, alias Baker, alias Worthington, standing before her. The next moment he felt her fast life. I spent as much money as he did, in as legitimate a manner. I was as handsome, as accomplished, the only difference being that he inherited his money while I stole mine. Yet he alighted me on every hand. He would hardly condescend to speak when meeting me on the street.

Arlington led a fast life while Doris thought him innocent. He harbored spirits of revenge and to ruin him. He believed his true character to his wife and would have accomplished his ruin had I not met you. I took his wife for a purpose known to none but myself, to live near his old home. There I met

you; my plan went to the wind. I loved you—was blind to danger—blind to everything. I visited you each time at my peril. Do not say I basely deceived you—wronged you. I did only as I was prompted by my love for you. I never robbed you of a farthing, though could easily have done so had robbery been my motive. I left the villains I was associated with and again sought revenge—this time against Fred Clifford, one of my associates in crime whom I mostly blamed for the deeds I committed which made it impossible for me to acknowledge you my lawful wife.

Clifford deceived a young girl and stole her from her parents, who resided at M—, a small town in Illinois. I went to that place intending to aid in restoring her to her parents and friends and in bringing Clifford to justice, as found her parents were dead, and no friends enough interested in her to care whether she was alive or not, but one sister. I had exhausted all my means hunting for you and as this girl had some money, I married her. She was noble and pure-minded, but I hated her when I thought of you and that was about all the time. A child came to us, but I hated it, too, because it wasn't yours. We lived very wretchedly, and I took to drinking, as I was so very miserable, only when beastly intoxicated.

"Jake Black, the man I told you was a preacher and had sought retirement, having had a recent sorrow, but had in reality just been released from the penitentiary, followed me there. He wrote me, first inquiring about the morality and religious opinions of the citizens, as he had done before, at intervals. My reply was satisfactory and he came equipped with Bibles and various manuscripts, ready to deliver a sermon, professing the same credal belief as they."

"Time passed. Black knew those old Bible stories well and had a powerful gift of relating them to his credulous audiences. The men maintained and paid him handsomely for his acting in the pulpit, which was his stage, and the women simply adored him. He frequently related to me his love experiences, as two or more of the pious sisters who had worthy husbands, fell desperately in love with him. We met at an old mill, where he gave a generous allowance from his salary. I drank a great deal for which he continually lectured me and begged me to quit pretending conversion and be a man as he put it. We played poker in that old mill by the hour and so life passed till Arlington came there and found me. I fled to San Francisco and learned that you were in New York. A wild desire took possession of me to look upon your face once more—to plead with you to fly with me to some foreign land. Decide my fate at once; say that you will not go with me and I will end my wretched existence at once."

"Leave me, I entreat you," she cried. "You no longer love me?"

"No; please go away. Lawrence shall never molest you. Go in peace."

"In peace, as though such is possible," he said, rising. "Never! we will both die together!"

He had one hand in his pocket as he said this and drew forth a pistol so quick she had only time to utter one scream when two pistol shots rang through the house.

A minute later friends and neighbors were bending over Ethel's prostrate form as she lay in a pool of blood, or looking on the livid features of the dying man beside her in mute horror, mentally conjecturing what it all meant.

Corso Capello heard the physician pronounce the death of Ethel's recovery and went out, leaving her to the care of her friends.

Arlington arrived soon and explained all. He immediately ordered Gilbert's body removed, dressed, confined and shipped to his wife for burial. Ethel's wound was slight; she soon recovered from the shock to tell her friends all about it.

A strong desire at once took possession of her to return to her old home in San Francisco. So, accompanied by Lawrence, little Paul and his nurse, she started to the Pacific coast, leaving Hannah, the housekeeper, and Dr. Hunter to pack up and follow later. Her friend, Mrs. Cummings, promised to visit her the following spring, and she left New York with few regrets.

## CHAPTER XXV.

"Lawrence," said his sister one day after they were again established in their old home in San Francisco, "Lawrence, take me to that old wharf-house; I wish to go there at once."

"What do you wish to go there for?" he asked, looking at her in astonishment.

"I have just thought of something; I wish to see some one there, burned down long ago. You must be dreaming!"

"True, that was a long time ago. I had forgotten that years have intervened since then," she said, dreamily.

"Whom did you wish to see again in that house? I should think you would avoid that place, as it could only bring bitter memories."

"I was thinking how sweet it was to again be at home when I suddenly remembered something Gilbert told me that day—a girl flying from her friends with one of his companions in crime. It occurred to me she might be the same woman who tried to give me warning of my subsequent fate—by strange looks. As I think of her looks now, her countenance said, 'beware!'"

"What did Gilbert say about the woman?"

"He said he pitied her and, wishing to get revenge himself against his companion, he went to her old home, in Illinois, intending to inform her friends of her destination, but found her parents dead, and afterwards married her sister. Then—"

"How stupid I have been," Lawrence exclaimed, springing to his feet. "I might have known she was Nellie Dawson's sister. I have been vainly trying to recall to memory the face so much like hers."

He spoke so enigmatically, Ethel could not guess what he meant, but had no time to question him, for he put on his hat and started off at once.

As he looked again on Nellie Dawson's features, he wondered why he had not recognized her sister at once, they were so very much alike.

He went straight to Nellie Dawson and told her the strange story of her sister's marriage to Gilbert, whom she had married as Worthington; his suicide at his sister's house in New York, etc.

She went to Edith at once. The re-

union was a happy one, as may be supposed. Edith was in distress financially, and Nellie forgot her long years of suffering in the thought of being able to give her sister and beautiful little daughter, Gladys, a home with herself and kind husband in the golden West.

She told Edith the stranger who had stopped out of the storm in her humble cottage was Lawrence Arlington; related her late husband's crimes under various aliases; told her how he had deceived yet loved Ethel Arlington; his attempt to murder her, and then his suicide at her home.

When she concluded the strange, sad story, her sister said:

"I am glad I am free from such a monster. I shall think of Arlington as my deliverer."

Two months after Arlington rested in the grove by Edith's cottage in the sequestered village of Illinois, he called to see her at her sister's house in San Francisco.

She thought him handsome, grander than ever, but knowing of his wealth and position in society, and feeling sensibly her own lack of advantages, avoided much conversation with him, leaving Dawson to entertain him.

Weeks passed. He made frequent calls to Dawson's house, but never invited her to a place of amusement, or to go out about the city. He admired her; liked her modest, retiring manner, but was too proud to take such a shrinking beauty among his friends. Her excessive diffidence was painful to both; her want of self-dependence, her lack of natural talents, and to add to her mortification and make her wretchedness complete, she loved him.

She could endure her misery no longer. She made a strange resolve.

## CHAPTER XXVI.

"Maggie," said her father one morning, a year after Joe Middleton left their house, "you live in honor and maintain justice. 'Daughter, my time has come; the old ship waits for me. I have seen your mother, and must go to her.' She knew he was delirious. He had been sick several days."

"Papa, I will send for the doctor, if you feel worse."

"The doctor will call as usual this afternoon. He cannot help me. I feel that my hours are few."

"I cannot think so, papa. Please let me send for the doctor; he will give you something to relieve you."

"I am not in pain. I want to see Joe Middleton."

"Joe Middleton!" she exclaimed, her face flushing scarlet.

"Yes, son of Joe Middleton."

He had not been to their house for a year; she often wondered why he came no more, knowing nothing of his last conversation with her father.

"Must I really send for him," she asked in despair.

"Yes, at once."

She obeyed, wondering why he wanted to see him. When she saw him arrive at the gate, she withdrew, as her father had always requested her to do, the missions of his former visits. She made up her mind some great secret was being discussed by them; that, after all, Joe had come to their house so frequently to see her papa and had never cared for her.

Her father sent a request for her to come to his room, after a half hour's conversation with Joe Middleton. She found Joe sitting by his bedside looking at her with the greatest interest, and she asked her father what he wanted.

"Daughter," said he, taking her hand, "Joe wishes to make his wife. He cannot offer you the purity you can give, but has lived as a true gentleman should for a year. I have watched his actions and am quite satisfied with his conduct. I must soon leave you alone unless you consent to accept of his love and become his wife; my happiness, henceforth, is in seeing you made happy."

She trembled with alarm at her father's condition, believing him unconscious of what he was saying. Joe was now standing by her side, looking very pale. She looked into his face and said:

"Father is very delirious this morning."

"Has your father not told you, then?" Joe said, taking her hand. "Do you not understand—have you not known my love for you all these years?"

"I do not understand," she said, avoiding his earnest gaze.

"But you will not refuse to understand—you must not—I love you, Maggie; won't you be my wife?"

Two days later there was a quiet wedding in Mr. Howard's parlor. The ceremony was a novel one, but simple and graceful, and the bride and groom were each other and love and true to each other and call themselves husband and wife.

Mr. Howard passed peacefully to the other side of life a few days after he witnessed the ceremony that made Maggie Joe Middleton's wife. He died happy in his faith of Joe's honor and his own immediate transition to Spirit-land.

## CHAPTER XXVII.

Edith's plan was to go away; to get a position as companion or nurse with someone traveling to some foreign country.

She made many inquiries in view of such a position; pursued the "wanted" columns of all the daily papers, without telling anyone of her purpose. At length she fell upon the following advertisement:

"An elderly lady, going to Europe, desires a pleasant lady companion, not over 30 years of age. Must be agreeable and intellectual. Will pay all expenses. Call at No. — Vanness Ave."

Edith hastened to her sister in a transport of hope, and told her of her plan and desire to go.

"Are you unhappy here?" she asked, sadly.

"I am very unhappy, Nelly. You know why."

Nellie understood. "Yes, go; you may be happier away for a time. I will take care of Gladys," she said.

Two hours later Edith waited at the door of the lady's residence. A pleasant lady greeted her with such winning grace she felt drawn to her at once.

The lady possessed such a youthful appearance she wondered why she had called herself elderly. Her yellowish-white hair was coiled high on her head in the most graceful manner; her gold-banded spectacles lent a desirable effect to her perfect features; she was neat and dignified; altogether quite charming.

"My name is Mrs. Edmunds," she began, as soon as Edith was seated. "I have arranged to start to Europe next day, and desire a companion not over gay or flighty; yet I cannot endure gloom. I wish to engage a pleasant, intelligent, sensible lady to accompany me."

"I have desired such a position for some time, but I fear you will not find me qualified," Edith replied.

"Your fears are needless. Your age is desirable, but certain lines on your forehead and around your eyes tell of periods of despondency and gloom. If I guess rightly, there are times when you see only the dark side of life. You often shrink from sunshine, as it were, and plunge into the deepest shade; you think yourself a child of misfortune; you do not appreciate your natural endowments; you hide your talents most of the

time, and shrink from legitimate enjoyment. Am I not right?"

"I must admit you are right; but I have had more than my share of trouble."

"You say you have had your trouble—then it is past," she asked.

"I may say it is past. Yet, I am not happy," she answered, thinking of her reason for wishing to fly to some foreign land.

"Then, if your trouble is over, you should be happy! You should contrast your present situation with what you have passed through, or contrast your lot with others, more unfortunate, and forget your past sorrow. I am called eccentric; I deserve the epithet. I love my health and happiness to my eccentricity. I cannot sympathize with one's woes after they have passed. I sympathize with one's wishes to be happy, but never listen to disagreeable tales of the past. It does no one any good to relate sad experiences, unless with a purpose to expose some evil that may gain reform, and it is very depressing to the listener to hear cruel, disagreeable things related. I never enter a house of gloom, unless necessary to do so, never harbor unpleasant thoughts, never have association with a pessimist, guard my daily actions with strict care; never allow myself to fall in the unpleasant habit of faultfinding; never scold my housemaids, as I have found long ago that quiet encouragement and noble example is the best method of government."

"Is the harrowing speeches and thoughts and people practical daily that makes their wrinkles, their frowns, that make the disfigurements of age?"

"Perhaps you have never known serious trouble, Mrs. Edmunds. By what magic can we ward off the inevitable? We cannot avoid misfortune; it comes to us in such various ways."

"We can to an extent, my dear. I have known adversity. I have experienced sorrow. I have known its iron grasp, has invaded my home in its various appalling forms and torn my dearest treasures from my heart, one by one. Father, mother, brother, husband, children and friends have fallen by the invincible tide of fate, and I am left standing all alone. I might say, as thousands of others would, that I stand waiting for the next turbulent tide to carry me away, and I would not complain. In short, the universe was too infinite and grand, the flowers were too beautiful, the days too long and the nights too serene. My heart had been desolated by the loss of a dear friend, my only brother, and I wanted the world to put on mourning and respect my grief. I was raised a Christian, but, like most other Christians, I was not sure of anything. I was not sure of my own soul, I was not sure of my brother's, I was not sure of my own life. I was a little gloomy, like yourself. I loved nature, but stood in awe of its glories. I loved to gaze into the starry sky, but would avoid contemplating its infinity. In short, the universe was too infinite and grand, the flowers were too beautiful, the days too long and the nights too serene. My heart had been desolated by the loss of a dear friend, my only brother, and I wanted the world to put on mourning and respect my grief. I was raised a Christian, but, like most other Christians, I was not sure of anything. I was not sure of my own soul, I was not sure of my brother's, I was not sure of my own life. I was a little gloomy, like yourself. I loved nature, but stood in awe of its glories. I loved to gaze into the starry sky, but would avoid contemplating its infinity. In short, the universe was too infinite and grand, the flowers were too beautiful, the days too long and the nights too serene. 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A consideration of the passages in the New Testament quoted from the Old, and called "Prophecies Concerning Jesus Christ. Price 15 cents.

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# LIVED WITHOUT A BRAIN

It Had Been Hollowed Out by a Big Tumor.

ALL THE MAN'S FACULTIES WERE UNIMPAIRED EXCEPT SIGHT—COULD MEMORIZE POEMS—THE ONLY CASE KNOWN.

Dr. S. S. Koser, of this city, has made a remarkable discovery, which will be a theme of discussion among medical men throughout the country. His knife has revealed a medical wonder, in which a man had unimpaired faculties without a brain. At the request of a number of prominent physicians of Philadelphia, Dr. Koser, Sunday evening, held a post-mortem examination of the remains of John Bly, of Watertown, who died Friday night.

Bly, who was twenty years of age, for a long time suffered with a tumor, which grew into the very base of the brain and occasioned his death. The growth had a visible effect upon the brain, and the case became a curiosity to the medical profession. The tumor was imbedded too deeply into the brain tissue to admit of an operation. It was found that the tumor was nearly as large as a billiard ball. It was so located as to demoralize the nerves of the sight center, and as a consequence young Bly was blind for over three years.

The most singular fact developed was that the entire brain had been hollowed out by the action of the tumor. The cavity was at least five inches in length, and was filled with pus. All that was left of the brain was a thin shell, composed of the tougher tissues where the brain matter gathers into nerves, which were less susceptible to the process of decay. When an incision was made in the shell the whole mass collapsed.

The circumstances which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing and smell; had very tolerable control of his locomotor muscles; could talk, and, in fact, was comparatively discommodated in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorize poems up to within two weeks of his death. Williamsport, Pa.

Science is simply the inevitable deductions and conclusions of demonstrated fact.

Byron has grandly depicted the tenanted human cranium as "the dome of thought, the palace of the soul."

Gall and Spurzheim, and, in our day, Fowler and Wells, have all but established phrenology as a recognized science, locating the seat of thought, or mind, and therefore soul, on a throne within the human brain.

Materialists, therefore, were furnished an argument to prove that the decay and disintegration of gray matter of the brain was the end of mind or soul. The demonstrated facts of the power of sight and hearing without the aid of the optic, or auditory nerve, when all the avenues of the senses were closed in the trance or state of suspended animation, or to the clairvoyant and clairaudient psychics, went far to explode materialistic theories, proving that mind or soul was not dependent on the brain for action or existence.

But what can he say now, when the medical wonder is revealed of unimpaired mental faculties without a brain, as in the case of John Bly, of Watertown, Pa., whose entire brain had been hollowed out by the action of the tumor, retaining all his senses and a remarkable memory. Thought, mind, soul, is now proven independent of brain or body.

W. H. PARSONS.

## The Encyclopedia of Death.

TO THE EDITOR:—I wish to express my delight and satisfaction with Volume II of the Encyclopedia of Death, and Life in the Spirit-World. One would think the subject was pretty well exhausted in the first volume, but here are other facts both entertaining and instructive, and worthy the attention of every human being.

The chapters on apparent death and premature interment should be read by every one, as it may save some loved one an agonizing experience. The volume is replete with interest from the first page to the last, and its cheapness puts it within the reach of all. No library is complete without the Encyclopedia.

WILL C. HODGE.

WHEN sending in your own subscription, get some one to join with you who has not had a copy of the Encyclopedia of Death, and Life in the Spirit-World. See full particulars on the second page.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 50c. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for women. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

# VERY IMPORTANT!

The Attention of Spiritualists and Freethinkers Is Invited.

A PROTEST AGAINST PLACING GOD AND JESUS CHRIST IN THE CONSTITUTION OF THIS COUNTRY.

The patriots who formed our government were wise in establishing a secular government. Religious fanatics now desire to control that government, desire to make the Constitution of the days of Madison, Jefferson, Paine and Washington, a national evangelical creed.

Remember that Adventists, Spiritualists and others have already been arrested at the dictation of bigots. The National Reform Association has raised a large sum of money to be expended in attempting to place God and Jesus Christ in the Constitution.

Free men and free women, please sign remonstrance petition enclosed and then forward same to this office. We want thousands of remonstrances filed at this office before March 7th. Will you not protest against this attempt of religious fanatics to obtain political and religious power? We appeal to you to protest against this attempt to unite the Evangelical Protestant Church with the State.

Please circulate this petition, getting as many names signed thereto as possible. Yours for liberty and truth, FRANK B. WOODBURY, Secretary National Spiritualists' Association.

PETITION TO CONGRESS ASKING IT TO REJECT THE PROPOSED GOD-IN-THE-CONSTITUTION AMENDMENT.

To the Senate and House of Representatives of the United States in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your honorable body to reject the proposed Christian amendment to the Constitution, presented by Representative Morse and Senator Frye.

We ask the rejection of this proposed amendment for the following reasons:

1. That the American principle of separation of Church and State may be maintained.
2. That the rights of all classes of citizens may be conserved and perpetuated.
3. As the Constitution now stands no discrimination, on the ground of heresy, can be legally made against any citizen. More than one hundred years of experience amply justifies this wide tolerance and forcibly pleads for its continuance.
4. The experience of all times and nations has shown conclusively that every attempt to force from the citizens a direct or indirect acknowledgment of the truth of any of the dogmas of religion, is disastrous. It creates new religious hatreds and intensifies the old; it demoralizes religion and corrupts the State; it tramples the equal rights and liberties of the deserving citizen, and puts into the hands of bad men a dangerous and terrible power over the property, persons, and lives of their fellow-citizens.

## Another Effort to Deprive the People of Their Liberty.

FRIEND OF TRUTH:—We know that an attempt is being made to enact Senate Bill No. 1441, which is a Puritan Sunday Law for the District of Columbia. If the societies interested in this attempt are successful they will then endeavor to pass a National Sunday Law.

While we believe that one day of the week should be set apart for a day of rest, we desire to notify you of this dangerous legislation. The Woman's Christian Temperance Union is sending petitions for the enactment of this law from all over the United States. Will you circulate this petition for us and help us to protect Sunday as a people's day?

FRANK B. WOODBURY, Secretary National Spiritualists' Association. Washington, D. C., February 11, 1896.

To the Honorable Senate of the United States of America:

We, the undersigned, residents of . . . . ., protest and remonstrate against the enactment of Senate Bill No. 1441, to protect the first day of the week, known as the Lord's Day, commonly called Sunday, as a day of rest and worship in the District of Columbia.

## WONDERS NEVER CEASE.

A Study for the "Regular" Doctors.

TO THE EDITOR:—The quiet, conservative people of Norway, Maine, have been considerably stirred up late over the appearance among us of a "French Doctor," who is doing strange things. He takes the bedridden patients of the village doctors, on whom their skill has been expended in treatment for two or three years with no favorable results, and shortly has them walking and riding out. One case of this kind, the removal of a tapeworm which had evaded the diagnosis of the regular M. D.'s, and produced much suffering in a hopeful young lady, destroying her prospects for life—was a great cure, and was appreciated by all who knew her.

This strange diagnosis and demonstrated proof of its truth, passing from ear to ear, gave people something to think of. Others were sick, and losing faith in the doctors, whose repeated calls were not making changes for the better, began thinking: "If there is one in town who can tell what ails me, I am going to see him."

"But," says some one, "this man doesn't claim to be a doctor; he is not an M. D.; he only uses as medicines roots, barks and herbs, which he gathers and steeps himself."

"Well, if he is effecting cures, is not that what the sick man and woman wants?"

"Yes, that is what is wanted, sure," says the other, "but he is a quack, and is not recognized as having any right to practice medicine by the regular faculty. What would your family physician say, were you to call in such an ignoramus to treat you?"

"Well, I don't know as I care what he would say. I have a right to get well, if I can. Health would be a great blessing to me; and after so much swallowing of drugs, which may have been administered on a guess at what the trouble is, and as this man seems to have a way of knowing exactly what the trouble is, and gives nature's remedies, why not try him?"

"But suppose the doctors find him infringing their law, and shut him up—as they are working to get something against him for that purpose—how would you feel, being doctored by a law-breaker?"

"A law-breaker! And is this the way the doctors are treating him? Then I shall be his patient anyhow. That manner of treatment, after the present formed public opinion in his favor, would arouse its indignation, and sound the death-knell to the profession of science in medicine, as claimed in the M. D. title. It would prove that the M. D.'s have not studied, and do not practice to cure, for this being their aim, they would become pupils of this man, who cures, and learn how he does it, that they may do it also, instead of trying to prevent him curing cases they cannot cure. There is considerable cussed-

ness in this manner of procedure. First, in seeking to deprive the sick of their best chance of recovery; and, second, in inhumanly treating him who provides this chance, simply because he has the capacity to do it. This is a hard case of man's inhumanity to man, from which the world is suffering so much, and which is inaugurated by the would-be best in society. Do the M. D.'s desire to make a monopoly of the healing art, and wish to deprive us of the exercise of our best judgment in the choice of who shall treat us when sick? There is certainly no higher right belonging to a sane mind than this. There is none more sacred. It is an abhorrent idea that a person languishing on a bed of sickness, who feels relief may come in a change of doctors, should be prevented by law from doing so.

Thus are the people discussing the merits and demerits of this really wonderful physician, and the principles involved in curing the sick. The writer can testify to the accuracy of his clairvoyant diagnosis of disease by his own experience. He has a marvelous gift. Persons of both sexes, who are in the enjoyment of good health, have been to see him, feigning sickness, hoping to catch him in a false diagnosis, but he readily discovers the deception. In one young man's case, after looking at him for a few seconds, he told him he had a well body, but his brains were defective. He said to a young lady that if she would go home and mend the holes in the heels of her stockings, she would be more of a lady. Of course the holes were not visible to ordinary eyes, and the young lady felt abashed at the diagnosis, but the remedy was very applicable, both to her deceit and diseased hose. She had something to think of. And a great many others have had something to think of in the manifestations of clairvoyance, which to them is a new thing under the sun.

I tell them it is the same thing. Spiritualists have been asking them to look into and learn the uses, and obtain the benefits thereof, for years; but those who have professed the gift of mediumship have been shunned.

Luckily for this man he does not come, professing clairvoyance or any book knowledge of medicine, and has no other advertisement than the facts he tells and the cures he effects. These are enough to have obtained for him a solid following in a few months. He is a man of few words, very quiet, self-poised, conscientious, and knows at sight a friend or enemy. He is becoming an educator to public thought in clairvoyance, and in the sham there is in high-toned medical professions. Where nothing has been known about clairvoyance, now exists quite a knowledge of its value in the diagnosis of disease, so that in comparison with the "regular" method it is seen to be almost infallible. It is hoped he may be able to continue his good work among the sick.

A SPIRITUALIST.

No liberal man would impute a charge of unsteadiness to another for having changed his opinion.—Cicero.

# GOD AS A FACTOR.

His Responsibility to His Children.

SOME STRAWS WHICH SHOW THE TREND OF THE THEOLOGICAL WIND.

One of the latest issues of the Chicago Sunday Tribune contains a sermon by the Rev. George T. Smith, of Chicago, entitled "God's Responsibility to Man." The sermon is remarkable in more than one respect. It shows progressiveness in one way and a reactionary tendency in another. The author of this sermon recognizes to some extent the identity of nature's God and nature's laws. He says:

"The laws of nature are true; they never lie. Nature is God's thought materialized. Reason and conscience are God's thoughts incased and individualized in man."

But at the same time the Rev. Mr. Smith regards God as a person, and certainly if God be a person there can be no question about it that he is responsible for his creation and the government of the world. St. Paul may be right that the potter is not responsible to the vessels he makes, because vessels are not sentient creatures; but if the vessels were sentient beings like men, the potter would be responsible for their fate. The Rev. Mr. Smith says:

"God is responsible by his nature not to outrage the highest, purest instincts of man. We may safely say he cannot do so, he cannot deny himself."

"Then the judge of all the earth is responsible to man to do right. Abraham stood pleading for Sodom. 'Wilt thou slay the righteous with the wicked?' God consented to save the entire city if there were fifty, forty, or thirty, or twenty, or even ten, righteous men there, and he never stopped lessening the number till Abraham stopped asking. (Gen. xviii.) He saved Lot; he tried to save his sons-in-law, but they would not hear. The judge of all is responsible to man for just dealing."

"God is our maker. He is responsible that we are made ignorant; that we have no burden laid on us beyond our strength; no duty imposed which we cannot discharge."

"There are those who, by superior cunning, are able to prey on their fellow-men, who trample upon or evade the laws of men? For these judgment waits. The judge will do right. Eternity will show that there is no gain in wrongdoing, no profit in stealing or gambling, though it be under forms of law."

"God, our Father, is to provide for and to train his children into manhood. The King of Kings is responsible for victories over foes too strong for unaided man."

The Tribune preacher winds up his sermon in "the last paragraph" as follows:

"There is no more responsible being in the universe than God, and full well does he discharge that responsibility. He will deliver the righteous from every evil, and reserve the unjust to the day of judgment to be punished."

This is a strange sermon, a sermon that probably has never been preached before in any one of the Christian pulpits; yet it is a straw in the wind; it proves at least a partial progress; it proves that the clergy in America dare to walk in untrodden paths. If God were an individual being, a huge world-maker, he would indeed be (as the Rev. Mr. Smith says) the most responsible being in the universe.

The truth is that God is not an individual being at all. For God is identical with the irresistible majesty of the laws of nature, and especially with the moral law which is the condition of man's existence as a rational and moral being. God is not a law-giver, who like a king, enforces justice. God may be compared to a law-giver, to a king, to a father, but he is no law-giver, no king, no father. He is God, and God is that which is irresistible; he is omnipotence itself. God is the eternal law of justice itself. He who breaks the law will smart under its curse; he who obeys it will enjoy its blessing. To attribute to God responsibility is an anthropomorphic conception of God; it humanizes God.

A peculiar lesson is involved in the fact that Buddhism, the great non-Christian religion, which is distinguished for inculcating the noblest moral maxims, such as love of enemies, chastity, sincerity of heart, and charity toward all suffering creatures, knows nothing about God. Unfriendly critics have on that account branded Buddhists as atheists, and yet they face the same facts of life and have derived therefrom the same rules of ethical conduct. The main difference between Christians and Buddhists consists in the employment of different systems of comprehending and symbolizing the facts of experience. Both religions, Christianity as well as Buddhism, recognize an authority for moral conduct. The former call it Christ, the latter Buddha. Christ reveals to Christians the will of God; Buddha teaches men enlightenment. There is this difference: that Christ appears as the son of God, and therefore his teachings must be accepted as revealed truth; while Buddha is a man, who, after a diligent search, at last obtained the highest wisdom, that will deliver mankind from evil. In Christianity, the sonship of Christ vouches for the truth of Christ's message, while in Buddhism, Buddha's enlightenment constitutes his Buddhahood. Now, Buddha teaches that enlightenment is the same, and that all Buddhas teach the same religion, which consists in the abandonment of the vanity of selfishness, of all hatred and envy, and of lust, implying at the same time a far-reaching and un-

bounded love, which refuses none, not even those who hate and despise us, compassion with all those that suffer, and holiness. Enlightenment is a living recognition of the truth seen in its moral application to practical life, and truth is a summarized statement of facts, or rather the laws pervading the facts and constituting a comprehensive aspect of their eternality. And this essence of Buddhahood, the eternal laws, the recognition of which constitute enlightenment, has been formulated by the later Buddhists under the name of Amitabha, which means illimitable light, and is conceived as eternal, immutable, and omnipresent. It is the Sambhoga-Kaya (the body of bliss) among the three personalities of Buddha, the other two being the Nirmana-Kaya, the apparitional body of Buddha, the teacher, and the Dharma-Kaya, the body of the law, which is Buddha's religion in its historical development. (Compare the Gospel of Buddha, pp. 225, et seq.)

The facts are the same in Buddhism and in Christianity; the modes only of formulating them in symbolical expressions vary. Both religions recognize an authority of conduct which, in a word, we may call "the ethical law of the universe, as manifested in the evolution of life."

According to Buddhist notions, every man is responsible for his fate, for every living creature is the incarnation of his karma. We are our own makers. We reap what we have sown. In this conception, every single creature is no longer regarded as an individual being whose fate begins with its birth and ends with its death. Every creature is regarded in its connection with the whole world of life as the continuation of preceding life. Every creature is the result of the karma done in its former existences.

The aim of the Buddhist is to understand the law of life, and to act in agreement with it. Enlightenment concerning the problems of man's soul, implying the right attitude of mind with regard to our duties, constitutes Buddhahood. Thus, to the Buddhist there is no problem of a conflict between the existence of evil in the world and the goodness of Amitabha, the external conditions of Buddhahood. The existence of evil in this world is the result of our own doing. We are the builders of our own fate, and we must be our own saviors.

If a bridge breaks down under the weight of railroad cars too heavy for its construction, is the law of gravitation responsible for the lives that are lost in the wreck? According to the Buddhist conception the engineer is responsible. There is no Brahma responsible for our mistakes, or even our ignorance, but we ourselves are guilty of both. The constitution of life, and of the laws of life, are no secrets. They are open to all, and can be investigated and obeyed, and if the bridge be constructed by an intelligent engineer it will carry the passengers over the river to the other bank. He who understands his own being and the laws underlying the development of life will no longer throw the responsibility of his misfortunes on others, be they gods or men, but will, like Faust in Goethe's grand drama, seek salvation in helpful deeds that will live after him and preserve the bliss of his life in all generations to come.

The above is by the editor of The Open Court (published by Paul Carus, Chicago). The idea of the moral responsibility of God is a strange one to hear from the pulpit, and more especially from the lips of a minister whose utterances indicate that he holds strictly to the tenets of orthodox faith. Usually, orthodox ministers shrink from the utterance of thoughts that imply moral obligation on the part of that great and awful, jealous and vengeful being whom they worship as their God.

Certainly many of the things recorded in the compilation received and revered by orthodox people as "The Holy Bible," would indicate to ordinary minds that "God" is exalted, in some way, above all the ideas of moral responsibility that attach to and are apprehended by enlightened human beings.

And yet it cannot be denied that if there be such a "God" as is taught in orthodox creeds, he is indeed "the most responsible being in the universe." Yes, "God is responsible—no to outrage the highest, purest instincts of man." The highest, purest instincts of man embody man's highest and purest conceptions of morality and spirituality, including the harmonious union of wisdom and goodness.

It seems almost needless to say that this ideal is utterly ignored and traversed by the orthodox tenets that an Almighty Creator brought into existence a race of beings endowed with moral sense, and doomed a part of them to endless misery, foreordained and predestinated; and the same holds good concerning the more tender Armenian doctrine that discards Calvinistic predestination, and holds that God permits man to sin and be eternally damned in remediless woe.

The highest, purest instincts of man" rebel against the idea that a God omnipotent has a moral right to create even one single being—to say nothing of millions and billions of men—and predestinate, foreordain, or even permit, that creature of his to wall in endless woe. Were it but one lone individual thus doomed everlastingly—all the highest, purest instincts of humanity rise in aversion and abhorrence against such an idea.

And the fact that the highest and purest, the noblest and best instincts of man rebel against such ideas of God, is in itself proof that such ideas and such doctrines are untrue. A God irresponsible were a monster;

if God is responsible, orthodox is false. Finally, let us rejoice that an orthodox minister makes progress, even though it leads him into inconsistency. J. C. UNDERHILL, Hammond, Ind.

## THE SUNDAY THEATER.

They Divert Attention From the Churches.

TO THE EDITOR:—In reports of the liberal ministers' good-fellowship dinner, at the Great Northern Hotel, one day lately, it was stated that "it was decided to fight for the actors and actresses in favor of Sunday closing," and "Dr. Rusk outlined the plan of the Militant Church," etc. He believed "it hurt the business of a theater to keep open Sunday night," but if this must be, let the theaters be closed on Monday night, to give the actors and actresses needed rest.

We all know that the main reason urged against the Sunday newspaper has been that it gave no opportunity for rest to the overworked editors, printers and other employees. Nobody with knowledge of newspaper work and methods was deceived by these professions of sympathy with the newspaper men. The real objection was to the people's reading the Sunday paper when they should be at church. It is uncharitable to think that Dr. Rusk's main reason for opposing the Sunday theater is the belief that the kind of entertainment it affords is not appropriate for Sunday, and that it diverts attention from religious service on that day?

But there are many who do not attend church, who do not believe and are not interested in the theological doctrines of the churches, who enjoy the theater and attend it when they can. Sunday evening is the only evening on which they can conveniently avail themselves of the opportunities for education and amusement which the theater offers. Now, why should any "liberal" minister wish to deprive this large and worthy class of people of the right to gratify their artistic tastes at a well-conducted theater? Even the most prejudiced opponents of the theater will admit that it is superior to the saloon, which is open Sunday as well as week days.

My acquaintance with actors is not large, but according to the best information I can obtain they are not generally overworked, and are in no special need of ministerial efforts to secure for them more time for rest and recreation than they now have. Rev. Rusk's efforts might be more useful if directed in favor of many classes of laborers, men, women and children, who work long hours and receive but a mere pittance for their work. I never before heard of Dr. Rusk as a "liberal minister," and it is difficult to believe that he represents those at whose dinner he was invited.

The plays at some of the theaters are open to criticism. So is the sensational and dilettante preaching of many of the pulpits. If the plays are indecent condemn them, but it is too late in the day for the clergy to make war on the legitimate drama on the ground that it is indecent or immoral, and the Sunday theater as well as the Sunday paper has come to stay. If it is proper on a week day it is proper on Sunday. The sacredness of an act depends not upon the day on which it is done, but upon its character—its conformity with what is true and just and useful. B. F. UNDERWOOD.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price 82c.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Right Living." By Susan H. Wixon. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of the high and knowledge of spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15c.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15c.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

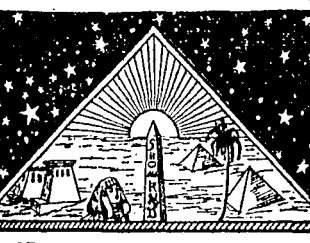
"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

# The Best. The Rest. The Test.

There are two kinds of sarsaparilla: The best—and the rest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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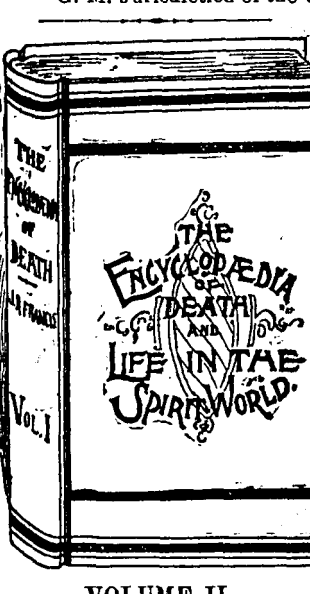
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## SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND, G. M. Jurisdiction of the U. S.



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Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

By ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

## BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

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To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of unusual interest, we will give it special place. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

M. P. Hammond, who is lecturing at Grand Rapids, Mich., this month, is open for engagements on Sundays; also to speak at funerals. Address him at 178 N. Tonia street.

E. F. Evans, of Elmira, N. Y., writes exposing the trickery of a man by the name of Briggs. He was caught at it and exposed. Mr. Evans regrets that the man was not turned over to the police.

Julia Steelman-Mitchell writes from Louisville, Ky.: "Our prolonged engagement with the Spiritist Church here has been an assurance of great benefit, awakening unusual interest, while our test work from the rostrum has attracted many strangers who may now be counted among the 'knowing ones,' and it is our experience that the children of earth have plenty of time and money to give those who can prove intelligent existence beyond the grave. We have found a pleasant and agreeable people here, and are pleased to accept of another two months' engagement in the near future. We have March and April open for work, and when not too far, will pay our own railroad fare. THE PROGRESSIVE THINKER has many warm friends here."

Prof. G. Sterling Wines will be in Boston about February 15, and will be prepared to accept engagements with speakers who are desirous of having the following are some of the subjects of his lectures: "Facts and Popular Fallacies of Hypnotism," "Hypnotism and Its Relation to Spiritualism and the Development of Mediumship," "Psychology of Hypnotism," "Psychology of Suggestion as a Therapeutic, Moral and Educational Factor," "Opinion versus Conviction," "Spiritualism and Its Relation to Modern Thought," "Spiritualism and the Only Scientific Religion." Also the following lectures on Phenology, combined with phenological examinations of persons in the audience: "Heads and Faces and How to Study Them," "Phenology and Its Application to Everyday Life," "Phenology and Its Relation to Mediumship." Will answer questions from the audience. Permanent address 484 Lafayette avenue, Brooklyn, N. Y.

A. H. T. writes from Washington, D. C.: "We are having a grand treat, in the way of good lectures, and platform tests, from Mr. Moulton, Mr. Barrett, Mr. Emerson, Mrs. Glading, Mrs. Cora L. V. Richmond, and, this month, Mr. Lockwood is giving us some very interesting scientific demonstrations to crowded halls. Last winter I was in Northern California, where there was no food of this kind, but now I am feasting on news from the angel world."

Referring to the question of the meaning of "everlasting death," H. B. Bar writes that it refers to spiritual, not physical death. "If the wages of sin is death, and we sin everlastingly, then our wages will be everlasting death. While sin continues, death will continue. If we do everlastingly righteous, we will have everlasting life."

H. S. writes from Elgin, Ill.: "Mrs. Scovell has a following here of over five hundred people. The room where she lectures is a large hall and reception room formerly occupied by the Y. M. C. A., in which Mrs. Scovell lectures and gives readings every Sunday and Thursday night. On each Wednesday night she teaches a public class in spiritual and psychic science; Tuesdays and Friday nights being set apart for dances and entertainments, which have become the most popular social events in the city. This week a ladies' 'Healing Band' and 'Children's Lyceum' will be organized. Thus the good work goes on."

L. Keefer writes: "Mrs. Maggie Waite, of California, is serving the First Church of Spiritualists of Pittsburg, for February; she has taken her audiences by storm, on account of her convincing tests. Hundreds were turned away from the doors, for she has never been surpassed and seldom equaled."

A. M. Arnold writes from Burlington, Kansas: "The last number of your paper I think is one of the best I have ever read. The poorest is a feast of knowledge to what the most of the publications of our country are. I hope I may have the privilege of grasping the hand of the man or woman that produces such a paper as THE PROGRESSIVE THINKER, which I think is not excelled anywhere in the world."

W. J. McCulloch writes from Billingsham Bay, Wash., that he attended a meeting of the Spiritist Society of Seattle, and thereby became thoroughly convinced of life beyond the grave. His father, mother and two brothers, who had passed away some years ago, came and talked with him of things that transpired while they were in earth-life.

"A Subscriber" writes of the Biblical origin of slang: "How many know that the original 'kicker' in the metaphorical sense, is mentioned in the Old Testament, and that the word is used by Jesus himself? It is responsible for our slang phrase, 'What's it to you?' In the first book of Samuel, ii:29, a man of God says to Eli: 'Wherefore kick ye at my sacrifice and at mine offering?' The prototype of the second phrase alluded to above is found in the answer which Jesus gave Peter, as recorded in the last chapter of St. John, twenty-second verse: 'I will that the tarry till I come, what is that to thee?'"

Sarah A. Walter writes of her visits to and work at Syracuse, Morrisville, Groton, Waverly and Big Flats, N. Y., and Sayre and Athens, Pa. She mentions Mrs. Amanda M. Robinson, of Groton, as a very fine clairvoyant, who has given her service without price, has been bereft of her son and her husband, and is now in need of financial assistance. At Waverly, Mrs. Hobart Elliott has become a gifted lecturer.

H. H. Tugent, of Baltimore, Md., writes: "There has recently been opened to the people of our city, at 107 W. Lexington street, a platform for 'free thought.' The hall is most beautifully fitted for the purpose, and everyone cannot help feeling a pure atmosphere when they enter. Their aim is to investigate, as fully as possible, the various phases of occult and psychic phenomena. On the first evening, which was the first, the audience taxed the capacity of the hall. The speaker and test medium was Mr. Edward W. Wright. It afforded me pleasure to cite a few of the numerous remarkable tests that were given. Upon the platform, surrounded by potted plants, in a stand, upon which were placed glass dishes for the public to

place their articles on. The medium stated: his object was to insulate each article, to prevent one article coming in contact with another, that a satisfactory reading might be given. On this occasion one article was an old Catholic medal. After giving a few good tests the psychic, taking this in his hand and holding it for a time, stated that he could not get anything on it—he felt a blank or dreamy condition; but would before the close of the meeting take up the article again. While in the act of replacing it, a gentleman stated the article was his, and he dreamed the previous night he had attended one of Mr. W.'s meetings and had placed the medal for a reading and could not get anything on it. He said it was the first time he had ever seen the medium, except in his dream, and the two were the same. Another was a pen-knife. When he had taken this in his hand, he said he felt a tired feeling; though he had walked a long way, he said he wanted to go back a number of years in the life of the one who had placed it there, almost to his boyhood, and felt he was in company with a number of men in uniform. He did not think this knife was bought by its possessor, he felt like a person intoxicated and near the water fishing, when there was a fall of something in the water. He asked whose article it was, and how near correct. A gentleman stated: "Perfect, sir. I was a drummer boy in the late war, and the knife was brought up out of the water with a fish while I was fishing."

Dr. C. P. Perry writes: "Spiritualism is flourishing in Denver, Col., this winter. We have had with us this Sunday night, and all are well attended. Great many converts are being made to the truth. We have been blessed (?) with a goodly number of fakes and frauds, and some mediums that can give genuine manifestations play fraud at times; they are the meanest kind of frauds. Mrs. Musk is having good success. Her Sunday night meetings are well attended. Her clairvoyance and she are doing very well; also Mrs. Lee Prior. Mr. Ewell still holds forth every Sunday, with fair attendance."

Silas Boardman writes from La Crosse, Wis.: "The Society of Modern Spiritual Thought is now in a state of abeyance. Mrs. Emma M. Nutt began a series of lectures and readings on December 8, and finished February 2. There is a good field here for a good medium who is a lawyer, and who can give a good recognition for the real friends of Spiritualism. Any other who only affiliate and assimilate with the lower element, and cause the disciples of purity to hold aloof, and for a moment place a check on the wheel of progress."

Prof. Lockwood's lectures at Washington, D. C., have been enthusiastically received. He goes to Philadelphia next month. His permanent address is 98 Ogden avenue, Chicago, Ill.

M. B. Snyder writes: "I have read Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World. Wonderful books! and should be in every family without regard to preconceived ideas of a future life. There is only one thing lacking to bring about a great reformation: there are so few independent thinkers who can get out of the particular line of thought (as Topsy says) they have grown in, among some of our writers. I do not see how you can afford two such books on good paper, well printed and bound, as they are, for the price you are asking. I think I can get a subscriber occasionally for your paper, and I shall in every case try and have them send for the two volumes bound in cloth."

D. A. U. writes from South Riley, Mich.: "Through the kindness of Mr. Chas. Harris, of Lansing, the people of South Riley, Mich., vicinity have been favored with three lectures by the Rev. Allen Franklin Brown, of St. Paul, Minn., without doubt one of the best inspirational speakers on the spiritual platform. His houses were taxed to their utmost capacity, standing room being at a premium, and yet the plain, common sense, the lack of any equivocation, and the making of intricate thought plain to the common intellect, so enticed his hearers that you could have heard the proverbial pin-drop during a pause in the sermon. His first two sermons were confined to questions given by the audience, but on the third night his congregation voted for him to choose his own subject and the way his guides handled the subject 'Devil' had a tendency to lessen our fear of the old fellow, and look upon him as nothing but a modern movement, or an ancient myth. His lectures were followed by a few of his psychometric readings, and were all acknowledged to be correct. The audience was very enthusiastic in his praise, and voted unanimously for him to return in four weeks."

S. T. of this city, writes: "A very interesting meeting was held Sunday evening at Masonic Home Temple, addressed by Mrs. M. Summers; also tests by Mr. Arnold and other prominent workers. The readings are growing larger each Sunday."

Will C. Hodges, now with the First Spiritualist Church at Rochester, Ind., for the month of February; is engaged for April with Unity Society at Milwaukee, Wis. March is still open, and he will make liberal terms with any society desiring an inspirational speaker for that period. Address, Rochester, Ind.

Prof. Lockwood's lectures are exciting a great deal of attention in Washington. D. C. Dr. H. B. Storer, president of the Oneida, Bay County Association, speaks as follows of him: "The lectures of Prof. W. M. Lockwood, applying the theory of molecular reciprocity as the foundation of all relations between the two worlds, now being delivered at Berkeley Hall in this city, have attracted the attention of the ablest minds among our Spiritualists, and given unalloyed pleasure to the audiences that have filled them. The only criticism that can be made is the presentation of his arguments—the experiments used in demonstrating the truth of his theory—together with the eloquence born of his devotion to this great truth, render him the most attractive speaker that has appeared upon our platform."

E. W. Sprague is serving the Occult Science Society, of Ft. Wayne, Ind., for the months of February and March. He speaks in Huntington, Ind., Tuesday and Wednesday nights. He is to lecture at Ft. Wayne, Ind., on Tuesday, Feb. 22, at 8 o'clock, at Beaver Falls, Pa., for April, and to Lima, Ohio, for May. He has June still open, and can be engaged for September and the months following. His camp-meeting engagements are as follows: Chesterfield, Ind., camp July 18 to 28, inclusive. Vicksburg, Mich., August 15 to 18, inclusive. Address him at 180 Calhoun street, Ft. Wayne, Ind. Permanent address, 865 Grove street, Meadville, Pa.

F. M. Milliken writes from Marshalltown, Iowa: "Dr. Breden, than whom no one in Des Moines is more able or competent, is airing his church on the 'Obsolete Dogmas of the Bible.' This brings to my mind some experiences that happened more to me than to Stiles in Davis County, Iowa. I talked out in meeting, somewhat, about some of these obsolete dogmas, and for this, and healing the sick by 'laying on of hands,' and claiming this to be a part of the Gospel of Jesus Christ, I was most bitterly persecuted by some of my Christian friends of this same Christian church. That this healing was actually done, and by

some mysterious power, can be verified by many witnesses still living; and that such healing is being done in many places in our country by many people both in the church and out of it, can be verified by clouds of witnesses; occurring, too, in spite of doctors' laws for its suppression, and in spite of some church rulers who are so stupid and so bigoted that the light of the living Christ cannot penetrate their souls. Almost every paper gives accounts of healing by the faith-healing movement, and the signs shall follow them that believe, and do follow to some extent at least, whether church creeds and dogmas are willing or not."

Dr. J. M. Temple writes from New Orleans, La.: "I may stay here during the month of March. My hall is full twice a week. The people are after tests here, more than anything else. While I am here, I want to give my experience with the finest test medium I ever met. Her main phase is the trumpet, and I wish there were more like her with it. Her leading control is Stephen H. Douglas; then comes her daughter, dear 'Little Opal.' Another one of her guides is 'Belle,' one of the most beautiful singers I have ever heard, either on or off the stage. The most striking thing about Mrs. Jones' seances is the refinement that is pervading the services. The close of the lecture is very beautiful. Her readings are perfect, and our hall is filled to the door at every meeting by an intelligent audience."

O. M. writes encouragingly of the cause at Genoa, Ill. Mrs. Jeffrey officiating as speaker, to increasing audiences.

J. C. Blodgett writes from St. Paul, Minn.: "The writer had the pleasure, for the first time, of meeting Mrs. Isa Wilson-Kayner, of Chicago, Ill., at Odd Fellows Hall, St. Paul, Minn., where she held service at afternoon and evening, Sunday, February 2, 1896. She gave a short, interesting talk on the philosophy of Spiritualism, but the most of the time was devoted to giving tests, which were highly appreciated by the large audience. The tests, life reading and psychometric reading were recognized in every instance as correct. I am glad to know that we live in our ranks such a perfect instrument for the unseen forces to manifest through, and I do hope this force behind her will bring her out into more prominence, as she ought to be kept in the public work continually. It can be truly said that the mantle of her father, E. V. Wilson, has fallen upon her. I also had the pleasure of attending a private seance of her, and was very much impressed by the press of the city and a few invited guests. It consisted of giving a demonstration of the power of the unseen forces that surround her to protect their medium from harm, while giving what is called the 'fire test.' She ran her delicate hands repeatedly through the flame of a lamp. Then taking the lamp in her hands, she playfully cuddled the red-hot chimney pipe for fifteen seconds, she then drew the following articles back and forth through the flame of the lamp: A silk handkerchief, a silk necktie, a \$10 bill, tissue paper, and to me the most wonderful of all, a celluloid collar. These articles all came out of the fire without being harmed in the least; or having the least smell of fire upon them. She also gave, in the presence of the audience, a demonstration of her power as an independent slate writer, which I regarded as very good indeed. This letter is written for the purpose of giving justice to a worthy medium, who needs only the opportunity to make her mark in the spiritual field."

Louis Knorr, D. of Savannah, Ga., sends a handbill of Miller Brothers, and writes: "From the enclosed circular you will see that the Spiritualist Company is operating now in the Southern States. Since no Spiritualist paper, as far as I know, makes any mention of the Millers, I at once had my suspicions aroused. Besides, the clergy did not manifest any opposition to them—always a sure sign that it is intended for discrediting Spiritualism."

J. K. S. writes from Saginaw, Mich.: "Dr. H. C. Andrews has given platform tests and improvisations by invitation of our speaker, at the close of each lecture. The past two lectures have been excellent satisfactions. I do not see how you can afford two such books on good paper, well printed and bound, as they are, for the price you are asking. I think I can get a subscriber occasionally for your paper, and I shall in every case try and have them send for the two volumes bound in cloth."

During the present month of February Oscar A. Edgerly is filling an engagement in Philadelphia, Pa. During March he will fill an engagement in Lockport, N. Y.; April, in Buffalo, N. Y. He has engagements at the following places for the coming season: Ouselet and Lake Pleasant, Mass.; Temple, Maine, and Vicksburg, Mich. He will be pleased to hear from the secretaries of Western societies desiring the services of a trance speaker and test medium for the months of September and October.

C. F. Cole writes: "I trust you will pardon me when I call your attention to the fact that some of the grandest, broadest, clearest, most comprehensive and logical tests which appear in your paper are often easily made from scripture quotations; I mean that the authors' names get mixed. Our enemies take advantage and would say our writers are ignorant of the scriptures which they reject. In a late PROGRESSIVE THINKER the Hon. A. B. Richmond marred his otherwise perfect article by quoting Paul to Titus, when it should have been Paul to Hebrews, ii: 1."

The Helping Hand Spiritualist Society will hold services every Wednesday evening at 8 o'clock at Lodge Hall, 11 Adams street. Prof. Clark will officiate. Developing class every Friday evening at 289 Fulton street, by Prof. Clark.

Veritas, of this city, writes: "At Bricklayers' Hall, 93 S. Peoria street, the People's Home Spiritual Association held a most interesting service Sunday evening the 9th inst., to a large and appreciative audience. Bro. G. L. S. Jenifer, the ever-popular president, who has always been a favorite leader, conducted the exercises. Dr. D. S. White delivered a fine address. Subject: 'Does the Religion of Spiritualism Meet the Wants and Needs of Every Human Soul in the Great Hour of Need.' Prof. S. A. Hunt, a remarkable medium and psychometric reader of character, rendered several acts on guitar and harmonica, and pleased all in his special new phases. Miss A. D. Jacoby, Prof. V. J. Storer, and the most wonderfully talented Geo. H. Perkins, each gave very numerous and convincing tests of spiritual presence. Speakers and mediums are always welcome at this hall on all occasions."

Thos. Grimshaw is to lecture in Indianapolis, Ind., during March. He would be glad to make arrangements for week evenings with societies within a hundred miles of that city. Address him at 202 Forbes street, Pittsburg, Pa.

Mrs. K. Simpson writes from San Francisco, Cal.: "We are having a feast of good things in San Francisco and Oakland, and as Mattie Hull says of Western people, are wide-awake. Mr. Morse is doing a splendid work, not only speaking to large numbers, but going deeply and arousing the thoughts of his hearers. J. Clegg Wright, too, in his earnest, humorous style, makes you want to go and hear him again. David Lord and Drake is with us, and everyone knows that if you are an unbeliever and wish to remain so you had better not go and hear her. Fannie Allen has been with us, but has now gone to San Jose to brighten things up. She is a fearless little worker and has made many friends who will welcome her back. Mrs. R. Corwell, of Oakland, is again at work in all parts of California. She has had some severe trials, but they seem only to have made her work for Spiritualism stronger and more positive. We miss Dr. Schlesinger, who has gone to Portland for a time. C. V. Miller still stands his ground, and all attending his circles have a good word for him. We have many numbers of societies, each filling its place and doing its work for the cause. At times—as on Tom Paine's anniversary, when Dr. York gave us such a treat—all these societies come together. The Spiritual Home of the People's Society, which has Mrs. Dryan, of your city, for its president and indefatigable worker, is doing much good; also the Ladies Aid Society."

Dr. Wilkins writes: "Again do I feel impressed to note the grand lecture of Mrs. L. Wheeler Brown, on the subject previously announced, 'Evolution'—and indeed the appreciation was marked by bilious applause throughout the entire lecture. His next Sunday lecture is bound to be the best of the course. His theme will be 'The Philosophy of Evil, or Who and what is the Devil.' With his abundant supply of wit and knowledge of the subject—from the standpoint of a lawyer—we will certainly get a feast of the best of the best."

"Corresponding Secretary" writes from Flint, Mich.: "The First Spiritual Society of Flint, Mich., held its annual election on February 11. The following officers were elected: President, C. M. Hovey; first vice-president, Mrs. Pluma Brotherton; second vice-president, M. H. Porter; recording secretary, Charles Bentley; treasurer, Fred Smith; corresponding secretary, Mrs. B. L. Parker; musical director, Mrs. Irene Gray; board of directors, W. H. Alger, A. B. Jones and Walter Cronk. Our society was never in better working order. Allen F. Brown is our pastor, making four months of his profitable labor in our society this season, and we shall consider ourselves very fortunate if he can continue his services. The close of the lecture is very beautiful. Her readings are perfect, and our hall is filled to the door at every meeting by an intelligent audience."

O. M. writes encouragingly of the cause at Genoa, Ill. Mrs. Jeffrey officiating as speaker, to increasing audiences.

J. C. Blodgett writes from St. Paul, Minn.: "The writer had the pleasure, for the first time, of meeting Mrs. Isa Wilson-Kayner, of Chicago, Ill., at Odd Fellows Hall, St. Paul, Minn., where she held service at afternoon and evening, Sunday, February 2, 1896. She gave a short, interesting talk on the philosophy of Spiritualism, but the most of the time was devoted to giving tests, which were highly appreciated by the large audience. The tests, life reading and psychometric reading were recognized in every instance as correct. I am glad to know that we live in our ranks such a perfect instrument for the unseen forces to manifest through, and I do hope this force behind her will bring her out into more prominence, as she ought to be kept in the public work continually. It can be truly said that the mantle of her father, E. V. Wilson, has fallen upon her. I also had the pleasure of attending a private seance of her, and was very much impressed by the press of the city and a few invited guests. It consisted of giving a demonstration of the power of the unseen forces that surround her to protect their medium from harm, while giving what is called the 'fire test.' She ran her delicate hands repeatedly through the flame of a lamp. Then taking the lamp in her hands, she playfully cuddled the red-hot chimney pipe for fifteen seconds, she then drew the following articles back and forth through the flame of the lamp: A silk handkerchief, a silk necktie, a \$10 bill, tissue paper, and to me the most wonderful of all, a celluloid collar. These articles all came out of the fire without being harmed in the least; or having the least smell of fire upon them. She also gave, in the presence of the audience, a demonstration of her power as an independent slate writer, which I regarded as very good indeed. This letter is written for the purpose of giving justice to a worthy medium, who needs only the opportunity to make her mark in the spiritual field."

Louis Knorr, D. of Savannah, Ga., sends a handbill of Miller Brothers, and writes: "From the enclosed circular you will see that the Spiritualist Company is operating now in the Southern States. Since no Spiritualist paper, as far as I know, makes any mention of the Millers, I at once had my suspicions aroused. Besides, the clergy did not manifest any opposition to them—always a sure sign that it is intended for discrediting Spiritualism."

During the present month of February Oscar A. Edgerly is filling an engagement in Philadelphia, Pa. During March he will fill an engagement in Lockport, N. Y.; April, in Buffalo, N. Y. He has engagements at the following places for the coming season: Ouselet and Lake Pleasant, Mass.; Temple, Maine, and Vicksburg, Mich. He will be pleased to hear from the secretaries of Western societies desiring the services of a trance speaker and test medium for the months of September and October.

C. F. Cole writes: "I trust you will pardon me when I call your attention to the fact that some of the grandest, broadest, clearest, most comprehensive and logical tests which appear in your paper are often easily made from scripture quotations; I mean that the authors' names get mixed. Our enemies take advantage and would say our writers are ignorant of the scriptures which they reject. In a late PROGRESSIVE THINKER the Hon. A. B. Richmond marred his otherwise perfect article by quoting Paul to Titus, when it should have been Paul to Hebrews, ii: 1."

The Helping Hand Spiritualist Society will hold services every Wednesday evening at 8 o'clock at Lodge Hall, 11 Adams street. Prof. Clark will officiate. Developing class every Friday evening at 289 Fulton street, by Prof. Clark.

Veritas, of this city, writes: "At Bricklayers' Hall, 93 S. Peoria street, the People's Home Spiritual Association held a most interesting service Sunday evening the 9th inst., to a large and appreciative audience. Bro. G. L. S. Jenifer, the ever-popular president, who has always been a favorite leader, conducted the exercises. Dr. D. S. White delivered a fine address. Subject: 'Does the Religion of Spiritualism Meet the Wants and Needs of Every Human Soul in the Great Hour of Need.' Prof. S. A. Hunt, a remarkable medium and psychometric reader of character, rendered several acts on guitar and harmonica, and pleased all in his special new phases. Miss A. D. Jacoby, Prof. V. J. Storer, and the most wonderfully talented Geo. H. Perkins, each gave very numerous and convincing tests of spiritual presence. Speakers and mediums are always welcome at this hall on all occasions."

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# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

James Leach, Richards: Q. As I am interested in the questions and answers, I would like you to answer the following:

(1) Can spirits get liquor through a medium who spends a good share of his time in the saloons? If so, is it possible for the spirit to go home with the medium and control the wife, and through her upbraid the man, saying he is no Spiritualist or he would keep away from such places?

(2) Is it possible to cause a medium to become intoxicated while sitting in the circle with persons who are under the influence of liquor?

(3) Is it possible for spirits to appear in the form of a dog?

A. It is possible for a sensitive to become thoroughly under the influence of a magnetism which flows from those partially intoxicated, and thereby impart to a spirit encephalic sensations he receives. This is in strict conformity with the laws of the influence.

It would not be consistent for a spirit after using a medium for such purpose to upbraid him through his wife, yet it would be possible, as the spirit might well understand that it was a great wrong to the medium, and to itself, and see that to keep him away from the saloon was the only way of reforming it.

(2) It is possible for a sensitive to take on fully the intoxication of those coming in such close contact as members of a circle. The medium always takes on the conditions, mental, spiritual and physical, of the circle, and hence it is that the circle becomes an important factor in spirit communion; often the most important of the three: the medium, the spirit, the circle. In a circle of well educated persons, the medium would be more directly under their control than of more direct beings, and the more sensitive the more would he fall into their power. And again, such a circle would attract spirits like its members, and thus intensify their influence.

When a spirit appears to a sensitive they often take on the form they had on earth, the garments they used to wear, etc., that they may be recognized. Such appearances must be taken as subjective, that is, as impressions made on the mind so vividly that they are taken as realities. To such subjective impressions, the appearance of the dog in the question must be referred.

"Patient," Buffalo, N. Y.: Q. Can you recommend any "cancer cure," or "cancer doctor?"

A. Receipts for the cure of cancer are continually going the rounds of the press, and "doctors" are advertising cures. They do often cure what they call cancers and are reported as cures. I have known a famous "cancer doctor" who proudly exhibited more than six hundred "cancers" preserved in jars of alcohol, which he said he had removed by his secret remedy without use of the knife. It is doubtful whether in these long rows there was a single specimen of a cancer. When persons have tumors of any kind, they rush to some pretender, or apply some incurable. They indicate such a depraved state of the blood, that their removal does not touch the cause. The idea that cure may be effected by removal arises from a mistaken theory that they are local, arising from some injury. Such injury can only determine the locality in which the cancer appears, but it would not grow were there not a constitutional condition.

When the cancer begins to grow there is mutual reaction. The blood passing through it is poisoned, and then in its circulation poisons the organs it comes in contact with. Then this poisonous blood intensifies the cancerous growth. Hence it will be seen that no time should be lost in experiments. Where once established, there is no hope of permanent cure. It ought to be understood that cancer once established is not local, but a constitutional disturbance. As the poisoned blood flows through the cancerous growth it creates cancer cells instead of normal healthy tissue, and hence when the knife cuts back to apparently healthy flesh, only cancer cells slough from the ever extending surface. The knife and caustics, instead of preventing further extension, assist in the destruction.

When the stage has been reached, the most skillful efforts are of slight avail. Experience teaches that the only hope is early removal, and constitutional treatment.

With this understanding it will be readily seen that remedies in inexperienced hands may work irreparable mischief, by delay or aggravation.

Hence, it is to be desired that those who have cause to believe that they are afflicted by this scourge be slow to adopt any of the numerous remedies advertised, but rather they should consult those who have the use of the microscope and can thus arrive at a certain knowledge. It is not possible for a "quack" or "Indian doctor" to know more than the well-read physician. The profession of medicine has no secrets, and the physician who talks darkly or pretends to secret methods known only to himself, may at once be set down as a humbug. If there is ever a case where the learned and true physician should be consulted, it is the moment a doubtful tumor begins to appear. The first scales it throws off will reveal to the microscope its character.

Doubter, New York: Q. I turn in THE PROGRESSIVE THINKER to the questions and answers with deep interest, as the subjects are treated with depth and liberality, and directness which stamps the answers with the truthfulness of inspiration. I have just read Henry Leach's book of experiences with spirits, wherein he teaches re-incarnation, and says that he married in 1855, his wife died in 1877, but in that twenty-two years he had fifteen children. From this he concludes that "The spirits were fond of me, as they came

quickly and in such numbers to my fold." He infers that by this means he was able to re-incarnate that number of waiting spirits. I confess to being disturbed by reading, and ask your opinion?

A. The repulsive vulgarity of such statements makes it difficult to approach them for discussion. Mr. Leach has for many years filled the spiritualist papers with his wonderful experiences, which, to any person of ordinary reasoning capacity, are as fabulous as the stories of the Arabian Nights. It is such narratives of impossible manifestations, and the equally disgusting claims of re-incarnation, that repel those who would otherwise be attracted. If a husband and wife are to become slaves to irresponsible spirits who seek to again enter the world of flesh; if all the sacred instincts of parentage are to be thus destroyed; if all restraint is to be thus removed from the most brutal and destructive of all the passions, the least desirable thing is life, and oblivion were preferable. For a man to believe he was thus a slave to commit sacrilege where he had vowed his love, is bad enough; but with persons who have no sense in their heads, but only a lust for power, to pretend to be under the influence of spirits, and to exploit it before the public, and exult in it as evidence of the "fondness" of the spirits, demands the strongest words of execration. To declare in tones of self-approval that he has inflicted maternity on his wife fifteen times in twenty-two years, ought to brand his brow with infamy. He pathetically adds that she is dead! Why should she not be dead? Women have been cursed by the satanic doctrine that she must bear all the children God saw fit to give her, and like the dumb beast of burden, utter no complaint. In fact her deadliest sin was to complain and attempt to escape from her obligations. Now just emerging from this damnable doctrine, are we to accept another yet more horrible, that it is her duty to assist the horde of spirits who, making bad use of their former earth-life, wish to again try their fortunes in the flesh? If there ever was a doctrine coming up from the reeking cesspool of passion, without one shade of atoning spirituality, it is this.

FIFTEEN CHILDREN AND SHE DIED! You can find that legend written many, many times, with slight variations, in any cemetery of this broad land. Interpret it into its true language, and it means "Martyrdom unto Death."

While on this subject I will illustrate with an object lesson. In the cemetery near Griffin, Georgia, are five graves in a row, all wives of J. P. Milner, and by the side of each is a small stone with a name of a child.

SUSAN NONNALLY. 1848. Little Simeon. MARY BURTON. 1850. Little Birdie. CATHERINE. 1861. Little Georgia. ELIZA ENGLISH. 1869. Little Ruth. MARY GRAVES. 1871. Little Hope.

One of these victims it is written on her headstone: "Faithful in all the relations of life!" Oh, yes, too faithful! They were all too faithful. According to Lacroix, the spirits were very good to this brute in human form—pardon me, my dumb creatures of the field and air, for of such crimes against nature and the ethics of love in the highest or lowest expression, ye do not know.

REMEMBRANCE. The memories of other years Are in my brain; I clasp thee to my aching heart, A child again. Like incense in a censer swung, Before an altar. My lonely heart is filled to-day, With thee, my daughter. The languid sun hangs overhead As in the years. My happy eyes could meet the light Of thine illumined tears. Great yellow bees, with drowsy hum, Hung on the clover; A noisy wren above my head Harangues her lover. The wild rose blooming on the wall Brings back thy face, Transfigured, sweet, and every line Sublimed by grace. In other days thy golden head Just reached my knee; To-day the rose and violets Bloom over thee. Translucent shines the summer dawn Above my head, Yet all the world in shadow lies, Since thou art dead. Pain let her weary prisoner go, And thou be free. And from empyreal heights thy soul Bends over me. The dreams of life's eternal day Are ever thine. Still in those radiant lines of calm I call thee mine. O, memory of a vanished face! O, love so true! My lonely heart but supplicates My child for you. MRS. WALDO ATWATER.

DAY DREAMS. Last night they fluttered by me, as I sat In the gathering gloom; With a golden thread I was weaving a song in a silver loom. A-weaving the ghost of an echo of a rare and lovely strain; As glad as a child's soft laughter; as sad as a cry of pain. They followed my gorgeous fancy—my back that idly goes From a land that no man seeth to a land that no man knows. My busy fingers fluttered as they hovered above my head, And the wheel of my loom did slacken, \* \* \* I had broken my golden thread. Then my soul leaped up to hold them—my dreams so wild and sweet, And the golden song unraveled; and this thread lay at my feet. Each day I strive to weave it—this song that my soul would sing, But I break my loom and tangle my thread, and their touches cling. If they would but stay and teach me—if my dreams I could only hold, I would weave in my loom of silver a beautiful song of gold. But I strive in vain. They follow where the bark of my fancy goes, From a land that no man seeth to a land that no man knows. ANNA TOZIER.

YOU should endeavor to get additional subscribers to THE PROGRESSIVE THINKER, so that they can avail themselves of the first volume of the Encyclopedia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms mentioned on our second page.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

## EDUCATION OF MEDIUMS

Vigorous Thoughts from

Mattie E. Hull.

SHE HAS HAD THE EXPERIENCE AND KNOWS WHAT SHE IS TALKING OF.

TO THE EDITOR:—I notice in a recent number of THE PROGRESSIVE THINKER a short communication on "The Education of Mediums." The writer says he is interested, and would like to hear from the mediums and spirits on the subject. I am a medium, and claim I am as much of a spirit as I will ever be, so I will respond, and trust that what I may feel to offer on the subject will be of interest to the writer, if it is written. I would not have the appearance of seeming dogmatic, but I would give my influence in favor of education for all classes, mediums included.

The writer of the communication to which I refer tells the truth when he says some of our best inspirational lecturers have been among the unlearned; but I cannot agree with him when he says that mediums are sadly deficient in the use of their mother-tongue. Violation of all rules of grammar, bad pronunciation and imperfect articulation, are not the most lamentable features that are sometimes prominent among this class of workers. It is a common thing to listen to wrong quotations, especially from Scripture, and data concerning history and science become most terribly mixed.

The writer asks: "If the medium is taught oratory, language, etc., by noted mortal teachers, might he not be controlled by them instead of spirits?" Not necessarily, but I have frequently made the declaration that I would prefer to be "controlled" by an intelligent mortal than an unwise spirit. I would much rather some grand, wise soul incarnate should inspire me with thoughts, the giving out of which would make me wiser and happier, than to pass under the influence of a man all the way from Mars, who would undertake to tell the people how to "build a railroad from Mars to the earth," as did a medium once upon a time.

I would rather have no "Rev." prefixed to my name, claiming I had for a control one who was a prominent minister when on earth, and create laughter in the audience by attempting to tell how Jesus treated the "Roughs" and sinners. I would dislike to pose as a medium for a "wonderful spirit doctor," and when interrogated as to what is the office of the spleen (as was a medium not a thousand miles from your sanctum, Bro. Francis) to be "controlled" to say: "There are no spleens." Such expressions may incite laughter and cheers, but they disgust intelligent listeners and drive honest, thinking people from the hall.

I would not detract one iota from the grand work of the rank and file in our ranks. Many of our best teachers were taken from the kitchen and workshop and pressed into service. Those who have succeeded best have made Spiritualism a study, and have put forth every energy to make of themselves all that was possible.

I will remember how severely my dear parents were censured after it was made known that I was a medium, because they concluded I had better pursue my studies uninterruptedly. It was the general idea among the believers in Spiritualism that "the spirits would give the mediums all they ought to know." One of the earliest communications that I received from a child, through my own hand in automatic writing, was given this heading: "Study to show thyself a workman in the great vineyard of Spiritualism." I have labored these many years; have fallen far short of my ideal, and no one can realize my imperfections more than myself; but I have learned there is a law of reciprocity existing between the earth-world and the spirit-world. As the medium can give out, so he can receive. When favored with a fine instrument when compelled to use a crude machine, so can the grand intelligences of the Spirit-world co-operate more perfectly with the brain-powers and soul-forces of an individual who can readily respond; and this leads one to conclude that education must always be a help in the achievements of grand results.

One of the mistakes many of our mediums have made has been in putting too much stress upon what purports to come under all conditions from all classes of spirits in the Spirit-world. When we shall have grown in the knowledge of Spiritualism to such an extent that a grand thought may be considered as helpful coming from mortal as spirit-life, then we shall be prepared to receive the truth from whatever source, and the fact that a person has gone to the other life will not warrant that he can teach us all things.

There are hosts of mediums who are doing a good work, of which the world knows nothing. In a quiet way they are convincing friends through the phenomenal phases that life is not a finality on earth. I do not suppose that all these faithful workers can devote a great amount of time in educating themselves in the philosophy of Spiritualism or the schools. A majority of these are burdened with home or business cares, and their mediumship is not a profession. When I urge the necessity of education of mediums, I include those who are to be our public teachers and representatives of the cause.

In conclusion I would say there is a complaint in many prominent towns that "a large percentage of the congregations are made up of Spiritualists." I presume there is much truth in this. I do not believe the sole cause is that Spiritualism is unpopular. Among those who attend these meetings are many who claim to be Spiritualists of many years' standing, and they are often heard to say: "I should not have left our hall, but I got tired of wholesale denunciations and no upbuilding work; became disgusted with the attempts at giving tests, which in so many instances seemed mere guesses; I desire something that will feed me mentally, and strengthen me morally and spiritually; I not only want to learn from the Spirit-world—I want to get in touch with the great questions of the hour, and I find more of all this under Mr. So-and-So's promptings than in our hall."

If this is true, then there must be something wrong in the management of our meetings, for Spiritualism is the grandest philosophy of this or any other age.

If the representatives of our cause—those who claim they are called to the work—could realize the importance of

## RAILROAD PERMITS.

The Tribune Notices, and a Few Other Important Points.

I have taken some pains to investigate the system by which all clergymen receive special favors in the shape of half-fare privileges on the western railroads, and I think it safe to say that the Western Passenger Association is disposed to make no class distinction; that certain rules and regulations must and do govern the issuing of half-fare permits of all representatives of each denomination from Catholic to Spiritualists.

The question before them is: "Does the applicant have his credentials from a legally chartered religious denomination as an ordained minister of their church or body, which authorizes him to preach?" And will he submit such papers for the inspection of the board of examiners? If so, they can readily come to some definite understanding as to the merits of the case.

This "Association" is a congress of representatives from each railroad, who are under obligations to each read as represented, to carefully examine and test each applicant under the same rigorous rules, no matter from what church.

The secretary informs me that if the Spiritualists would add them by sending the names and addresses of representative Spiritualists in each State or district for the board to refer all doubtful applicants, whose names may have been sent in, so that the officials may receive information necessary to the decision as to whether the said applicant is entitled to the privilege, which he has asked, it would facilitate matters wonderfully. This seems reasonable enough. The secretary intimates that it might be profitable for the Spiritualists to do a little missionary work among themselves by organizing and systematizing themselves.

THE TRIBUNE. The grand mogul of the city editorial sanctum informs me that "The Tribune does not publish anything that has Spiritualism or medium, or any of such false stuff, in their paper, in either the religious notices or the business columns."

This pompous specimen of egotism from the fog-eyes, will rise up and sit down upon any Spiritualist, who dares to even reason with him. He wants nothing to do with any of the false stuff, and that settles it.

How would it do for the Spiritualists to show a little shrewd sense and boycott the wonderful Tribune, never take any of the papers, pay pay a nickel into the treasury, and accompany each protest with a reminder that it is because we are Spiritualists.

Now then! We, who have fought in this battle of principle for many years have to receive insults from the prejudiced egotist, and why? Because there have been, are, and will be, an army of parasites who are arrant frauds and humbugs sapping the life out of Spiritualism, and the general public. Mrs. Little speaks what I have spoken stoutly maintained for twelve years, when she speaks of the charlatanism as manifested at the camps, so does Mr. Hodge, Mr. Hammond and many others who have written forcible articles in THE PROGRESSIVE THINKER during the season of "Fakes, Frauds," etc., etc.

We have to suffer the humiliation of being roasted for what some vampire creation made up of lies and imposture that the public is not prejudiced against Spiritualism or spirit return, but against the manner of its presentation. Who does it? and how do they do it?

When we all get down to the solid basis of combining religion and philosophy by respectable and reverential methods of teaching, then will we receive the respect of the world. GEO. F. PERKINS.

## A PROMINENT MEDIUM

Determined to Vindicate Her Honesty.

HENCE STRIKES BACK VIGOROUSLY WHEN CALLED A FRAUD.

TO THE EDITOR:—At last the Chicago Dispatch, the arch-enemy of Spiritualism and its mediums, has just received from the very hands of a medium a well-merited rejoinder for its unjustifiable and impudent assault upon Mrs. L. A. Roberts, the noted Chicago medium in spirit materialization, and in denouncing her, in its columns of the 6th inst., a fraud in her profession. The brave woman, rather than submit to the humiliation of being branded a fraud, and in the interests of Spiritualism and its mediums has thrown down the gauntlet by at once entering suit against its owners for criminal libel, charging damages at \$10,000.

By the way, Mrs. Roberts has never once been exposed as a fraudulent medium. Many of the best and brightest citizens of Chicago will testify in her favor, and the assault was all the more unjustifiable for the fact that she has been exposed as a fraud.

In conclusion, why don't the minions of the press let our reputable mediums alone? Or why don't they turn their guns on the 100,000 "divines" in the United States, who claim to be called of God as "spiritual advisers," and teaching the most absurd theological concepts, which cannot be proven, and some, too, even among them who claim to have power to drive devils, pray, cure of purgatory, provided they are paid for it, and manufacture a certain ancient divinity out of flour paste, for themselves and "the faithful" to worship and swallow, making the poor, benighted "faithful" believe they had swallowed a God! Not the minions of the press dare not attack the popular church delusions, however serious they may be. So you see, Editors, there are a lot of real spiritualists in this world besides those alleged "drabs among mediums."

ANOTHER NOTE FROM DR. GREER. TO THE EDITOR:—In my previous letter referring to the action taken by Mrs. L. A. Roberts against the Chicago Dispatch for criminal libel in branding her a fraud in her profession, I omitted to state that before taking action in the case Mrs. Roberts consulted a number of prominent Spiritualists who advised her to seek legal advice, which she did, and was told she had ample grounds for suit for damages. She thereupon retained at considerable expense the services of that most able attorney and counselor-at-law, Judge Francis C. Russell, of 125 LaSalle street, Chicago, who during the last 25 years of law practice in Chicago has been for a term a judge on the bench, and is considered to be thoroughly capable to handle the case. Judge Russell has entered for her a suit for libel in the circuit court against the Dispatch Company, and asks \$10,000 damages.

There are two motives that prompt

## PLANETS AND PEOPLE

Superstition in all Ages

OR "Le Bon Sens,"

By JEAN MESLIER.

... THE GREAT ...

Year Book of the Heavens

FOR 1896.

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The Other World and This.

A Compendium of Spiritual Laws. No. 1, New White Cross Literature.

IN THIS VOLUME THE AUTHOR, Augustus W. Fletcher, M. D., in the thirty-three chapters, discusses the subject of Spiritualism, from the phenomena of the masses are more interested in the signs and wonders than in the philosophy, and one can but note the difference in the size as well as the character of the audiences when the phenomena are presented.

It is a deplorable fact that there are many in every locality whose Spiritualism begins and ends with the manifestations, and who do not even take the pains to devote to our cause, pleading poverty and lack of time for reading, notwithstanding the fact of good things furnished by THE PROGRESSIVE THINKER at a cost of less than two cents per week.

A fresh impetus was given the cause in Rochester by the ministrations of Mrs. C. D. Greenamyer, of Cincinnati, predecessor.

For myself I have no cause of complaint, this being my fourth annual engagement here. I have been royally treated by the friends and have had uniformly good audiences.

It has been my fortune, however, when in Rochester to come in competition with several revival efforts, but we have always held our own in spite of special efforts made by the churches.

The present season is no exception, but the results in the revival line are very meager indeed.

This is the age of thought and of research and thinking people vastly prefer the demonstration of facts of science, the inspirations of inventive genius and the wonderful revelations of the Lick telescope to the inspirations recorded in Genesis.

We are living in a grand and glorious age, and there is everything to encourage every honest worker for truth.

We are on the eve of still grander discoveries, and the newer revelations will demonstrate the scientific basis of life beyond the change called death, and the last vestige of creed and dogma and credulity worship will pass away.

Truly the day-star is shining on high, and science comes in with her conquering legions; and every respectable, time-honored life will fly from her face to the mythical regions. WILL C. HODGE.

Salvation Army Band Music Not a Nuisance.

Judge Siebeck recently rendered a decision reversing a conviction in the municipal court of Madison, Wisconsin, of a half dozen members of the Salvation Army, who were charged with having violated a city ordinance which practically prohibited the street parades of the Salvationists by declaring noises similar to their band music a nuisance.

Judge Siebeck decided the parades of the Salvationists were not such that they could be convicted under the ordinance.

The sensitive nerves of proud aristocracy will be terribly shocked by this decision, and the Judge ought to have a pension for the offense. If this is God's earth, no one else should be allowed a monopoly of it, and according to the orthodox version of that personage the Salvation Army has as much right to its open-air drum-and-tambourine style of worship as has the straight-jacket Presbyterian denomination its upholstered, extravagantly bedecked, gaudy mode. Each has a way in which to parade their ideas, that is all.

Every Family Should Have It. The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I. in paper cover, is sent free; free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

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## THE WOMAN'S BIBLE.

The Views of Susan B. Anthony.

To the Editor:—In discussing the resolutions presented at the National American Woman Suffrage Association, lately held in Washington, the Woman's Bible came up. During the discussion Miss Anthony spoke as follows:

"The one distinct feature of our association has been the right of individual opinion for every member. We have been beset at every step with the cry that somebody was injuring the cause. You have endorsed me and I was born a heretic. I consider it great waste of time, and I have told Mrs. Stanton so, to descend on the barbarism of six thousand years ago. When people then did a cruel and brutal thing, they claimed to do it by command of God, and so it has been since. I always distrust people who know so much about what God wants them to do to their fellows. All the way down the history of our movement there has been the same contest on account of religious belief. Just forty years ago one of the most beautiful-spirited men on our platform said: 'You had better never hold another convention than let Ernestine L. Rose stand on your platform,' because that Polish woman, who always stood for justice and freedom, did not believe in the verbal inspiration of the Bible. Did we hear Mrs. Rose? Now a lot of new people come up and go over the same old ground. This question is whether you will sit in judgment on a woman that has written views different from yours. If she had written your views you would not object. There was a person once, in the early days, who wanted us to pass a resolution that we were not free lovers, and I was not more shocked than I am to-day at this. It looks like the revival of the old censorship. We have been growing larger and broader, and I thought we had got away from this. When Lucy Stone did not take the name of her husband many claimed it injured the cause, and Olympia Brown said once she had to spend much of her time in explaining that she was legally married. Suppose we had passed resolutions against a woman not taking her husband's name. Thank God we had strength not to do it. To pass such a resolution is to set back the hands on the dial of reform. I would say to the organizers, tell them we have all sorts of people in the association, and that a Christian has no more right on our platform than an Atheist. When this platform is too narrow for all to stand on, I shall not be on it. I have endured many things in the convention that I thought would harm the cause. Who is to set up a line? Neither you nor I can tell, but Mrs. Stanton will come out triumphant, and this will be the greatest thing ever done in woman's cause. Lucretia Mott at first thought Mrs. Stanton had injured the cause of woman's rights by insisting on the demand for woman suffrage, but she had sense enough not to pass a resolution about it. When, in 1866, Mrs. Stanton made a speech before the committee in favor of a bill making drunkenness a cause for divorce, many people thought she had killed our cause. Just think of it. You ought to be able, girls, to stand this and go on with your work, and say this has nothing to do with Mrs. Stanton's views on the Bible. I should be pained beyond expression if we are not broad enough to drop this. We need not mind what the newspapers say about it. They are only talking to say something, and not because they care about the Bible. I have yet to see the first editorial word from an honest soul that takes the position that the Bible was directly inspired. You might just as well give up resolving or your hands will be full. Are you going to cater to the whims and prejudices of people that don't like this or that? The two women that stood by Lucy Stone in keeping her own name were Mrs. Stanton and myself. Who are these people who are troubled about this? They are people that have not thought. If you fail to teach women a broad, catholic spirit, I would not give much for them after they are enfranchised. If they are going to do without thinking, they had better do without voting. They are not yet indoctrinated in the broad principles of this association, that knows no creed line. We draw out from other people our own thought. If, when you go out to organize, you go with a broad spirit, you will create and call out breadth and toleration. You had better organize one woman on a broad platform than ten thousand on a narrow platform of intolerance and bigotry."

A. R. D.  
It may be well to let the people know, in this connection, that Part I. of the Woman's Bible is for sale at this office. Price, 50 cents.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

YOU can do a grand work by getting up a club of yearly or six months subscribers, each one getting free, in paper cover, the first volume of the Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.

Right Living. By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Bibles. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. For sale at this office.

## THE NATIONAL LEAGUE

For the Protection of American Institutions.

A CONDENSED STATEMENT OF ITS ACCOMPLISHED WORK AND FUTURE PURPOSES, WITH OTHER INSTRUCTIVE MATTER.

REPORT FOR 1896.

### IMPORTANT FACTS

For Every Spiritualist and Freethinker to Consider.

#### OFFICERS OF THE LEAGUE.

William H. Parsons, president; Dorman B. Eaton, vice-president; James M. King, general secretary; Wm. Fellowes Morgan, treasurer.

#### ORGANIZATION AND OBJECTS.

The National League for the Protection of American Institutions was organized and incorporated under the laws of the State of New York, in December, 1889, and commenced active operations in April, 1890.

The objects of the League, as set forth in article 2 of its constitution, are as follows: "The objects of the League are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds."

#### THE SIXTEENTH AMENDMENT.

Early in the year 1890, with a view to the promotion of its announced objects, the League, through its Law Committee, formulated the following proposed form of Sixteenth Amendment to the United States Constitution:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

#### DOCUMENT NUMBER ONE.

A statement of purposes and principles was issued, known as Document No. 1, and it at once received the unqualified endorsement of many thousands of the most thoughtful citizens in every State, including college presidents, lawyers, jurists, superintendents of education, and others engaged in educational and patriotic work.

#### FIRST ENDORSEMENT.

The first organized bodies which gave official endorsement to the proposed Sixteenth Amendment, and to the principles of the League, were the American Baptist Home Mission Society and the National Convention of the Junior Order of United American Mechanics.

During the summer of 1890, the League, by petition and personal work in the United States Senate, made its first opposition to increased appropriations by the National Government for sectarian Indian education, and the principles therein involved, and secured a clause in the appropriation bill placing all Indian schools and the expenditures for them under the supervision of the Interior Department.

This work was continued during the second session of the Fifty-first Congress, with encouraging results, concededly brought about largely by the efforts of the League. A large decrease was effected in the appropriations for contract schools, the Government schools were all well cared for, a halt was called in the matter of sectarian appropriations, and the following important compulsory education clause was embodied in the bill:

"The Commissioner of Indian Affairs, subject to the direction of the Secretary of the Interior, is hereby authorized and directed to make and enforce by proper means, such rules and regulations as will secure the attendance of Indian children of suitable age and health at schools established and maintained for their benefit."

#### QUESTIONS TO CANDIDATES.

Prior to the New York State election in 1890 the League sent to all candidates for elective office a series of questions touching the separation of Church and State, and the granting of sectarian appropriations, and the protection of the funds and the character of the American free common school system of education.

These questions elicited general response, and the answers were uniformly favorable and cordial in approval of the League's principles.

#### APPEAL TO THE PRESIDENT.

A carefully-prepared memorial was presented to President Harrison, requesting his executive commendation of the proposed Sixteenth Amendment in his annual message to Congress.

#### APPEAL TO MISSIONARY BOARDS.

Early in 1891 the League took an important step, destined to lead to gratifying results. The League addressed to the managers of all Church Missionary Boards receiving National Government aid for the support of their denominational work among the

Indians an earnest and forcible appeal, asking their aid in securing the withdrawal of their respective churches from further participation in this dangerous practice.

Responses to this appeal were received from all the bodies addressed, and with the single exception of the Bureau of Catholic Indian Missions, the justice of the position taken by the National League was admitted by all, and the desire expressed for a speedy withdrawal from the receipt of such appropriations.

#### PATRIOTIC ORDERS.

The National Council of Patriotic Organizations in the United States, representing over ninety American orders and more than a million and a half of active members, in February, 1891, adopted a platform presented by the general secretary of the League, which incorporated the proposed Sixteenth Amendment, and endorsed the announced principles of the League in their entirety.

BUREAU OF CATHOLIC INDIAN MISSIONS.

The League was the chief factor in effecting, in 1891, the divorce between the United States Government and the Bureau of Catholic Indian Missions, which was the only explicit alliance which the National Government sustained with any religious sect. Wisely directed efforts so strengthened the hands of the National Executive that the Commissioner of Indian Affairs was fully sustained in his patriotic purpose to effect a complete separation of Church and State at this point, and his policy received the emphatic endorsement of the Government.

#### FREEDOM OF WORSHIP BILL.

In the Legislature of the State of New York there appeared, in 1891, a bill threatening the existence of the unsectarian institutions engaged in benevolent and reformatory work of the State, which is commonly known as the "Freedom of Worship Bill."

Under various guises a bill of this character had in former years passed either branch of the Legislature, and on one occasion was only prevented from becoming law by Executive veto.

The League vigorously contested the passage of this measure by protest, arguments and personal labor at Albany, by the use of the press, and by the circulation throughout the State of thousands of petitions and documents.

By iniquitous manipulation and the substitution of a new bill, on which no hearing was permitted, the bill passed the Assembly, but its defeat in the Senate was practically assured, when a deadlock on other matters occurred, which prevented further action during the session.

he measure was revived in a new dress in 1892. Its progress was again contested at every step, and public sentiment aroused by extended circulation of documents and memorials. The bill, however, was finally passed and received the signature of Governor Roosevelt P. Flower, but amendments had been secured which freed it from its most objectionable features.

#### STATE CONSTITUTIONS.

During the year 1891, as a direct result of correspondence and suggestions from the office of the National League, the principles advocated by the League were incorporated in the new Constitution of the State of Kentucky, and in the Constitution prepared for Arizona.

Forcible prohibitions against the making of sectarian appropriations and against any diversion of the public school funds, had found place also in the new Constitution of Mississippi, and in the Constitutions of the recently-admitted States of Montana, North and South Dakota, Idaho, Wyoming and Washington.

#### LOCAL SECRETARIES.

Over two hundred local secretaries were secured at important points in every State, and strong Branch Leagues were formed in Washington, D. C., and other centers of population and influence.

SIXTEENTH AMENDMENT INTRODUCED.

On January 18, 1892, the proposed Sixteenth Amendment was introduced into the United States Senate by Hon. O. H. Platt, of Connecticut, and into the House of Representatives by Hon. W. M. Springer, of Illinois, and was referred to the Judiciary Committee.

A hearing was secured before the Judiciary Committee of the House of Representatives and before a subcommittee of the Senate Judiciary Committee. The League was represented by Hon. Wm. Allen Butler, Hon. Charles Lyman and the general secretary. Gratifying interest was shown and the arguments were printed by order of the House Committee for their own information.

#### FOR THE AMENDMENT.

Extensive work was done by the League in the circulation throughout the entire country of petitions, memorials and documents, and hundreds of thousands of autograph memorials in support of the amendment were presented in both Houses of Congress.

A valuable symposium, consisting of articles on the proposed Sixteenth Amendment, contributed at the League's request, by able and in-

fluential men, was published in the New York Independent on January 10, 1892.

#### ACTION OF RELIGIOUS BODIES.

The wisdom of the managers of the National League in appealing to religious bodies, asking them to withdraw from partnership with the National Government in the matter of sectarian Indian education, was forcibly shown by the action taken during the year 1892 by the highest representative assemblies, conferences and committees of the leading religious denominations, in response to our carefully-prepared memorials.

The General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, the General Convention of the Protestant Episcopal Church, and the National Council of Congregational Churches declared against further participation in the dangerous division of national funds for denominational purposes, and together with the highest assemblies of the Baptist, United Presbyterian, and Methodist Protestant Churches, gave explicit endorsement to the proposed Sixteenth Amendment to the United States Constitution.

Like action has been taken by the Methodist Episcopal Church, South, and the Unitarians, Friends and Lutherans have withdrawn from the receipt of Government subsidies for Indian education, thus reducing the participants in these grants practically to a single religious denomination.

It may be instructive here to note that the religious bodies just enumerated represent a constituency by adherence of not less than 27,000,000, or more than one-third of the population of the United States.

#### NATIONAL POLITICAL CONVENTIONS.

By memorials, copies of which were placed in the hands of every delegate, and by the personal appearance before the platform committees of its general secretary, the League appealed with partial success to the National Conventions of the great political parties which met in 1892, for recognition in their platforms of the principles which it advocates.

#### SCHOOL CONTESTS.

The League kept itself informed concerning, and took active part in, the Minnesota school contest in 1892, where an attempt at compromise was in progress between the public and parochial schools at Stillwater and Fairbault, and gave wide circulation to a document giving the detailed statement of facts concerning this controversy. The dangerous experiment failed in both places, and a decided victory for the public schools was recorded.

Helpful advice and documents have been furnished in similar contests in many other States.

#### ROMAN CATHOLIC AUTHORITIES.

In pursuance of its purpose of appealing to the highest authorities of the churches receiving Government appropriations for sectarian Indian education, the League, during November and December, 1892, addressed exhaustive memorials to the Conference of Archbishops of the Roman Catholic Church, sitting in New York City, and to Archbishop Satolli, the representative in the United States of Pope Leo XIII.

No notice was taken of these communications beyond formal acknowledgment of their receipt.

#### MAINE LEAGUE.

On December 14, 1892, as the result of extended correspondence and personal visits and addresses by the general secretary, a branch of the National League was organized in the State of Maine, composed of citizens of the highest character and acknowledged standing. They at once commenced active work to secure such an amendment to their State Constitution (which is notably defective) as would prevent appropriations for sectarian purposes. After a contest conducted with great energy, a bill providing for the submission of such an amendment to the people was passed, March, 1893, in their House of Representatives, by a vote of 92 to 12, but was defeated in the Senate by a tie vote. The effort was again unsuccessfully made in the Legislature of 1895, but the managers of the League are confident of ultimate success. In this State the authorities of Protestant institutions are the chief aggressors, and to them the defeat of the measure is due.

#### INDIAN APPROPRIATIONS.

During the second session of the Fifty-second Congress, while the Indian Appropriation Bill was under consideration, the League, by petition and the circulation of documents, again labored for the adoption of a policy which should provide for the education of all Indian children in Government schools. So hurried and crowded, however, was the business of this final session, that no discussion was possible, and no legislation could be had.

#### SERMONS AND ADDRESSES.

In response to the request of the League, a large number of sermons and addresses were delivered on or about Washington's Birthday, 1893,

by prominent clergymen in all parts of the country, on subjects having relation to the objects of the League. Many of these contributions are of great interest and value.

#### SCHOOL INFORMATION.

A large amount of most valuable data was also secured by letters addressed to superintendents of education, local secretaries and prominent adherents of the League in every State concerning the public school funds and their appropriation for sectarian purposes.

#### A NEW JERSEY SCHOOL BILL.

The Legislature of the State of New Jersey, in March, 1893, was the field selected for a bold and explicit effort to secure a division of the public school funds on sectarian lines. The League, by a vigorous document, scattered freely throughout the State, aroused public sentiment against this attempt. The Attorney General declaring that the bill was technically unconstitutional, it disappeared for the time being.

#### THE WORLD'S FAIR.

At the World's Columbian Exposition, in 1893, the League, at its own expense, and with the co-operation of the Loyal Women of American Liberty, established a bureau in the Woman's Building for the distribution of documents and for securing signatures to our appeal to Congress for the passage of the Sixteenth Amendment. A special document and cards were prepared for this purpose. Many thousands of autograph signatures were secured, and much helpful publicity was given to our work.

The general secretary, by invitation of the World's Conference of the Evangelical Alliance, during the progress of the Exposition, delivered an address on "Religion and the State," which has been printed in pamphlet form by the League. He also spoke repeatedly on the principles and work of the League to large and representative audiences in Chicago, Cincinnati, Columbus, Louisville and other cities.

#### PATRIOTIC ORDERS.

The Sixteenth Amendment and the principles advocated by the National League were again endorsed by a conference of the Representatives of American Patriotic Orders, at Chicago, in October, 1893.

#### A SYMPOSIUM.

During the same month documents and data were furnished from our office, and printed, wholly or in part, in a symposium conducted contemporaneously in over sixty religious journals, and received wide notice in the secular press.

#### NEW YORK STATE CONSTITUTIONAL CONVENTION.

The Legislature of the State of New York having made provision for the election, in November, 1893, of delegates to a convention for the revision of the State Constitution, it was determined by the League that active measures should be taken for securing the incorporation of the principles advocated by the League in the new Constitution. As an initial step, "A respectful request to candidates of all parties for delegate to the New York Constitutional Convention for their opinion in reference to questions touching the protection of American institutions, and especially of the separation of Church and State, and of Religious Liberty," was mailed to all delegates. These questions, nine in number, with a circular letter, were widely mailed throughout the State and sent to the press, and received almost uniformly favorable response from delegates and prominent citizens.

#### FOR A DIVISION OF THE SCHOOL FUNDS.

In November, 1893, a bold and undisguised movement was ventilated in the press, having for its purpose the division of the public school funds on sectarian lines. The text of a petition and of a proposed law for introduction into the New York State Legislature appeared in the Sunday Democrat, a Roman Catholic weekly journal published in New York City, and a circular emanating from similar sources was sent to the Baltimore City Council and to the State officers and Legislature of Maryland. These documents had the same avowed purpose, namely, the securing of a share of the public school funds for the support of parochial schools.

The National League at once issued "An Address to the Public" in defense of the American free common school system, and gave it extensive circulation, especially in New York State. So universal was the sentiment of the people and of the press in opposition to the scheme that the high dignitaries of the Roman Catholic Church, both in New York and Maryland, speedily disclaimed responsibility, without, however, any repudiation of the principles involved in the proposed legislation. For prudential reasons the proposed bill was not introduced in New York.

#### THE LEAGUE AND PATRIOTIC ORDERS.

The attitude of the National League to the various patriotic orders was clearly and forcibly stated by the general secretary in an article published in the American Citizen, Boston, Mass., on March 17, 1894, in reply to an editorial in that journal, and was also given extensive circulation in leaflet form by the League.

#### NEW YORK STATE CONSTITUTIONAL CONVENTION.

The energy and resources of the National League were largely devoted during the greater part of the year 1894 to its work in connection with the New York State Constitutional Convention. In the securing and tabulation of statistics, conducting an extended correspondence, and the preparation and mailing of documents, petitions and memorials, the facilities of the office were severely taxed and large expenditure was involved.

The amendment formulated and presented to the convention by the League read as follows:

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State, or any country, city, town, village, or other civil division, use its property or credit, or any money raised by taxation, or otherwise, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

In the course of the work in support of this amendment, ten separate documents were prepared and issued by the League. Over 5,000 special letters were sent to clergymen and others in the State, over 100,000 petitions and memorials were placed in circulation for signatures, and 150,000 documents distributed.

There were laid before the convention, as the result of the League's work, autograph signatures and certified memorials representing not less than three millions of the population of the State.

The League was represented at two hearings given by the Joint Committee on Education, Charities, and Powers and Duties of the Legislature, by the General Secretary, Bishop William O. Doane, Hon. William Allen Butler, General Thomas J. Morgan, Rev. George S. Baker, D. D., Hon. Henry E. Howland, and Hon. William H. Aronow.

The results finally achieved are familiar to all, and may be claimed as a most decisive victory for the principles advocated by the League.

The Charities Article, while it does not measure up to what we believe was demanded by the righteous judgment of our citizens, is a very great advance on previous conditions.

The Educational Article, from which we quote the first and fourth sections, is complete and comprehensive in its provisions, and furnishes abundant compensation for the League's years of labor.

"Section 1. The Legislature shall provide for the maintenance and support of a system of free common schools, wherein all the children of this State may be educated."

"Section 4. Neither the State nor any subdivision thereof shall use its property or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Revised Constitution was adopted by the people on November 6, 1894, by the vote of 410,697 for the Constitution and 327,402 against.

#### INDIAN APPROPRIATIONS.

The action taken at the first regular session of the Fifty-third Congress on Indian education was a gratifying advance toward the adoption by the Government of the wise and patriotic policy steadily advocated by the League. There was extended discussion of the subject in both Houses of Congress, and the following amendment became a part of the Indian Appropriation Bill:

"Provided, That the Secretary of the Interior is hereby directed to inquire into and investigate the propriety of discontinuing contract schools, and whether, in his judgment, the same can be done without detriment to the education of the Indian children; and that he submit to Congress at the next session the result of such investigation, including an estimate of the additional cost, if any, of substituting Government schools for contract schools, together with such recommendations as he may deem proper."

#### PATRIOTIC ORDERS.

Conferences of delegates from the different patriotic orders were held in Washington, D. C., in August, 1894, and in New York City in March, 1895.

The general secretary of the League was present and aided largely in shaping and securing the adoption of a temperate and safe platform upon which all patriotic citizens might stand.

#### THE SIXTEENTH AMENDMENT.

The wording of the proposed Sixteenth Amendment was, in compliance with many suggestions which had come to the League, altered by the Law Committee of the League, and adopted by the Board of Managers, to read as follows:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

In this amended form it was introduced as a joint resolution into the House of Representatives on January 18, 1895.

#### SCHOOL CENSUS—NEW YORK STATE.

Early in the year 1895 the National League took the lead, at the solicitation of and in concert with several other influential organizations, in a movement for securing more adequate



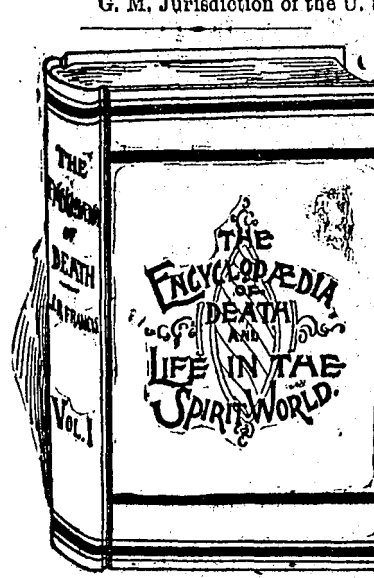
GRAND TEMPLE OF THE MAGI.

1010 Washington Boulevard, Chicago.

### SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND, G. M. Jurisdiction of the U. S.



VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms as the first volume was. When remitting for our subscription for THE PROGRESSIVE THINKER Vol. II, will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

#### BEAR IN MIND.

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NOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopedia of Death, and Life in the Spirit-World. See terms on second page.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, M. D., LL.D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is the work of the Library of the Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins



## GENERAL SURVEY

### The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A good deal can be expressed in a dozen lines, but long reports will not do. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by the 10th of each month. We go to press early Monday morning, and items are read as early as possible on Saturday in order to have immediate insertion.

Geo. W. Walwood, inspirational lecturer and spiritualistic missionary in Canada for the past seven years, is open for engagements from April 1st. Societies and camp-meetings requiring a good platform speaker and lyceum instructor should address Capt. George W. Walwood, drawer 18, Hamilton, Canada.

E. J. Boutell is at present speaking on Sunday evenings, at Single Tax, 1185 Broadway, N.Y. February 23 and March 1 he will lecture evenings in the parlors of Mrs. E. H. Mace's residence, 8 Lenox place, near Prospect street. Admission to all these meetings is without door fees, collections only being taken. Address for camp-meeting dates, also for next season, 494 Lafayette avenue, Brooklyn, N.Y.

Will C. Hodges has closed his engagement at Rochester, Ind., and is now located at 710 Prairie street, Milwaukee, Wis. Is open for engagement for the month of March. Will attend funerals.

D. M. H. writes from Williamsport, Pa.: Your paper brings good tidings with its every issue—comforting, uplifting and enlightening. Spiritualism is in its infancy here, as yet. We are organizing a society called the First Church of Spiritualism, about a month ago. Mrs. Mary Crail was with us during the last of December and January. She is an inspirational speaker and test medium. She is a good speaker and her tests are very correct.

C. E. Dent informs us that W. H. Blair, well-known in this city, gave two grand lectures at Vicksburg, Mich. He had an engagement at Scott, also at Marquette.

Mrs. A. E. Harland writes: "I have just returned from Los Angeles, and am doing a good work in San Jose, the garden city of sunshine and flowers. I hold meetings Sunday evenings in Grand Army hall, interesting the audience with a short address, in a semi-trance state, after which I give psychometric readings, spirit messages and tests, all of which are well received and appreciated by the friends in attendance."

M. F. Hammond writes: "I expect to go to Battle Creek, Michigan, to lecture for the First Society of that town during the month of March. The First Society of this town (Grand Rapids) have made no engagement, I understand, for that month; perhaps may not, but it is not necessary to do so, as they have good home talent of national reputation, for where the Hon. L. V. Moulton, Dr. J. C. Baidorf and others are it is not necessary to seek other speakers. They always draw good audiences. Sunday, the 15th, was a success in the history of this society, for after each of my lectures Dr. Baidorf made a strong appeal to the audiences in behalf of the remonstrance sent out by the N. S. A. against the passage of the act to place the District of Columbia under the control of the Congress of the United States. Sunday, the 16th, was a success in the history of this society, for after each of my lectures Dr. Baidorf made a strong appeal to the audiences in behalf of the remonstrance sent out by the N. S. A. against the passage of the act to place the District of Columbia under the control of the Congress of the United States."

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G. C. Love writes from New Whatcom, Wash.: "I am writing you this letter about two hundred miles from my home, having been here since January 10; that is, I have been lecturing and holding circles in what is known as the Puget Sound Country. I am doing all in my power to advance the cause in the different parts of the country, and trying to get the people to interest themselves in the National Association. I came here a few months ago, and organized an association in the town of Ferndale, and partially arranged for another in this place. We have arranged for a camp-meeting at Ferndale, beginning in August. The exact date has not been fixed, but it will be in the month of August. We will arrange the Ferndale camp so that those who wish may attend both. The Ferndale Spiritualists have placed the management of their camp in my hands, and I shall do all in my power to make it a success. Since leaving my home I have labored earnestly and certainly have not labored in vain, as I had expected to return home in about three weeks, but I feel at home in three weeks more I will do well, and already there is a movement on foot to have me come here again in April. Will try and complete organization here before I go home. I have succeeded in arousing quite an interest in the cause, having in twenty days lectured and worked in twenty-five circles, together with a good attendance at lectures and circles of twenty to thirty-five, and I am not able to hold enough of them. I am truly grateful to my controls for the good work they are doing through me, and hope I may never see the day when I will cease to honor them, as many others have done."

Dr. Deane Clarke is still at work in Portland, Oregon, and having secured the assistance of Dr. Schlesinger, the noted test medium of San Francisco, he has opened a hall independently, for a short time, then he and Dr. Schlesinger will visit Puget Sound and other portions of Washington and Oregon. Those wanting their utility services should at once address Dr. Deane Clarke, Wm. Hall House, 1st and Market streets, Portland, Oregon.

Secretary writes from Seattle, Wash.: "We have a very flourishing society here, considering that it is only about a year old. We have been holding meetings every Sunday evening since we started, to appreciative audiences of from two hundred and fifty to three hundred members. Our room has been occupied mainly by the friends of the cause. I may mention Mrs. M. Spaulding, Mrs. L. E. Thomas and others who are fine inspirational speak-

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Marguerite St. Omer has resigned as pastor of the Progressive Spiritual Society of Cincinnati, Ohio, to take effect Sunday, February 10, 1896, and will hold a series of meetings in Douglas Castle Hall, commencing on the 23d inst.

L. E. Hugheson writes from Fresno, Cal.: "Several attempts have been made at various times to organize a society here, but without success till last December, when the First Spiritualists Society of Fresno was organized. The present officers are George S. Holden, president; Mrs. J. Peckham, vice-president; L. E. Hugheson, secretary; Mrs. M. A. Holden, treasurer; G. F. Cooper, C. Lyons and B. F. Kite, trustees. Considerable good local talent has occupied our room since our organization. Mr. Francis Winters and wife and others have done good work. 'The Evangelist' Martin, of St. Louis, Mo., on February 6, lectured here upon 'Spiritualism—The Devil is in it.' He claimed, among other things, that 'There are two classes of spirits—good and bad; the good spirits lie to us for our good, but the bad spirits lie to us for our harm.' He also claimed that 'The devil is in it.' He was also answered by Mrs. E. B. Hugheson in a lecture in the evening to a good audience."

The president and secretary write: "The First Spiritual Church of Louisville, Ky., has been favored by the services of Julia Steelman Mitchell, of Newport, Ky., for the past two months, and, speaking for each member of our society, as well as for the friends of the cause, will say that the lady has won us all into the knowledge that she is an honor to the cause in every respect. She is a good and very interesting speaker, one that never tires an audience, but gives them new and original ideas expressed in pleasing terms, and holding all in closest attention from first to last. Her lectures are so full of light, being able after a discourse to put herself under strict test conditions and then give messages from our loved ones which are clear-cut tests and right to the point; changing from one phase to another, making the work attractive as well as conclusive. Many here have learned through her test mediumship that they have been missing friends for years, and that we have had our doors open, we have had many good speakers and mediums, and compared with them in point of excellence of work, diversity of phases, all under strict test conditions. Mrs. Mitchell is superior to them all. We say this in justice to her for the effective work she has done here, and in the hope that she will continue to bring to us the best of the religiousists Sunday Law, and nearly every person in the hall came to the speakers desk and placed their name on the petition. I hope every society of Spiritualists and Liberalists in the land will do as well, and hurry their petition to Washington, to show the law-makers there that church and State and Old Glory can no longer be kept apart, as in 1896 that was intended to be in 1776."

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Marguerite St. Omer has resigned as pastor of the Progressive Spiritual Society of Cincinnati, Ohio, to take effect Sunday, February 10, 1896, and will hold a series of meetings in Douglas Castle Hall, commencing on the 23d inst.

L. E. Hugheson writes from Fresno, Cal.: "Several attempts have been made at various times to organize a society here, but without success till last December, when the First Spiritualists Society of Fresno was organized. The present officers are George S. Holden, president; Mrs. J. Peckham, vice-president; L. E. Hugheson, secretary; Mrs. M. A. Holden, treasurer; G. F. Cooper, C. Lyons and B. F. Kite, trustees. Considerable good local talent has occupied our room since our organization. Mr. Francis Winters and wife and others have done good work. 'The Evangelist' Martin, of St. Louis, Mo., on February 6, lectured here upon 'Spiritualism—The Devil is in it.' He claimed, among other things, that 'There are two classes of spirits—good and bad; the good spirits lie to us for our good, but the bad spirits lie to us for our harm.' He also claimed that 'The devil is in it.' He was also answered by Mrs. E. B. Hugheson in a lecture in the evening to a good audience."

The president and secretary write: "The First Spiritual Church of Louisville, Ky., has been favored by the services of Julia Steelman Mitchell, of Newport, Ky., for the past two months, and, speaking for each member of our society, as well as for the friends of the cause, will say that the lady has won us all into the knowledge that she is an honor to the cause in every respect. She is a good and very interesting speaker, one that never tires an audience, but gives them new and original ideas expressed in pleasing terms, and holding all in closest attention from first to last. Her lectures are so full of light, being able after a discourse to put herself under strict test conditions and then give messages from our loved ones which are clear-cut tests and right to the point; changing from one phase to another, making the work attractive as well as conclusive. Many here have learned through her test mediumship that they have been missing friends for years, and that we have had our doors open, we have had many good speakers and mediums, and compared with them in point of excellence of work, diversity of phases, all under strict test conditions. Mrs. Mitchell is superior to them all. We say this in justice to her for the effective work she has done here, and in the hope that she will continue to bring to us the best of the religiousists Sunday Law, and nearly every person in the hall came to the speakers desk and placed their name on the petition. I hope every society of Spiritualists and Liberalists in the land will do as well, and hurry their petition to Washington, to show the law-makers there that church and State and Old Glory can no longer be kept apart, as in 1896 that was intended to be in 1776."

Geo. F. Perkins, speaker and test medium, made a hit at the Band of Harmony last week, on the 28th inst., in his lecture, 'The Spiritualists of Today.' He was inaugurating an afternoon conference meeting, Sunday, 28th, at 617 N. Clark street, which is something new in Chicago. You can find both of these worthy mediums daily at 480 W. Madison street.

M. R. writes from Marshalltown, Ia.: "We have organized a new society here, and hope to hold it up to a large membership. Officers: Wm. E. McEwen, president; Mrs. E. B. McEwen, vice-president; Mrs. Barrows, treasurer; Morris Rosenstein, secretary, and three trustees, Mrs. Alice Rosenstein, Mrs. D. E. Wolever, and Mrs. Abbie Kelley. Prof. A. P. Roberts has been with us for the last three weeks doing a good work for the society and has been giving tests in our hall, the public being invited. He draws a good house. Those who know Prof. Roberts know his talent to be good, and we hope he may go on with his good work in this world as well as the next."

Mrs. Cora L. V. Richmond, after an absence of two months, will resume her labors for the First Spiritual Church next Sunday, at Schiller Theater. She will receive a hearty welcome.

Dr. Wilkins writes: "Hon. L. V. Moulton delivered a favorable lecture to the First Spiritual Church, at the general spiritualistic public, at the Schiller, last Sunday. Everyone in the vast audience gave continual manifestation of approval all through the discourse, often breaking out in general applause. When the brother comes again the Spiritualists will give him their warmest reception, and we hope him, and have learned to love him. Mrs. Richmond will resume her charge with the society next Sunday."

Arrangements are being completed, at Norton, Kansas, for a twelve nights discussion between Elder Burns and D. W. Hull, embracing: 1. The Divine Authenticity of the Bible. 2. The Atonement for the Sins of the World by Jesus Christ. 3. The Teachings of Modern Spiritualism and the Bible. The discussion will commence about the last week in April, in the Opera House in this city, and will be reported by a stenographer, and afterwards published in book form. Tickets with coupon attachments will be sold to all regular attendants. The money received from the tickets, after paying other expenses, will be applied to the expenses of the debate, and the coupons to represent part payment for the book. An attendance fee will be charged at the door to all who have not season tickets. This discussion will afford the best opportunity for a fair and free investigation of both sides of an important subject. 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## NATIONAL LEAGUE.

CONTINUED FROM PAGE 4.

accommodation for children in the public schools of the larger cities in New York State, and for the taking of a biennial school census. A public meeting was held in New York City on January 25th, when able addresses were delivered by Hon. James C. Carter, Hon. Abram S. Hewitt, Hon. Frederick W. Hollis, Bishop Edward G. Andrews, J. Augustus Johnson, Esq., and the general secretary of the League.

A bill was promptly drafted by the general secretary, with the valuable aid of Hon. Dorman B. Eaton, of the Law Committee, providing that the State Superintendent of Public Instruction should take, or cause to be taken, every two years, in all towns and cities of the State having a population of ten thousand or upwards, a census of all persons between the ages of four and sixteen, which should furnish the necessary data for perfecting the school system of the State.

This bill was introduced into the Legislature, met with almost unanimous approval, was promptly passed in both Houses, and signed by Governor Morton on May 7th.

## SCHOOL CENSUS—NEW YORK CITY.

Meanwhile the general secretary of the League had been repeatedly called into consultation by Mayor Strong concerning the educational interests of New York City, and learning that a general census had been ordered for the use of the Health Department, succeeded in convincing the Mayor and the Police and Health Departments that a school census might be advantageously taken at the same time. This school census was taken in April by the police, in special books furnished at the joint expense of the National League and the Mayor, and has furnished data of great value.

## INDIAN APPROPRIATIONS.

The outcome of the contest in the Fifty-third Congress concerning sectarian Indian education was a compromise. The House embodied in the bill the recommendation of the Secretary of the Interior for a yearly reduction of 20 per cent in the appropriations to contract schools for five years. This was stricken out in the Senate and the following substitute became part of the bill:

"And the Government shall, as early as practicable, make provision for the education of Indian children in Government schools."

UTAH CONSTITUTION.

A Constitutional Convention, to frame a Constitution for the new State of Utah, was in session from March 4th to May 8th, 1895, in Salt Lake City. The League appealed to the convention, by memorial and by personal letters, and documents to all delegates for the incorporation of the principles we advocate in the new Constitution. Special correspondence was also had with prominent citizens of Utah and with individual delegates. The result is in gratifying harmony with our appeal, and will be found noted on page 19.

## SOUTH CAROLINA.

Similar work was done in connection with the Constitutional Convention which recently completed its labors at Columbia, South Carolina, and the following forcible provision has been incorporated in the new Constitution prepared for that State:

"The property or credit of the State of South Carolina, or of any county, city, town, township, school district, or other subdivision of the said State, or any public money, from whatever source derived, shall not, by gift, donation, loan, contract, appropriation, or otherwise, be used, directly or indirectly, in aid or maintenance of any college, school, hospital, orphan-house, or other institution, society or organization, of whatever kind, which is wholly or in part under the direction or control of any church or of any religious or sectarian denomination, society or organization."

## GENERAL SUMMARY.

In any document of convenient size much important detail must necessarily be omitted. A few added facts may be briefly given.

The League has issued, in printed form, in addition to the twenty-eight numbered documents hereafter enumerated, scores of thousands of special documents, circulars, appeals, letters, petitions, etc., making an aggregate of printed pages of instructive literature numbering into the millions. These documents have inspired and furnished the basis and data for countless speeches in Congress, in Legislatures and in other assemblies, newspaper articles, sermons and addresses reaching thoughtful people in every corner of our land.

The general secretary has delivered hundreds of addresses on the principles and work of the League, in the different States, and has furnished scores of articles for magazines and newspapers.

The correspondence of the office has been widespread in its range, and of great bulk, touching all ranks and conditions of American citizenship. The information and statistics, collected with great care, and involving much painstaking clerical labor, are of great value; and the personal testimonials of eminent men, and the approving comments of prominent newspapers concerning the wisdom of the League's work and methods, would fill many volumes.

As an educational and sentiment-making force, on patriotic lines, the work of the National League is conceded to stand unrivaled.

The League has pursued its career on absolutely open, unsectarian and non-partisan lines, and with a measure of success well understood by intelligent citizens who give thought to the principles underlying the work of

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the Republic and the permanence of free institutions.

By judicious, rational and yet aggressive methods, it has endeavored to deserve the confidence of all classes of citizens, and it invites the co-operation and material support of every citizen who is desirous of seeing safe and wise constitutional provisions for the protection and perfection of the American free common school system, and for the prevention of sectarian appropriations, securely entrenched in the organic laws of the Nation and the States.

DOCUMENTS ISSUED BY THE LEAGUE.

The following consecutively numbered documents have been issued by the League:

- No. 1—Statement of Purposes and Principles.
- No. 2—Suggestions, Etc., for the Formation of Auxiliary Leagues.
- No. 3—Protest Against Sectarian Appropriations, U. S. Senate, 1890.
- No. 4—Addresses at Chautauqua Assembly, 1890.
- No. 5—Sectarian Indian Schools, Mohonk Conference, 1890.
- No. 6—Protest Against Sectarian Appropriations, Congress, 1891.
- No. 7—Facts Concerning the Bureau of Catholic Indian Missions.
- No. 8—Appeal to Missionary Boards Concerning Indian Appropriations.
- No. 9—Brief of Argument Against "Freedom of Worship" Bill.
- No. 10—Facts for Candid Citizens, "Freedom of Worship" Bill.
- No. 11—A Final Word Concerning the Same Bill.
- No. 12—Report of the League's First Year's Active Work.
- No. 13—Separation of Church and State.—N. Y. Independent, January, 1892.
- No. 14—Protest Against "Freedom of Worship" Bill, 1892.
- No. 15—Indian Contract Schools and the Churches.
- No. 16—School Question Compromises at Fairbault and Stillwater, Minn.
- No. 17—Petition Against Sectarian Appropriations, Congress, 1892.
- No. 18—Questions and Answers Concerning the League and Its Work.
- No. 19—Defense of the American Free Common School System.
- No. 20—Petition Against Sectarian Appropriations, Congress, 1894.
- No. 21—Address to Citizens, New York State Constitutional Convention.
- No. 22—Brief of Argument, New York State Constitutional Amendment.
- No. 23—Religion and the State.
- No. 24—Sectarian Grants and the Public Schools in Twenty-three State Constitutions.
- No. 25—Report on the Public Schools and Sectarian Appropriations.
- No. 26—Attitude of the Press on the Principles and Work of the League.
- No. 27—For a Biennial School Census in New York State.
- No. 28—A Condensed Statement of the League's Work.

STATE CONSTITUTIONS WHICH PROHIBIT SECTARIAN APPROPRIATIONS.

Arizona (awaiting popular vote), California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, New Jersey (the Attorney-General so holds; see page 10), New York, North Dakota, Oregon, Pennsylvania, South Carolina, South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming—27 States.

STATE CONSTITUTIONS WHICH PROHIBIT ANY DIVISION OF THE SCHOOL FUND.

Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Washington, West Virginia, Wisconsin, Wyoming—42 States.

EXTRACTS FROM THIRTEEN NOTABLE STATE CONSTITUTIONS.

CALIFORNIA.—Neither the Legislature, nor any county, city and county, township, school district, or other municipal corporation, shall ever make an appropriation, or pay from any public fund whatever, or grant anything to or in aid of any religious sect, church, creed, or sectarian purpose, or help to support or sustain any school, college, university, or

any other institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money or other personal property ever be made by the State, nor any such public corporation, to any church, or for any sectarian purpose.

LOUISIANA.—No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such; and no preference shall ever be given to nor any discrimination made against any church, sect or creed of religion, or any form of religious faith or worship; nor shall any appropriation be made for private charitable or benevolent purposes to any person or community.

MONTANA.—Neither the Legislature, nor any county, city, town, or school district, or other public corporation, shall ever make, directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or other property in aid of any church, or for any sectarian purpose, or to aid in the support of any school, academy, seminary, college, university, or other literary or scientific institution, controlled in whole or in part by any church, sect or denomination whatever.

Nor shall any sectarian tenets be taught in any public educational institution of the State.

NEW YORK.—Neither the State nor

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any subdivision thereof shall use its property, or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school, or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.

TEXAS.—No money shall be appropriated or drawn from the treasury for the benefit of any sect or religious society, theological or religious seminary; nor shall property belonging to the State be appropriated for any such purposes.

NO LAW shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to or used for the support of any sectarian school.

UTAH.—There shall be no union of Church and State, nor shall any church dominate the State or interfere with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

The Legislature shall provide for the establishment and maintenance of a uniform system of public schools, which shall be open to all the children of the State and be free from sectarian control.

Neither the Legislature, nor any county, city, town, school district, or other public corporation, shall make any appropriation to aid in the support of any school, seminary, academy, college, university, or other institution, controlled in whole or in part by any church, sect or denomination whatever.

SOUTH DAKOTA.—No appropriation of lands, money or other property or credits, to aid any sectarian school, shall ever be made by the State, or any county or municipality within the State, accept any grant, conveyance, gift or bequest of lands, money or other property, to be used for sectarian purposes, and no sectarian instruction shall be allowed in any school or institution aided or supported by the State.

WASHINGTON.—No public money or property shall be appropriated for, or applied to, any religious worship, exercise or instruction, or the support of any religious establishment.

All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

WYOMING.—No money of the State shall ever be given or appropriated to any sectarian or religious society or institution.

No appropriation shall be made for charitable, industrial, educational or benevolent purposes to any person, corporation or community not under the absolute control of the State, nor to any denominational or sectarian institution or association.

No sectarian instruction, qualifications or tests shall be imparted, exacted, applied or in any manner tolerated in the schools of any grade or character controlled by the State, nor shall attendance be required at any religious service therein, nor shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this Constitution.

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Born to spirit-life from East Trumbull, Ohio, Feb. 16th, 1894; Mrs. A. B. Gaines, aged 84 years and over. The funeral services were conducted by Rev. Carrie C. Van Duzee. Sister Gaines was truly a pioneer Spiritualist, having fully embraced its divine teachings in its early dawn. She was loved and respected by all, having lived up to the teachings of the glorious philosophy. Her aged companion has the sympathy of kind and loving friends in his bereavement.

Important Fact.

Anyone who has seen the Encyclopedia of Death, and Life in the Spirit-World, can realize what an excellent book it is for missionary purposes. Ten thousand copies of Vol. I, bound in paper, are to be given away to our present subscribers and others who may become subscribers. It is an expensive work, containing 400 closely-printed pages, yet it is sent forth free, postpaid, to each one who desires it, on conditions mentioned elsewhere.

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VOL. 13.

CHICAGO, ILL., SATURDAY, MARCH 7, 1896.

NO. 328

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### OUR TWO HOMES.

This Longing for Immortality.

The Burdens We Bear.

DIVINE LESSONS TAUGHT BY GEO. H. HEPWORTH, LEADING EDITORIAL WRITER ON THE NEW YORK WORLD.

#### OUR TWO HOMES.

An inheritance reserved in heaven for you. I, Peter, I, A.

If a man has a happy home his prayer will be one of gratitude, and he will have very little to ask of God.

When a boy goes into the world from a virtuous home he is like a young knight, well protected and well-armed, for if a child has been fed on truth and honor he has a slender appetite for immoral allurement.

Our homes are a mint and we are the precious metal which receives its stamp therein.

One may be furnished with a complete panoply at his mother's knee, may be armed cap-a-pie for struggle and victory.

Show me the home of a boy, and I will prophesy concerning his future without a tremor of uncertainty. Show me a man's home and I can account for his peculiarities, his cheerfulness or his despair.

A quiet home, on whose altar the flame of love and confidence never goes out, is as close to heaven as mortals can get this side the grave; a home which lacks love and confidence breeds germs of misery which multiply until ruin has done its awful work.

The purpose of marriage is the building of the home. If there is any other motive—wealth or social position—we perform an act of sacrilege, defy the laws of the universe and reap a harvest of tears. True love never listens to the ring of gold, and if we clasp hands because they hold a check book we simply invite the avalanche of the curse.

There are broken lives which might have been beautiful, stormy lives that might have been filled with sunshine, desperate lives that might have been saintly, lives whose misery no plummet can sound. They are scattered everywhere, and they are the consequence of ambition and selfishness in making the solemn compact of marriage.

If there is one relation on earth which should be kept free from more worldliness, it is the relation between a man and a woman who are to walk in each other's company until death forces a separation. A merely ambitious thought is like a drop of poison in a tumbler of water, and he who drinks will never recover from its effects.

There is something of God in a true home. With what beneficence He has made the arrangement, and what good things, like a stream of molten silver, flow from it! There are many such on the earth, and they are to the body politic what the heart is in the physical system. They constitute the element of progress, and they contain the secret of the noblest manhood.

Blot out our homes and we revert to barbarism. Man is a mere animal until he sits by his own hearthstone; he is the toy of circumstance, open to the temptations which sing like sirens and end in destruction.

It is the sense of responsibility which makes us strong, and when that responsibility includes the welfare of wife and children he must be a poor creature indeed who is not broadened and enabled by it. What one would not do for himself he will bravely do for the protection of his household, and the man who would not otherwise think it worth while to struggle, will, for the sake of his home, compel fate to give him what he demands.

The consciousness of being loved makes us heroes, and the thought of our dear ones makes us willing to sacrifice even life in their behalf.

But the home rests on an insecure foundation. We can protect it in some directions, but in others we are helpless. We may give comfort and luxuries, but we cannot give continued health. The circle may remain intact for awhile, but there comes a time when it is invaded, and that invasion is irresistible.

One never feels so powerless as when he faces a disease which has entered his house unbidden and will not retire when so ordered. The strongest man is only a child when he looks on the body which is the only thing that death has left. Death and the little one have gone away together.

Then comes a time when we are told that there is a place where these parting ways are unknown, where love flows on to the uninterrupted beauty through countless ages, and we call that our Home.

Two homes we have—one here, with its mingled joy and sorrow; the other there, beyond the stars. The loved ones who perforce bid us farewell, for reasons which we are not able to penetrate, are led through the valley of shadows to eternal mansions where their affection undimmed by the change of residence, they patiently await our coming. And while waiting for us they minister to our comfort, are messengers from heaven bearing to our saddened hearts the good will and helpful benediction of the Father.

It is possible to make this lower home like unto that above—so like it that nothing will seem strange when we reach the further shore. It is possible to enjoy the bliss of trustful love here to such extent that when we are in God's nearer presence we shall simply feel that we have entered a warmer zone. When religion has done its perfect work in us it will be but one step from

### THIS LONGING FOR IMMORTALITY.

And while they looked steadfastly toward heaven.—Acts, I, 10.

We did not come into the world of our own accord, and are therefore not responsible for being here.

It is evident, however, that we are here for a purpose, and it is perfectly clear what that purpose is.

When we arrive it is with a perfectly helpless body. In a time we must be taken care of—our necessities supplied by some person or persons who have been appointed to that end. After a few years we obtain possession of ourselves, and begin to think and act on our own judgment.

The body goes through the mysterious processes of growth, and continues to develop until it reaches a certain stature. Then the growth ceases, and by slow degrees the body declines in strength, until at last we enter the stage of childhood a second time.

The law is that the body shall increase until it reaches its maximum of energy. It is safe, therefore, to generalize, and say that everything has a purpose ahead of it, and out of it there is an environment that this purpose can be reached, provided the laws which govern it are obeyed. That statement proves itself, and is not subject to denial.

The mind and the soul, like the body, are merely dormant possibilities at birth. They know nothing and have experienced nothing. Knowledge and experience come little by little, and in that way mind and soul commence to develop.

Now, if it be true that the body grows by what it feeds on to its full height and strength, we ought to say without fear of contradiction that there is also an ideal perfection for mind and soul.

We have, then, this curious anomaly—where the opportunity will be offered to attain that ideal. It would be strange to declare that one part of us can come to its maturity, but the other part never will, for it is plainly true that no human soul has ever yet reached that point where there was nothing more or better than it could do to become.

We have, then, this curious anomaly—namely, that so far as this present life is concerned—counting a man as consisting of body, soul and spirit—one-third of us is accorded fair play for itself with a generous hand, while two-thirds of us, and altogether the best part of us, are denied the chance to attain their legitimate end.

Now, the idea of immortality, therefore, originates in the very necessity of the case, and we rightly argue that if God is just he will give us hereafter the opportunity which not even he can furnish us within the narrow limits of earthly life.

We may reverently assert that no soul ever can, under any conceivable circumstances, achieve in these seventy years a moral perfection which corresponds with the physical perfection which the body easily attains. There is something wanting to the soul, then, and that something is an extended opportunity which can only result from an extended existence.

The fact is everywhere patent that the spiritual part of man was hardly more than a babe when Death drops the curtain. The first act has been put on the stage, and is being played well or badly as the case may be. We see at a glance that there is a plot, and we become interested in it. That first act suggests the second and the third, and so on to the end. The characters are all there, the dramatic material for tragedy, or a comedy is abundant, and when the curtain falls on that more prodigious we have a right to expect—why not the right to demand?—that the play shall continue until the plot has been fully developed and the purpose which the author had in view has been attained.

Now, we have a large number of great men in the world, who rise like pyramids from a level plain, but the greatest of them all is conscious of inexhaustible resources and feels capable of doing grander things than any yet achieved. That is a very startling fact. No man ever got to the end of himself, for someone a great deal simpler opens the door to other deeds still grander.

But there is another fact which is painfully pathetic—namely, that there are hosts of men in every rank of life who are striving hard to make both ends meet, and who have the undeveloped capacity for greatness. Give them the opportunities of education and environment and they will attain an eminence now beyond the reach of their vision.

The earth is full of undeveloped greatness, greatness suppressed by circumstance.

Therefore, there will be a second and a third act to this drama. Another life will furnish what has for a time been refused. The purpose wrought into the soul by its Creator will be attained hereafter. Death is only the servant who opens the door when Providence rings the bell, and ushers you into the larger building where you will have the chance to become a larger man.

Amid the drudgery and hardship of life keep that truth in mind and it will clear the fogs away and leave you in sunshine. We are on the road home, and the way is sometimes dark and dreary, but when we get there we shall see that every experience of earth was intended to fit us for the higher joys of heaven.

#### THE BURDENS WE BEAR.

Come unto me, all ye that labor and are heavy laden.—Matthew, xi, 28.

The prevalence of sorrow in this lower world is somewhat appalling to a sympathetic nature. It is to be found in a thousand shapes and in every nook and corner. The clouds have hardly been

more raindrops than the tears which have fallen from human eyes. Hearts are heavy everywhere, and if we ask why this should be, the answer must be sought with patience and perseverance.

There are other experiences besides those connected with the vacant chair which are very hard to bear. It is even safe to say that death has rivals in the production of suffering, and that the loss of loved ones does not rank first among the incidents that have broken our hearts.

When one has passed beyond the mysterious limit of life and disappeared from our sight, though not from our memory, and emotion, it may be that his fortune is better than ours. He has taken the path which leads to the land where sorrows are unknown, while we remain to bear alone the burdens which he aforesaid shared with us.

It is possible to be glad with a painful kind of gladness—that for him has come the end of physical agony and the sleep which follows life's fitful fever.

There are other sorrows which make us old before our time—the endless trials and disappointments which fill us with anxiety and are so discouraging that we often wonder what there is in life that we should cling to it so tenaciously. We feel like men in a boat rowing against the current, who make no headway, however eagerly they may bend to the oars.

It is concerning this class of sorrows that we need counsel and an encouraging word, if one can be found. For example, this man began life with high hopes, and as the years went by these hopes withered and fell one by one until nothing is left except the dull monotony of drudgery. The bells which meretriciously chimed in other days have been tolling for many a year now. Another man dreamed of a competency for himself and his dear ones, but the profits of business failed him. He would give his family everything, but what he calls fate is against him, and he can give them nothing. In still another home some large-hearted boy has gone wrong, and like an ocean steamer under full headway in a fog, may reach the wrecking rocks at any moment. In still another home the daughter with misplaced affection is about to take the risks of an unfortunate marriage, the results of which she cannot be made to see, though others see them only too plainly.

These are among the most serious events of life, and they are happening somewhere every day. There are few homes in which some shadow of this kind has not fallen, and they show us that death is not the only thing, nor yet the chief thing, to be dreaded.

Why we must suffer in this way I cannot tell. I simply repeat the lines, "God moves in a mysterious way his wonders to perform." But it is certain that he never sent a cloud that had not a silver lining, and in his all-including providence no event can occur which has not attached to it some measure of hope and cheer.

If this life were all, then, it must be confessed, our lot would be a hard one. A sadder or more desperate plight than man would find himself in were another life denied cannot well be conceived. It may seem to be a grim sort of argument, but it is nevertheless fair to say that our sufferings in this world make the necessity of another world absolutely imperative.

Looked at from the lowest standpoint, this life, with its inexorable griefs, its bent shoulders, its bleeding hearts and eyes bedimmed, demands a future in the name of ordinary justice. Looked at from the highest standpoint, this life is a period of discipline to prepare us for a nobler state of existence, but what should be said—except that the whole universe is a delusion and a sham—if, having tollingly prepared ourselves, we be told that there is nothing to be prepared for? That argument for immortality is like the cry of innocence condemned to death by a capricious tyrant and demanding that the sentence shall be set aside. It is irrefutable and can no more be broken than a piece of chilled steel.

The woes, the groans, the sorrowing homes of this old earth—aye, the lives that have been wrecked by overcoming temptation, and the very crimes that have been committed, cry out for immortality in which wrongs may be righted and peace and rest will follow hardship and struggle.

You may find good cheer in this advice, if you do the best you can. Allow, to bear what comes as bravely as you can, to keep your heart pure and your hands clean, no matter what betides, and to do all this in the strength of that wonderful being who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Your relations to God are not to be shaken by the fact that you do not understand his providence. On the contrary, when the path is rugged and the night is dark—and very dark, indeed, it is sometimes—cling all the closer to your faith, for that is the only thing under the stars that can give you help. There are bright days ahead—if not here, then there—and once on the other side we shall see plainly what is now hidden.

GEORGE H. HEPWORTH.

False praise can please and calumny afflict, none but the virtuous and the hypocrite.—Horace.

No man who has once heartily and wholly laughed can be altogether and irretrievably depressed.—Carlyle.

There are not unfrequently substantial reasons underneath for customs that appear to us absurd.—C. Bronte.

It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—Beecher.

A picture is an intermediate something between a thought and a thing.—Coleridge.

## EQUALS THE MESSIAH.

He Cures the Sick Free of Charge.

THE SEGULAR PRESS HAS SOUNDED HIS PRAISE FOR THE GOOD HE IS DOING—THE TIMES-HERALD GAVE A DESCRIPTION OF HIS WORK.

BEDEVILERS, ILL.—Presently no incorporated village will be without its "divine healer." There is scarcely a county seat in Illinois but has one now. Schaller's great, vague in the west had much to do with the development of many other miracle-workers, real or counterfeit. Belvidere has a home-grown healer who, contrary to the general practice of prophets and rainmakers, has settled down in the neighborhood in which he was born and exercises his power to the physical good of his neighbors and friends. Wilbur E. Hammond is the name of the young man. One year ago he was a farmer, dallying with the soil of a Boone county quarter section and making it annually spring with new life. Then his fame extended scarcely beyond the limits of his native township. Now he is known in distant places and his daily mail contains many letters craving his judgment and enlisting his powers in the treatment of physical ills. He can cast out devils by wire or per post as well as he can by

ers with one whom he has made whole. It is hard to conduct an argument with a man who responds to a logical presentation of the many reasons why Hammond cannot heal with the statement: "He cured me of rheumatism," or "he restored the use of my wife's paralyzed arm."

Since Hammond has begun his public treatments he has held the hands of some thousands of persons. They have come from all parts of Illinois, and some of his visitors have been from other States. Just at present the number ranges from fifteen to forty daily. It is not often that a cure is effected at the first visit, and the patients usually return for further operation of the healing fluid or essence. The receptions or seances, or whatever may be the proper term for these gatherings, are held at the home of Robert T. Simpson, in Ogden avenue, near Lincoln. It is a comfortable, old-time cottage, and Mrs. Simpson has generously permitted the transformation of her sitting room into a receiving office for all kinds of invalids. Here they gather and here Hammond throws himself into what he calls a trance condition and lavishes advice and animal magnetism on his callers. He had been in Chicago all the early part of this week for rest. The demands made upon his time and strength, he said, had thoroughly exhausted him. There was much calling at the Simpson house to know when he would return, and many who came from afar for treatment had to take their complaints back home. When he reached Belvidere



HEALER HAMMOND.

actual contact. Even those who disbelieve his ability as a disease healer will admit this truth.

Mr. Hammond is a young man—he has not yet attained his 24th birthday. He regards himself with the utmost seriousness. He is by no manner of means a dealer in psychological gold bricks, but thoroughly believes in himself and his power. He is a man of simple, ordinary person. His motives are above suspicion. He does not attach to himself or his methods any divine attributes or characteristics. Others are not barred from doing so. In respect to this new preacher of the gospel of supernatural opinions are held in Belvidere. One section of the community regards him with a veneration mingled with superstition in some cases, and the other holds him lightly, and his merits as a healer as purely imaginary. Meanwhile young Mr. Hammond continues his daily round of trances and administrations to the halt, the lame, the blind and the hysterical. With the vast number of patients properly classified under the last head he is more apt to prevail. Nervous disorders respond most readily to his treatment, for the reason, the scoffers say, that such maladies depend for existence largely upon the imagination, and when treated through the imagination depart with alacrity. Hammond himself does not seem to recognize this phenomenon in his practice. He and his dominating influence will attack a deformed leg or diseased bone as cheerfully and enthusiastically as cases of nervous headache.

In the five months of his career as a healer the young man has wrestled with disease in every form. He leaves a case of appendicitis to prescribe for strabismus, and rheumatism, or the thirst for strong drink disappears upon the touch of his hands. True, the crutches may again be required, or the reformed drunkard abandon the peripatetic, but still there are men walking without crutches who traveled with cane and crutch for years, and there are others as dry as powder-houses, their feet drink months away, who were familiar and daily examples of the ill effects of the drunk habit prior to falling under Hammond's controlling genius. Persons who had suffered from pulmonary troubles—consumption, they call it—look open-air walks this week, and say they owe their lives to the young Boone county farmer. One man whose hand was crushed and had suffered from a consequent paralysis of the arm for years, is now in condition to pitch baseball. So the instances might be multiplied. All these persons have a deep-seated belief in the efficacy of Hammond's system of therapeutics. It is difficult to dispute Hammond's pow-

Wednesday his first visit was to the home of a lawyer, whose wife was ill. Her disease is diagnosed by her physicians to be consumption, and incurable. Under Hammond's treatment it is said she is vastly improved, and last week took outdoor exercise for the first time in years. In the afternoon the young man went over to the Simpson home to find a delegation of six women from Rockford, who had brought their mental and physical ailments with them. It was a various assortment of woes that was brought over on the noon train for relief, but it appalled neither Hammond nor "John," for such is the name by which the healer's spirit-control is known. He does not resent the familiarity, but, on the contrary, is disposed to favor it. Upon one of his early public appearances the spirit was asked for his name, and replied:

"Gail me Chon. Beepie dinks more of der name alretty dan of der effects, yet."

This control, it might as well be said here as elsewhere, purports to be the spiritual remnants of a German doctor. Speaking through Hammond, the disembodied physician uses the most remarkable dialect ever heard outside of a vaudeville show. It is not the broken English of an educated man, but such mangled vernacular as a stage German entertains his audiences withal. One example of Hammond's mode of treatment will do for all. The formula is the same. The man was seated in Mr. Simpson's home conversing pleasantly with the Rockford delegation when he felt "John's" approach.

The first patient to be treated was a sufferer from eczema and his hands heavily bandaged for there the malady had asserted itself most strongly.

"I hope," said the patient, "John will hurry up an cure me. Folks in Rockford air kinder lookin' to me as an example. Ev'ry day someone asks me how I'm gittin' on with my treatment."

Mr. Hammond sat in front of this candidate for blood purification and took the fingers of her left hand in his right. Presently his hand and arm began to twitch, and he took her right hand with his left.

"Sometimes," he said, "it's hard for me to give up to this control; after I've been resting."

Then he closed his eyes, and his face contorted in a manner that must have alarmed a stranger. Not so with the patients.

passed his fingers over the woman's forehead, and occasionally his own, and in every respect observed the course pursued by "magnetic" physicians. This continued fifteen minutes. Then the spirit spoke:

"You go back home, I vout suk-test dot you tink somedings hot; some zaifron tea to bring out dot poison much more. Of dis lady voutl take more exercise maype I dink it do some good."

Hammond's face began to twitch, and the patient in a tone indicative of a hesitancy to tamper with the workings of a spirit struggling with a desire to gain more information, called out:

"Say, John, what'd you take for indignation?"

"I first discovered that I possessed this mediumist power two years ago," said the healer. "I discovered it from sitting in a circle with a medium from Michigan. I went into a trance the third or fourth time we sat together, I think. The power developed itself from that time on. The first spirit that controlled me was that of Dr. Wright, but he educated this one that now operates through me, and now he controls me. The spirit is that of a German, and sometimes, when I am deeply entranced, I talk in the German tongue. I have also talked in several foreign languages in this condition. I never studied German and cannot speak it when in my normal condition. My only knowledge of the language is such as any boy might get from occasionally meeting or associating with boys who were of German parentage. I know an occasional word or expression, that is all."

"Do you imagine you have any of the divine attributes?" was asked, "or just how do you regard yourself and your healing?"

"I don't claim to be any more divine than other men," replied Hammond. "I try to do what good I can. I think every one should. I certainly make this effort. I take it that I am controlled or dominated by a spirit who has the power to determine the character of the maladies with which these persons who visit me are suffering, and the ability to tell what is the best treatment for them. I think it is my duty to use this power to do the widest good. Mr. and Mrs. Simpson have been of the greatest aid in my work. They have thrown open their house for the reception of patients, and do all they can in every way. Mr. Simpson was one of the first persons I treated. Hereafter so much benefit, he thought he should do what he could to help others."

Hammond's first effort as a physician was made a year or more ago. He had previously gone into the lumbering and times to track stock that had broken the corral and wandered off, and promoted the cause of morality in the vicinity by using his clairvoyant power to locate missing articles. This detective ability did much to imbue persons of easy conscience with a respect for the property rights of others. One day, Hammond says, he was working about his farm when he became conscious of a strong desire to go to Belvidere. Without any reason beyond this impulse he drove to the city, and going directly to a brother's house found his sister-in-law prostrated by a severe illness. Then the spirit of "Dr. Wright" assumed the responsibility and the patient recovered.

Subsequently, under the domination of the scientific "Dr. Wright," who had been dead twenty years—Hammond treated his elder sister, Mrs. C. M. Harcourt, for consumption. Mrs. Harcourt is now apparently in good health. Hammond's ministrations soon became in frequent demand, and every Sunday night he had receptions of invalids at his home.

The spirit of "Dr. Wright" is a pretty little structure as the edge of Belvidere. One of Hammond's first patients was Mr. Simpson, who was suffering from a malady that defied the "regulars." One diagnosed it as appendicitis, another regarded it as being due to another class of complaints, and yet a third had his own personal views. Meantime Mr. Simpson could not attend to business, and began to interest himself in questions concerning the future. Young Mr. Hammond's aid was invoked, and after a "treatment" or two Mr. Simpson was on his feet again, and soon thereafter returned to his work. Then it was he invited Hammond to make the Simpson home his headquarters.

As has been said, the healer has attacked all kinds of troubles. One of his notable cases is that of Henry Shaw, of Rockford, who was a distorted sufferer from rheumatism of thirty years' duration. He has cast aside his crutches and pervades Rockford without artificial aid. He chants the praises of Hammond and his familiar "John." Inclined to Shaw's release from the pangs of rheumatism was his disenchantment from the tobacco habit. This was as unexpected as it was agreeable to Shaw and his friends.

"There is one peculiarity about my gift of curing," said Hammond in discussing the case of Shaw. "The power works first by causing the patient to abandon any improper habits, such as using tobacco or drinking. Then John begins to work on the disease."

Mr. Redfield, town collector for Belvidere, has been a cripple for years. His powers of locomotion have been improved largely under Hammond's ministrations. The infant child of Fred Wagner, of South Chicago, had difficulty in feeding. His slight is said to have been restored by John Stevens of Rockford, had power restored to a paralyzed arm, and Miss Bishop, of Sycamore, has recovered the use of her vocal organs. Two railroad men, who were graduated from a sanitarium where drunkards are cured, took on ills where they left their

thirst. One of them had a permanent headache, and the other an evil practice of falling unconscious at inopportune times. Both have been restored to health. George Schilling, secretary of the bureau of labor statistics, received Hammond's treatment. The nature of his calamity is not known. The list of patients might be prolonged indefinitely. All classes of society and all forms of illness have stood before the healer.

For his labors to improve health Mr. Hammond will receive no pay. He was married less than two years ago to Miss Frances Long, a charming young woman of Belvidere, who has an implicit confidence in her husband's power to combat almost any kind of evil, and they have a child. Hammond, prior to coming to Belvidere, had managed his mother's farm. They are well-to-do, but by no means independent of their personal exertions for a livelihood. Notwithstanding the apparent necessities of his situation, he will not put a figure on his gift or a price on the exercising of it. He has resisted the offers of enterprising capitalists to "syndicate" him and John, his control, on the basis of a large percentage for Hammond. He says he doesn't care to convert his peculiar attitude into a means for becoming wealthy. Still, there is no bar to voluntary gifts to the friends of the healer, and Hammond's wants and the needs of those dependent upon him are fairly well cared for by offerings of the patients.

"One reason why I feel that it would be wrong to charge a fee," said the young man, "is because the spirit that dominates me always thanks me for what after we have administered a treatment. He seems to feel grateful for the opportunity to do good, and I would not feel right if I made a scale of prices for it."

Mr. Hammond is a good-looking young man of rather slight build. His educational attainments are those of the pupil of a district school. By reason of the early death of his father, he was forced to leave school when 12 years old to tend the farm work. His obvious characteristic is diffidence. Hammond has three younger brothers, who promise somewhat in clairvoyant possibilities. One of them is an "inspirational" painter. He is influenced to produce flower paintings, and is said that he never had any instruction in art, and the proposition is not difficult of acceptance.

W. E. L.

**SHE STOOD BY HER SON**  
A Spirit Wife Refuses to Return to Her Husband Until He Rights a Wrong.

THE SON IS DRIVEN AWAY FROM HOME BY THE FATHER, TO WHOM THE MOTHER APPEARS AND INFLUENCES HIM TO MEND HIS WAYS—A TOUCHING NARRATIVE RELATED BY THE ST. LOUIS GLOBE-DEMOCRAT.

Some unlooked-for and sad developments were had a few weeks ago in one of the close seances held in St. Louis Spiritualist circles. One gentleman, well-known in business circles, and possessed of considerable means, had on a previous evening asked the guide if she could not bring his wife to talk with him. Other men had conversed with his spirit wife, and he had been told that she would come. He was very affectionate, and had lived a happy life, apparently without incident to mar his smoothness, and it was not supposed that there would be any difficulty in bringing about a happy meeting. Expecting it fully, several friends were present. When the guide responded to the call, however, it was only to say that the wife would not come. Asked why, the guide for some time refused to give any explanation, but after a short absence returned and said that the gentleman had caused his son and him to go to ruin, simply because he had offered a few times when out with his young companions. When he again assumed the relations of a father to their son, looking after him and caring for him, she would return to him, but not before.

The story brought out was a sad one, of a father's harsh pride. It brought out a skeleton that gentlemen closest of which his friends knew nothing. All they knew was that his son was not at home, and was said to be traveling abroad. In the privacy of the seance the gentleman admitted the truth of the message that had been brought to him. He had idolized him, after the death of his wife, and had the highest hopes of his future. He had sent him away to school, giving him all the advantages that money could buy. The reports received from him were encouraging, but when he came home on his vacation his father discovered that he had fallen into ways of dissipation. He called him to account, talked to him kindly, pictured his future and besought him to give up such pleasures, but yet it was no use. The young man promised that he would. A week later he heard of him in a disgraceful scene in a questionable part of the city. He remembered that on that night the young man had come home after he had retired, and was not up when he left for his office, having complained of feeling ill. He charged him with the offense, and the son admitted it, he warned him that if it was repeated he would have nothing more to do with him. It was repeated and he was true to his word. Giving his son \$1,000, and fixing an account so he could draw \$40 a month for five years, he sent him away, telling him he wanted to see nothing more of him. The allowance was drawn for two years, but for almost three years now it had been untouched, though he allowed it to accumulate, subject to his son's order. During the two years he had heard of him several times, but always leading a fast life. Twice he had received letters from him, begging for forgiveness, and promising to do better. He had not answered them, and now did not know whether he was living or dead.

The guide was recalled, and requested

[CONTINUED ON PAGE 2]



## IN REGIONS CELESTIAL.

## A Week in the Spirit-World.

Lizzie Kelley Hartmann's Interesting Experience.

NOW IT FEELS TO DIE—WHY SICK MEDICINES SHOULD NOT BE PUT INTO HOSPITALS.

Having many friends among the readers of THE PROGRESSIVE THINKER who may wish to know what has become of us and what we have to say, we offer the following, hoping that it may prove interesting and perhaps instructive.

We came to Brooklyn in March, 1895, after Mrs. Hartmann had risen from a six-weeks' sick bed in Lynn, Mass. We soon discovered, as had other mediums before us, that this is no place for mediums unless they come to fill engagements.

By the middle of June she sank weak and discouraged, to lie in bed more than five months, this being her sixth serious illness in the last few years.

A number of mediums and other kind friends devoted time and effort trying to restore her but without success. In September friends sent a regular physician when it seemed already too late, then another physician was sent, who, after an examination, declined to take any responsibility because it would oblige him to write a death certificate.

Upon this came two gifted mediums, to save her life when already dying; one of them a well-known masseur of this city, both requesting their names withheld from print, their work being pure benevolence, as is the work of spirits when they come to help mortals.

They came to us both together, morning and evening, every day for about two months, having engaged Dr. J. G. Davis, of New York, to assist and to screen them from the vengeance of the law.

In their treatments they consulted the guidance of spirit physicians, and being astrologers, the stars, also—devoting even more time on the case in their homes than in the presence of the patient, neglecting their other business for this one case, in their determination to conquer disease and weakness, and also the adverse psychological influence from mortals and spirits. They prepared and magnetized and medicated, and were obliged for some time to exclude sound, light and visitors from the room.

The mortal body had become too weak to longer hold the spirit, which left the body, as in dying, and remained away a week. What under ordinary circumstances would have been death, a permanent absence of the spirit, was with such treatment a temporary absence. The body being held by spirits who could bear the pain, and overcome the weakness which she had become unable longer to endure. These took turns with each other, in place of her own spirit self, they and the healing mediums co-operating in restoring the body, which neither spirits nor mortals could have done alone, each being essential to the other for success.

We had had an instance of this co-operation already in Lynn, where the popular medium, T. R. Nichols, would place an empty chair between them. Both being mediums would see the spirits placed a battery on the chair and apply it just as mortal physicians would apply a usual electric battery. This one, however, being an improved kind, invented by spirits. She felt its application as she would any other battery, and experienced the beneficial results which enabled her to rise from her sickness.

During her long months of suffering there was a great deal of adverse criticism, and she was used by passing spirit not real Spiritualists, and an address before the Advance Conference, the most liberal of Brooklyn's institutions, I was inspired to refer to it in the following manner:

Some Spiritualists feel grieved that I ignore their advice to place my wife in a charity hospital, as though that was because, and as though I had not seen the existence of such institutions, and unable to advise myself. One of them sent me a scurrilous anonymous letter, signed 'A Thirty-Years Spiritualist,' advising me to place my wife in Kings County Hospital. But as some have made the suggestion in a spirit of kindness, it will be but fair that I explain my position.

It is well known that even strong mediums are so sensitive that when standing on the platform they sometimes suffer the dying agony of some spirit who waits to be recognized. How often we see mediums place their hands on their own bodies showing where they suffer the pains of some one in the audience.

In private sittings mediums often take upon themselves physical and mental suffering, and even refuse to sit for some because of their distressing influence. Sometimes they become very sick after a sitting. There are those who temporarily suffer nearly all the diseases they meet with in others. This is why they are so good in diagnosing diseases. At times they even refuse to sit beside or remain in the same room with apparently but not really healthy persons, whose coming suffering is felt already in advance by the medium before they feel it themselves. They sometimes become invalids from their high sensitiveness and long exposure in the presence of diseased persons.

I have seen a medium experience intense suffering upon entrance to a room where, long before, a man had committed suicide. Yet others experienced nothing unusual in that room.

How much more will not a weak and discouraged medium suffer in a hospital, where hundreds have perished, and where she must occupy their cots, sick, groaning and dying mortals all about her. She breathes and smells, tastes, eats and drinks disease. She sees it and by suggestion suffers what she sees. Her very dreams become scenes of suffering. And yet I am expected to place my wife in such a place, on penalty of forfeiting the good will of my neighbors. I am reminded that spirit hands ought to be strong enough to protect their mediums against the effects of such surroundings; but why thrust mediums into danger and twist the spirits to save them?

These mediums who boast of their own ability by way of disparaging other mediums, yet always insist on conditions for themselves! You will hear them apologize for poor results when the conditions are not right; or "they don't feel well," or there is "too much opposition in the room"—always something. If, then, their guides can do nothing under adverse conditions, why expect those of sick mediums to be impossible?

I am assured that she will have a private room all to herself. How do you know: are you running these places yourself? Rooms in which many corpses have breathed their last and where detected spirits are hovering around—do you think that a good place for a medium?

One of your head physicians has the name of answering the pleadings of charity patients: "It's not what you want, but what you get, in this place." Would such a physician be likely to favor mediums with superior attentions because they are mediums?

Medical colleges provide no lectures on text-books on the treatment of sick mediums, who are referred to only with

contempt and ridicule. Mediumship and the conditions that go with it form the targets for the railing mockeries of medical professors. How then can they expect appropriate treatment at the hands of those who do not know how, and are willfully ignorant.

Mrs. Hartmann, when weak, frequently falls into a cataleptic trance, simulating death, and, as I have pronounced, and did not know what to do. When yet a child she was once laid out to be buried, but a medium came just in time to save her. If this should happen in a hospital, as it surely would were she taken there, her body would go to the dead room and the dissecting block.

It is no argument to say that hospital physicians are honorable men. In the case of mind-reader Bishop, a room full of very honorable physicians dissected him alive while in such a trance; men too honorable to be punished for such a crime.

The Brooklyn newspapers recently shocked us with the horrible story of a young woman, who, slightly ill, went to a hospital for treatment. When, after a few days her sisters called to see her they were informed that she had died. At first they were refused to see her body, but were finally shown the mutilated pieces in the dissecting room. Her half-sister, however, the sisters prosecution, but for such crimes there is no law.

By inquiry I learn of six prominent mediums who have been placed in your public institutions. Four of them died soon after the fatal doors closed upon them. None have returned alive.

I regret there should exist occasion for rehearsing a vital doctrine and fundamental fact of our philosophy to Spiritualists themselves, in vindication of one's consistency.

It is also to be deplored that self-interest does not sufficiently appeal to the 30,000 to 60,000 Spiritualists of Brooklyn, whose united capital must reach an enormous figure, to provide some spiritualistic arrangement for the treatment of sick sensitives and mediums.

But if these reasons against placing mediums in public hospitals should seem frivolous or uncalled-for, I shall close these remarks by reference to just one little argument: One's private right to one's private affairs.

The time when Mrs. Hartmann's return from the Spirit-World was appointed by spirits. For the occasion additional mediums were selected, who encircled her bed, holding hands while she came and related her strange experience.

Her first exclamation was: "Oh! what beautiful music I hear!" Before relating her mortal body, she became unconscious, and upon awakening heard spirit music which we did not hear.

She related that when about to leave the body, a group of familiar spirits stood about her whom she knew well, having often seen them—Dr. Samuel Thompson, a Greek girl—"Messenger Thompson," a Vedic woman, and other Indians, an Egyptian, a Hindu, and others.

The first sensation was one of lightness, as though the bed was rising and floating with her, and then as if she were floating away from the body, whose pain and weakness she then no longer felt.

There were then two of her, duplicated one of the other, the heavy metal body, and the light spirit, which was the self-conscious body. The spirit was as conscious of its own tangible physical existence as ever it was in the mortal life—the difference being one of conditions but not of fact.

She continued: "I was placed in a sort of wicker vehicle and carried by Indian mediums to a room where the houses were seemingly made of elegantly engraved glass, and surrounded by lovely flowers of delightful odors. I was given a cup of water, cool and refreshing. The wooden cup was made from the section of a small tree, the bark still around it."

It seems from this that spirits cut trees and make utensils from the wood, and in various ways adapt the material substances of the Spirit-World to their use and needs, as do mortals in the mortal sphere.

"We then floated along and came to a flower garden, and to a large arch covered all over with growing flowers. In this garden were a host of children, beautiful and dressed in earth-life. Teachers were instructing them in reading and writing, and some other children were teaching their comrades."

When we consider that about three-fourths of earth's children die young, we would naturally expect to find about three times as many children in the Spirit-World as in the mortal sphere.

"There were also beautiful birds, quite tame, moving about among the children."

"Next we floated up a mountain to a queer structure, pyramid-shaped and thirty-five stories high."

"Probably such a one as is described by travelers as the home of the Grand Lama of Tibet."

"It contains many curiosities, and there live in it ancient astrologers who have lived on earth nearly three thousand years ago. They are a dark race, beautiful, straight features, large, expressive eyes, and wavy silken hair down their backs. They spoke Egyptian, Arabic, and Greek. One, with white hair and beard, related to me in English that they had lived to very advanced age as mortals, because of their careful habits. They kept their dead twelve days before burial, to avoid premature interment; and then buried the bodies upright, and their small goods with them, always on sunny days. They had believed in the existence of the Spirit-World, and venerated the Sun as the supreme power of which they knew anything, the creator and preserver of life. They were peaceable and intellectual—chiefly Mercury, Uranus, Jupiter and Neptune people. He promised to give me some valuable chemical information at some future time."

"On the walls were queer writings and strange pictures; also writings on stone, probably astrological characters. "I was shown a book, such as they had in olden times, made of birch bark, with strange characters in it. Their dishes and cooking utensils were of copper and brass, lined with something to keep the food from touching the metal."

"From there I was taken to another place, where I saw tall, thin people, who were amusing themselves with gymnastic and contortion exercises."

"Thence I was carried to a magnificent city, peopled chiefly with Hindus and Arabians. Some were sun-worshippers. I heard delightful music and singing. Some of these people could sit with their feet on the air, while others, probably unable to rise, would walk."

"I was next taken to a temple twenty stories high, in which lived people of medium complexion, with long, straight hair over their shoulders and down their backs. Their language being strange, I could not talk with them. Their temple contained a great abundance of curiosities."

"I was then taken to a third city. The houses were made of some beautiful substance smooth as crystal. As in the other cities, there was here plenty of charming music. Passing over a pavement, I noticed that it was made of a mixture of gold and other substances. We came to a magnificent building, beautifully decorated, and dazzling with elegance. From the inside the auditorium was seen to be lighted from the

roof, which consisted of colored and gilded glass. It was a Spiritualist temple. An audience had just assembled. We were ushered to the rostrum by two men wearing long robes, with girdles around their waists. On the rostrum were four men, who said they were glad to see me. One of them was James G. Blaine, whom I had already met in earth-life. The rostrum was decorated with a United States flag, and also a silk banner, emblematic of liberty and freedom. I found myself elegantly attired. A friend arranged a wreath of flowers on my head, while another wound a small silk United States flag about my waist.

"The music and singing was delightful. One of the singers, they said, was Jenny Lind. After this singing, Mr. Blaine arose and spoke a few words of welcome, introducing me to the people with the request to address them. After a little hesitation I complied, giving a scientific lecture of about forty-five minutes. My tongue moved smoothly, and my words made good sense without any effort on my part to speak, or even to think. Every word came to me as I went along."

"After the lecture my hand was controlled to write messages for some of the people. There seems to be a Spirit-World still beyond, as distinct from them as they are from mortals."

"I wanted to remain where I was so happy, but was told that I must return and complete an important mission in earth-life."

"Next I found myself in the presence of Paine, Jefferson, Lincoln, Garfield and Hayes. They were engaged in writing, and also in discussing American politics. Lincoln said the people could not be reasoned with, and would suffer very terrible misfortunes before they would come to their senses. Mrs. Maynard, standing by his side, suggested that the pen would do more than force in liberating the people."

"Now I found myself in a large company at a table laden with very appetizing food and drink. The dishes were most charming, and I was eating, the dishes and all suddenly and mysteriously disappeared. I could not see how it was done."

"Next I was amused at some very curious dwarfs, such cunning little things, who looked as serious and dignified as anybody. They lived in queer little houses and their language sounded very peculiar."

"Looking up, I saw strangely-dressed men go by, who wore robes and sandals. Their head-dresses resembled bonnets. They looked very funny."

"Then I came upon a group of seven, one of them a poetess, almost radiant with brightness, who proved to be a sister of Mrs. N."

"I also met Warren Chase, my mother, my brother, who painted my picture, and while he was doing that an old gentleman came and took my photograph. Several times I saw Arthur Hodge; he had met his people, and also his lady of love, who had preceded him several years. He was happy and improving in the Spirit-World."

"All spirits are not at once relieved of their mortal ills, as are some, but require attention and treatment to restore them."

"I saw a spirit just from mortal life, sent over by a trolley-car accident. Attendants were caring for him. They told me that mortals understand what they feel, such unfortunate could be stored in the mortal body, instead of being sent to spirit-life."

She told us much more, but this will suffice for the present article.

It must not be supposed, however, that because spirit-life is attractive, death becomes a matter of indifference. The fact that the material body is adapted to sustain and defend itself, should alone be a conclusive reason for remaining where we are until we shall have outlived the conditions of mortal life.

Nature imposes necessities, and therefore duties, wherever we may be, and the more thoroughly we meet the requirements of our existence in this life, the easier and more pleasing will be our task in the next.

Some spirits are very earnest in their request that mortals do what they can to improve our own sphere, and raise it to the standard of the happy spheres in the Spirit-World.

In conclusion, we take this opportunity to thank all the kind people who have befriended us in our earthly sojourn.

JOACHIM F. HARTMANN.

Brooklyn, N. Y.

## SUMMER WOODS.

The woods, oh, the woods are the temples of praise.

Far richer, brighter than human hands raise;

And the trees, with their boles and their limbs high in air,

Form the pillars and groins and architraves there.

The rocks, oh, the rocks are the altars unbought,

Where thistles and sweet brazier of incense are brought,

And a little way onward, amid the dark shade,

Arise and heave offerings by the overgrown made.

The birds, oh, the birds in coppice and hedge,

Sing anthems and chorals—renewing each pledge

Of temperance, continence, conjugal love—

While the bell-bird rings in a soft note from above.

The vultures, oh, the winds stealing down from afar,

From planet, and moon-world, and nebulous star,

Sing softly, sigh gently, like spirits of those

Who in the sweet peace of the heavens repose.

My soul, oh, my soul, kneel down in the calm

Of the summer-time's beauty and quiet and balm,

And throwing by creeds and all bigoted lore,

Be glad we have lived and shall live evermore.

M. I. CUMMINGS.

San Diego, Cal.

No man can ever be noble who thinks meanly and contemptuously of himself, and no man can ever be noble who thinks first and only of himself.—Dolinger.

The direct relation of music is not to ideas, but to emotions—in the works of its greatest masters, it is more marvelous, more mysterious than poetry.—H. Giles.

Opinions, like showers, are generated in high places, but they invariably descend into lower ones, and ultimately flow down to the people, as rain unto the sea.—Colton.

## SERMON TO A MINISTER

## He Preaches a Sermon on Spiritualism

And Gets Some Plain Truths in Return.

ANARCHY—FRENCH LOVE—CRIMINALS—SPIRITUALISM—CHRISTIANITY AND SPIRITUALISM.

Rev. E. M. WOOD, D. D., is said by the Pittsburgh Dispatch to have preached on "The Right and Wrong of Spiritualism" at the North Avenue M. E. Church last Sunday evening, February 9, from Matt. xviii: 3. "And behold there appeared unto them Moses and Elias, talking with them."

The good Doctor, with perhaps as little malice as thought as any of his brethren who have gone gunning for Spiritualists, has shot so wide of the mark in several instances that I feel impelled to "check up" his rambling shots.

His first shot, I might glance off on knowledge and into fact, and I thought thus: "And this belief soon numbered among its adherents some prominent men; among them Judge Edmunds and Senator Talmage, of New York." Spiritualism, my dear Doctor, is not a belief, it is a science—a knowledge based upon incontrovertible facts. I repeat, it is knowledge with which it is not worth while to investigate and prove to its own self. The phenomena are all about you, and if you do not know the truth it portrays it is no fault of ours. We have brought it within your reach—take it or let it alone, but we warn you, that if you continue to misrepresent the teachings, either knowingly or ignorant of the facts in the case, we will continue to tell the truth as to your teachings on Spiritualism and Christianity as well.

After intimating that the numerical strength of Spiritualism is "placed by some in the United States at 7,000,000 and from 15,000,000 to 30,000,000 in the world," and that "Robert Dale Owen, who was for a long time a disciple of Spiritualism, and a man of intelligence and culture, finally gave it as his opinion that those manifestations are electric or magnetic, and not the result of spiritual influences at all." "But," says he, "I am far from believing that all of those wonderful results can be so easily explained. I have been able to doubt one who spent many years in a close investigation of our wonderful phenomena, and who, he claims, denied the spiritual hypothesis after all those years of research, and sealed his folly by saying the so-called spiritual phenomena 'are electrical or magnetic and not the result of spirits.'"

Doctor, if you say anything at all about the manifestations you speak about, you know—as does every one else, that whatever the force, back of that force is an intelligence that guides and controls it; you know also that electricity and magnetism are forces and not intelligence. In view of that fact, it is not a little absurd, to say the least, to tell the world that Robert Dale Owen such a nonsensical statement as the one just quoted.

His next break is stated in the following language: "A more serious objection is, that Spiritualism claims supremacy over civil law and aims at its overthrow. The Spiritual Age, their leading periodical, said some time ago that it was the duty of every man to overthrow the forms of government, and build a theocratic democracy, every man will then be his own master, and his natural demands his highest law."

Does the Doctor mean to intimate that Spiritualists are not law-abiding citizens, as a whole? Law-breakers are a small class, and it is not fair to infer the conduct of the whole from the conduct of a few. If that is what we are to infer the Doctor's language implies, I wish to remind him that there is a standing offer of \$10 a head for all the criminals found in the ranks of Free-thinkers, including Infidels, Atheists and Spiritualists, if they (the preacher) will pay \$1 per head for all the criminals found in the ranks of Christian preachers.

But the Doctor goes on to say that cases as published in the newspapers of the country. If, as stated, there are seven million Spiritualists, and as has been elsewhere estimated there are seventy thousand priests and preachers, the gentleman will be getting large odds, 100 to 1 in numbers and 10 to 1 in dollars.

But the Doctor knows, as well as we do, that Spiritualists are law-abiding people—that whatever change in form of government they aim at, they will never attempt to obtain by over-riding civil laws but by replacing old vicious laws with new and more wholesome ones until we shall have reached the highest form of democracy, where every man will be his own master, and not the slave of political party-pullers, and a gang of gold-bond-gamblers with which the nation is overrun to-day—a crime at which the preachers wink while they draw fat salaries from this very class of individuals.

The Doctor seems to be arguing or attempting to argue from a standpoint of natural depravity, and that depravity being a natural tendency, man will never be anything but depraved. If Spiritualists be believed that doctrine they would never more work, and worry, and plan to attain to that higher form of democracy; but only Christians are depraved. Spiritualists hold to evolution. Some time ago I saw a man, who was expected to be developed beyond the Christian depravity when, "from him that hath not shall be taken that which he hath and be given to him that hath; and to him that hath, shall more be added," to a condition where the golden rule will obtain, when we will no longer need laws to restrain the freeholders and criminals of all sorts.

Doctor, why do you preach, "as ye would that men should do unto you, do ye even so unto them." If you cannot apply it to free men from the serfdom and bondage with which they are cursed to-day? Does that passage mean one thing for the slave and another for his master? Do you not know that the great mass of mankind are to-day suffering a worse serfdom than did ever the black slaves of the South?

The truth is, Doctor, you do not want freedom for the masses. Slavery suits you better. Why? Because slavery perpetuates ignorance, and upon the ignorance of the people—the common herd—depends the perpetuity of your office (otherwise the bread and butter of your class).

But what is your objection to a democracy—make no argument against that form of government. Does not common sense teach you that a Republic as this is, is a towering lot of rascals, have the nation by the throat, and compel its citizens, one and all, to pay tribute to Rothschilds but a hot-house wherein to breed criminals? Do you not know that the percentage of criminality is largely on the increase? And yet instead of showing your people the truth of the situation, you line, you fool away valuable time trying to preach against Spiritualism—a thing you know nothing about, as is amply demonstrated by the absurdities of your effusion.

Every man's natural demands stop right where every other man's natural demands begin, the immutable law of natural rights. What reason then for holding in reverence laws that perpetuate

ato a system of breeding criminals? What objection can you legitimately have against making every honorable endeavor to clear away the rubbish of past ages, and preparing for a better system?

Other nations living under a purely democratic form of government are prosperous and happy, with criminality reduced to a minimum. It is the same old tactics—Christianity trying to block the way of science and progress, just as when Galileo was forced to retract the statement that the earth was round, or be burned at the stake.

Doctor, the truth of the matter is, if I mistake not, that having no legitimate objection to urge against Spiritualism, you were impressed with the need of doing something to stop the disintegration of your flock, and knowing that the term anarchy was in the minds of many the equivalent of dynamite or dynamiter, and with that scarecrow you had hope of destroying the influence of Spiritualism, against which you have stated no facts and made no logical argument; you therefore, in sheer desperation—not knowing what other weapon to use, hoist the red flag and shout Anarchy!

I there is any one who does not know that a democracy is better for the masses than is a republic, I commend to them a little book entitled "Direct Legislation," by J. W. Sullivan.

Permit me to quote once more from the Doctor's sermon, as follows: Indeed, beside this declaration it often seems to me to be the tendency of Spiritualism to hold somewhat loosely the relations of husband and wife, parents and child, and drift naturally into free-loveliness."

Who would have thought the Reverend gentleman would criticize men and women for doing the Master's command: "Love one another." "Love your enemies." The former, an imperative command, still implies "free love"; the latter, also imperative, implies that we must love everybody—which is an utter impossibility in this life. All love must be free, there can be no such thing as compulsory love or love that is not free. Spiritualists know that to be true, and we believe Christians do also, no matter how much they pretend to the opposite view.

But, perhaps, the Doctor does not mean love. I have known men to use that word in place of licentiousness. If it is the latter term he means when he says the word love, I will caution him to go a little slow. "There are breakers ahead." Look at the trail of debauchery that follows the Christian system. Go back and read again about Solomon and his multitude of wives and concubines, the escape of Ruth; the concubine of Abraham; and this: "Kill every male among the little ones; and kill every woman that hath known a man by lying with him. But spare the women children that have not known a man by lying with him; keep alive for yourselves."—Num. xxxi: 17, 18. And also, Hosea 1: 2; 1: 2, 3. "And the Lord said unto Hosea, Go, take thee a wife of whoredoms. . . . Then said the wife to me, Go, yeat, love a woman, beloved of her friend, yet an adulteress. . . . So I brought her Rahab, the harlot, as reckoned among the justified, by James ii: 25.

Passing by the great hordes of licentious Christians of the past, and coming down to our own times, I am personally acquainted with Christian preachers who hold that fornication is no sin, and that even a Spiritualist's copulation with another man's wife, will show you ten preachers guilty of the offense. No, Doctor, your charge of the teachings of Spiritualism tending toward lust is an unkindly shot; your gun shoots backward harder than it does forward.

But you "drove a dead center" when you said: "It does not recognize the fact that a personal devil, Christians are the only people who have any use for his majesty—and they only as a scare-crow."

Men of sense have long since seen that an all-wise God has no use for, and would not tolerate a being in the universe that is constantly thwarting his designs, else your God is not all-powerful. Any time you set up the devil to weaken your God. Take your choice between a puny God and his co-partner the devil, or an eternal first cause that is eternally good and good only, and no devil to hinder him. I prefer the latter.

But I must bring this already too lengthy notice of your unjust criticism of Spiritualism to a close, with an extract from a secular paper.

The other day a practical iron-moulder, who had not tasted food for eighteen hours and was unable to find work, stopped at a house in Blairsville, Pa., and asked for something to eat, stating that he was willing to do any kind of work in return. The occupant of the house was a minister. The minister, who Jesus preached to the fishermen on the shores of Galilee. He was shown a union card, which it about the only evidence a workless workman can give that he is not a professional tramp. The man of God told him to sit while he went for a person who would take care of him. The minister then, with a heart brimming with mercy and loving kindness, went to a neighboring telephone and called the police. The starving and wretched workman, who has an immortal soul to save, was arrested, locked in a prison cell, without food or fire, and kept there until one of those awfully wicked people whose tendency is toward anarchy paid the \$15 demanded for his release. Then the preacher lied gleefully away to his study to write a sermon on the consolations of religion to the poor and those in distress. Yours for truth,

GEO. HEFFNER.

SHE STOOD BY HER SON.

CONTINUED FROM PAGE 1.

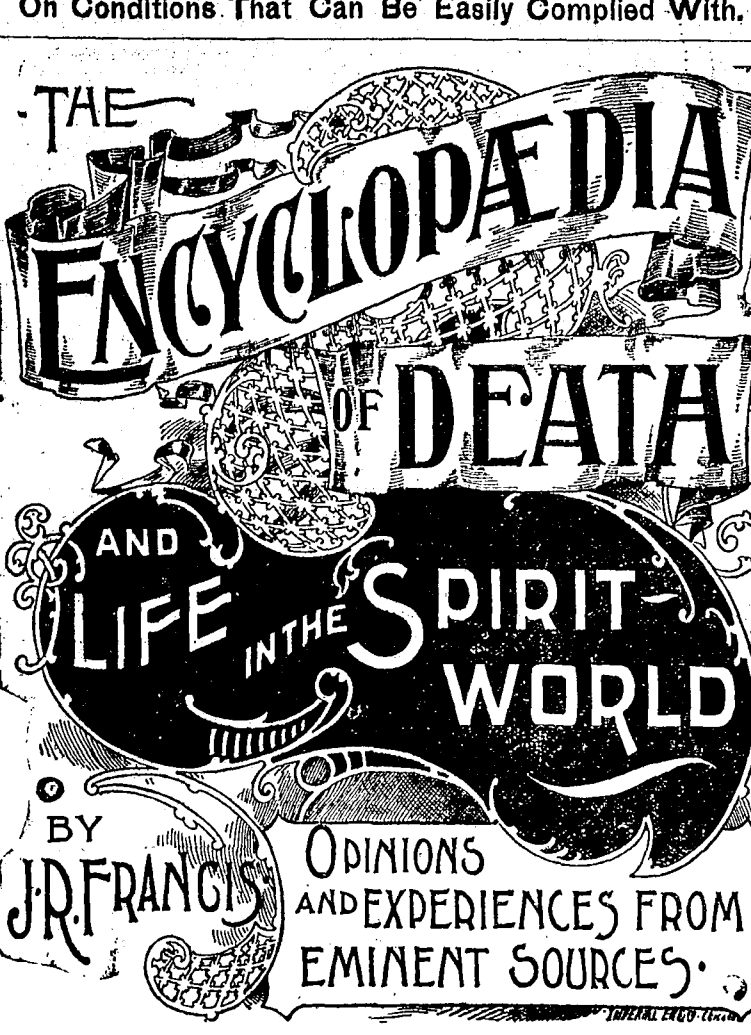
to ask the spirit wife if she could tell where their son was. The reply came that she could, but she thought the father should find that out for himself. On a second request, however, she said that the boy was in an Eastern city, employed as a clerk, and was doing well and making a reputation for himself. When he was thrown aside by his father he had gone from bad to worse, and, having his allowance made little effort to make a living for himself. Finally, through spirit aid, his mother had been able to appear to him, and the influence she had thrown around him had saved him. He had mended his ways, had obtained a position and was now making his way in the world. At her direction he had left the allowance his father had made him untouched. He knew he had done wrong, and was quite as much to blame for their separation as his father, and wanted to again appeal for forgiveness, but the spirit mother would not allow him to do so. When he recognized his own harshness, she was willing to have a reconciliation, but not before. The mother said, the son's youthful faults would have been overcome.

The location of the son was so directly fixed that the father had no difficulty in reaching him through an Eastern correspondent, to whom he telegraphed. An answer has been received and a reunion of the father, son and spirit mother is expected within a few days.

One couldn't carry on life comfortably without a little blindness to the fact that everything has been said better than we can put it ourselves.—George Eliot.

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DR. E. A. HOLBROOK.

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#### The Shady and Sunny Side of Spirit Phenomena.

#### The \$100 Offer Which Has Not Yet Been Accepted.

#### AN INSTRUCTIVE LECTURE DELIVERED TO THE READERS OF THE PROGRESSIVE THINKER.

Fifty-four years ago, in my pedagogic days, I experimented in mesmerism at my uncle's house in Burlington, Vt. My subject was a maidenly child, named Bessie. The facts brought out were wonderful. They were new to the vicinity, and had I but had a view of the broader field revealed in the light of today, my experiments could have been carried with this instrumentality into all the mysterious and useful departments of hypnotism of modern discovery. As it was, she was completely under the control of my will, and the effect of silent suggestion I have never seen so marked. Without her normally knowing my thoughts my suggestion would fasten her to the floor, and when sewing would at a distance stop her needle so that she could not move it. On the old system of Gall and Spurzheim I touched the different phrenological organs after the mode of Dr. Buchanan, and the language of each was acted out to the letter. My cousins brought me secretly different condiments which I tasted and her taste was in common with mine.

I never thought of there being a way in which she could be carried away into the realm of independent clairvoyance, or any of the thousand wonders now being revealed as the result of professional observation. I think that fifty-four years later there could be found in New York State members of a whole medical fraternity who would sit with open-mouthed incredulity while Professor Cooke (though blind) delineated to them by experience and experiment the inestimable value of hypnotism as a curative agent now being used professionally and in the ignorant ignorance of the old countries and the western portions of the United States. I kept always in touch with the experimenters in this field. I preached the doctrine of universal salvation for thirteen years. But, at that date, its vicariousness and its tenacity for personalities instead of principle and spirituality, rendered it too close a connection for me, and having another profession ample for the support of my family, in 1857 I relinquished my letter of fellowship. During these years, investigation was my strongest motive, and Spiritualism had taken the strongest hold. With the first mysterious raps at Rochester the thought began to take form. The first book of A. D. Davis, "Natural Divine Revelations," and the series that followed, were devoured as a young robin takes food, without asking questions.

Books, journals, foremost of which were the truly scientific works of Dr. J. R. Buchanan, private tests, home sances, came to my aid. Specimens of psychometrical running back even beyond the carboniferous period, at home among the fossiliferous remains, truths of character at a distance and unknown; and those of who had passed on, read from relics of the departed, all unknown to the normal condition of the medium.

#### TELEPATHY.

A most remarkable specimen of telepathy occurred in the privacy of my own family, of which I have ever heard or read; exact in every particular, though we lay no claim to mediumship. The distance of the transfer was five hundred miles. To raise the argument whether the agency might be an excited state of mind, or a true telepathy, I may say that the transfer was five hundred miles. To raise the argument whether the agency might be an excited state of mind, or a true telepathy, I may say that the transfer was five hundred miles. To raise the argument whether the agency might be an excited state of mind, or a true telepathy, I may say that the transfer was five hundred miles.

During the former periods of investigation, something always transpired of a mystifying nature, and it was the wish of all thoughtful minds that the light across the dark chasm could be more uniform and clear.

#### HYPNOTISM AND SUGGESTION.

Meantime hypnotism, with its power of suggestion, either auto or otherwise, mind-reading, clairvoyance and kindred psychic forces, were fast growing into prominence, and much of the phenomena which had so bewildered the mind could by some of them be explained, and the Spirit-world relieved of the responsibility of many contradictions. Some of the best of these were the London society, went so far as to declare that all the phenomena can be explained by these entities. But the more, thorough, among them F. W. H. Myers, secretary of the society, have given up such an explanation, and declare that spirit return is proven. The president, Wm. Crookes, the scientist, remains firm on the same ground. There is a large class of real spiritual phenomena that no manifestation under the head of "duality of mind, subjective or subliminal" consciousness, can possibly explain away. But referring to some of those former communications, such as were weekly published in the Banner of Light, I had too much experience in hypnotism, with its suggestions, to place any reliance on them. At the seances Gen. Jackson did an immense amount of communicating, moving the hand of several hundred mediums to write at the same moment. One incident is worth recording. A good, honest old gentleman, Gen. Baker, had a 15-year-old son whose control was always Jackson. I expressed my doubt on the subject, but he was so corrobored. One day he opened the store to put in a stick of wood, Jackson ran the boy's

was given of the harangue he gave the boy, and he came back and then, from sitting position the corpse fell back. As in the case of the story of the mixed peas of Mr. Maxon in this country, published in the New York papers and copied by THE PROGRESSIVE THINKER recently (as sometimes will happen), it turned out to be a very cleverly written fiction. But before the California story could be declared false it had embellished many a spiritual lecture as a sure test of spirit return.

#### MRS. CORA L. V. RICHMOND.

About this time appeared upon the rostrum Cora Hatch (now Mrs. Richmond), a girl of 16 who, by the power of her eloquence and keen logic while in trance, confounded the ablest lawyers and astonished the world. Here was an intelligence and a force beyond the dream of mortals, that by advanced minds was seen to be one of the links that united the two worlds. The facts of her phenomena, showing the powers of the soul while in the body took prominence, I dismissed them as evidence giving direct and positive proof of a future life, though I considered the laws, attributes and manifestations of the soul as being of the same nature whatever the world it is in: and so it was, she was completely under the control of my will, and the effect of silent suggestion I have never seen so marked. Without her normally knowing my thoughts my suggestion would fasten her to the floor, and when sewing would at a distance stop her needle so that she could not move it. On the old system of Gall and Spurzheim I touched the different phrenological organs after the mode of Dr. Buchanan, and the language of each was acted out to the letter. My cousins brought me secretly different condiments which I tasted and her taste was in common with mine.

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#### PLATO TO EMERSON.

has grasped it, but with heart-yearnings and overwrought desires for a life to come, they have looked into the dark and depended on these desires alone for doubtful satisfaction. The most learned of the clergy have done the same, and why? Because they have had no other light than the light of the undiscovered country, "the home from which no traveler returns," and so far from a future world becoming axiomatic to them, rank pessimism took possession of some of the world's brightest thinkers.

They argued that our desire to live on only comes from our natural instinct of self-preservation. Let us analyze. The desire to live on is a desire to live in a whole town, stocked with blooded cattle and sheep, and who claims he is rich and independent, would like the opportunity of giving us the desired test free. I have had two letters from him and believe him truthful, honest and sincere; his manifestations just what he claims for them. He, his wife and little daughter are mediums. Their manifestations are without money and without price. All his business is done by spirit guidance. His adviser materializes at noonday while on the range with his sheep. He can tell him by the color of his clothing. To him he owes his financial prosperity. The spirit often shakes and wakes him from sleep and tells him of trouble among his herd, and such things as he has to do to take care of his sheep. He has no other way of finding the information correct. This family materialize without going under control. The forms are as visible to those who are not mediums as to those who are. He says: "The forms seem to be not transparent as a shadow, but just like the appearance of some real body, dark as you have seen in earth-life in the moonlight; but as to blood and blood it is none to think of such a thing!" I hope this gentleman whose name I have not the authority to give, will write out his wonderful experience for THE PROGRESSIVE THINKER, which cannot but deeply interest the reader.

Recently was a description in THE PROGRESSIVE THINKER of wonderful materializations in New York by one of our company wrote him for a seance in Watertown. He was otherwise engaged. A few days after I received a letter from Robt. White, Jr., of Hackensack, from which he permits me to extract the following for publication: "On one occasion he did not conduct his seance in a manner the doctors of the seances in Washington, D. C., and she being one of a committee to sew him, and at the close of the seance, on examination, he had become unsewed and sewed again in an entirely different manner. My wife positively states this; and her word to me is all the testimony I want in the matter. Mr. White then goes on to explain the simple manner in which he thinks the whole thing was done. If this medium believes this criticism to be unjust there is but one way by which he can vindicate himself and ever after be a leading light in the field: Lay this deception to the spirits themselves, as a rare occurrence, and then come to Watertown, convince the most incredulous, take the \$100 reward laid on his mission, move to human rejoicing. But let Spiritualists resolve that the gold shall be separated from the dross!"

#### EXTRAORDINARY MANIFESTATIONS.

A gentleman who runs a ranch on the edge of Texas, who seems to take in a whole town, stocked with blooded cattle and sheep, and who claims he is rich and independent, would like the opportunity of giving us the desired test free. I have had two letters from him and believe him truthful, honest and sincere; his manifestations just what he claims for them. He, his wife and little daughter are mediums. Their manifestations are without money and without price. All his business is done by spirit guidance. His adviser materializes at noonday while on the range with his sheep. He can tell him by the color of his clothing. To him he owes his financial prosperity. The spirit often shakes and wakes him from sleep and tells him of trouble among his herd, and such things as he has to do to take care of his sheep. He has no other way of finding the information correct. This family materialize without going under control. The forms are as visible to those who are not mediums as to those who are. He says: "The forms seem to be not transparent as a shadow, but just like the appearance of some real body, dark as you have seen in earth-life in the moonlight; but as to blood and blood it is none to think of such a thing!" I hope this gentleman whose name I have not the authority to give, will write out his wonderful experience for THE PROGRESSIVE THINKER, which cannot but deeply interest the reader.

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#### THE REASONS WHY THE \$100-OFFER WAS MADE.

Three years ago a small coterie of us entered into the study of the manifestations in deep earnestness. It is composed of learned and shrewd minds. We made some experiments and hope to make more. We have THE PROGRESSIVE THINKER and Border Land, and rich in deep thought, we seek the latest publications that we think can profit us; have the back and present reports of the London Psychic Society, in which all the phenomena are verified by witnesses, and though we believe in spirit return, there being no end to progress, we call ourselves investigators.

Believing in etherizations and hearing much of materializations, we were wondrously asked with what body do they come? It seemed to us that there must be in the anatomy, density, flexibility and temperature a marked difference between an impromptu-formed body and the natural human body and each investigator ought to be able to decide at once which it was.

In your reports of such seances, some of them grand and wonderful, and some to be marked looseness of this point and reporters should be more definite. Our little circle exposed a flesh and blood spirit in the person of Etta Roberts, who came to our city on the recommendation of a good psychic lecturer; and we left her to be exposed again the next evening in the spiritual temple. Her personations were wonderful and of a nature to cause us to believe in the phenomena. I have witnessed two other seances that were frauds. Finally one after another of the best materializers recommended through the press and by private correspondents, who had seen and knew them to be true went by the board and yet the same show continued. We do not say there is no such thing as materializations; more especially with Prof. Crookes' experiments before us. But we wished to investigate the phenomena of both materializations and etherizations, neither of which has been seen in Watertown; and so on the 28th of September last you published our offer, that has never met with an affirmative response. We intended the

offer to be gentlemanly, courteous and fair. Why there should be touching this great question, danger signals and such beautiful light, 22,000 materialists that the light cannot come in, I know not.

#### THE ONE HUNDRED DOLLARS.

In addition to my published notice I sent private letters to four advertised materializers, merely calling attention to the offer. Only one of them replied, and here are some extracts from his letter:

"I had not noticed any such offer made by you. Even if I had, I should have treated it as I do all such expressions of printer's ink, unworthy of my notice. You seem to think that I have just started out into the field. From the tone of your letter, evidently you are a new beginner, or you have not read much on the subject, either in papers or books, or you would have been familiar with me and my gifts which are known to the world for the past twenty-three years. Further, you would not have seemed yourself to per such insult to me, for such I consider it; but coming from a person whom I do not know and doubting that said person knows but little regarding the subject in question, I consider it from whence it came. If you wish to inform yourself of facts referred to, you can attend 100 seances which will give you all you will ever need to know, and I will be glad to add a greater impetus to the visible work, through the force that she carries with her, from knowledge and will, the result of the earth experience."

Whoever goes down in the fierce battle for the truth, on this plane, cannot stop the moving columns. The long roll proclaims the advance. The bugle sounds the charge. The work is everything, personal conditions nothing. Close up the serried columns and move forward! Mrs. Philon's last words were: "I have tried to do the best I could." All who know her testify that this was true to the utmost limit. May the harmony and rest of the great angels be and abide with her now and forever.

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Passed to Spirit-life, at Port Huron, Mich., of malignant diphtheria, little Earl Hains, aged 6 years. He, with his parents and sisters, was filling a theatrical engagement in Port Huron when the little fellow was taken ill, and in a few days death released the little soul. The child's mother, Mrs. Hains, is a devoted mother, and her husband, Mr. Hains, is a devoted father. The family were very much distressed by the loss of the little one. The funeral services were conducted by Rev. J. C. Porter, of the same denomination, of that order since the age of 21 years. C. H. PORTER.

At Dellmills, January 28, Jessie, wife of Frank Wilson, aged 19 years. A little girl, a few days old, a loving husband and tender mother, are left to feel the shadow of grief left by the absence of one of the sweetest mortals the world has known. Mrs. Anna L. Robinson conducted the funeral services.

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Mr. Lawrence Mix, an old but true Spiritualist, who recently moved with his wife to the home of their daughter, Mrs. Stratton Cross, in Talmage, Mich., from Watertown, N. Y., left his earthly home on Sunday morning, February 23, of his Spirit-body, aged 75 years. Mr. Mix was a member of Co. D, 106 Reg. N. V. Vols., and while serving during the war of the Rebellion, he contracted the disease which finally ended in paralysis, and for a long time before his final departure his soul was visiting his friends who had gone on before. He leaves a wife, two sons, two daughters, who know that his departure only makes their way more clear.

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#### FROM SAN DIEGO, CAL.

Mrs. Bullene and Prof. Loveland—Moral Methods—Fairness of Local Press—Good Field for a Phenomenal Medium.

San Diego has three flourishing Spiritual societies—the First, the San Diego, and the Advance Guard. The two former keep open doors, same as the churches, carrying on the expenses by assessments, private subscriptions and the collections. If Spiritualists everywhere would follow this plan it would do much to remove the suspicion of outsiders that we are insincere.

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San Diego, Cal.

#### Passed to Spirit-Life.

Translated to Spirit-life, on the 23d of February, 1896, Mrs. Mira M. Philon, wife of W. P. Philon, M. D., in the 66th year of her age. Thus, after ten weeks of intense suffering in body, from cancer of the stomach, her noble, brave, active, able and intelligent leader gone down in the fight against the oppressor of ignorant superstition.

A Vermont, by birth, she gloried in the mightiness of truth, and scorned all deception and make-shifts. She was brought up in the orthodox faith; but, soon after coming to the West to reside, she came into the broader light of spiritual freedom, and for many years has been not only a pronounced Spiritualist, but also a successful metaphysical healer. She has saved many lives, and lightened many ills, but at the last, under the law of completion, she was powerless to hold herself in life. Nor did she desire it, but from the beginning of her last illness she desired freedom from the troublous swirl of the sear, seeking rather the rest of the unseen.

She has ever been a mighty power in the revival of the Ancient Hermetic Brotherhood, as a supporter of her husband's work, who, left behind, is still to labor and wait, until he, too, shall be called from the visible to the invisible. Her translation to the invisible will be a greater impetus to the visible work, through the force that she carries with her, from knowledge and will, the result of the earth experience."

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San Diego, Cal.

Conn.; Worcester, Mass.; Providence, R. I.; Stafford and Hartford, Conn. Since she has been with us she has given two lectures at Lockport, N. Y.; one at Aurora, N. Y., and two at North Collins, N. Y. Mrs. Jackson is an untiring worker, and will make engagements for weekday or evening work near by any place where she has engagements as mentioned above.

Spiritualism has taken a good hold of the people of our Queen City of the Lakes, and the prospect is good for the future. The Temple, under the guiding care of the Woman's Progressive Union, is filled twice a day on Sunday, when we have as good instructors as our Jennie B. Jackson has proved herself to be for the month that she has been with us. Long live to the little woman, and may she live long to teach us the way to the summerland of the soul.

Buffalo, N. Y. J. W. DENNIS.

**FREE THOUGHT MAGAZINE.**  
HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSURE OF ALL FALSEHOOD BY THE LIGHT OF MODERN SCIENCE AND CRITICISM.

**EDITORIAL CONTRIBUTORS:**  
JUNIOR C. B. WATTS, THOMAS B. WARRMAN, B. F. UNDERWOOD, F. H. GARDNER.

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Col. Robert G. Ingersoll: "Every Liberal in this country may take the Free Thought Magazine and hope they will."

Hon. Geo. W. Julian: "It fills a place and meets a want which is not supplied by any other publication in the United States."

Hon. D. H. Tenney: "It stands decidedly in the front rank of publications designed to clear the religious atmosphere."

Elizabeth Cady Stanton: "I like the Free Thought Magazine because it breathes the spirit of liberty. It deserves the support of all liberal minds."

Helen H. Gardner: "I have always liked and admired the Free Thought Magazine. I am glad to hear it is enlarged, though I am sure that it will be as good as ever."

Rev. Henry Frank: "The Free Thought Magazine is doing valiant service for the cause of true liberalism. It is clean, it is tolerant. It is not afraid to bear the other side."

Rev. J. E. Roberts: "The Free Thought Magazine is a powerful instrument in the work of clearing thought free."

T. W. Wadsworth: "The Improved Free Thought Magazine is the greatest and best Free Thought and Liberal Organ of all real or would-be editors and contributors."

B. F. Underwood: "The Free Thought Magazine, which has steadily improved from the first, is now a publication that reflects great credit upon



## THE PROGRESSIVE THINKER

Published Every Saturday at No. 40 Loomis Street

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second class matter

Terms of Subscription.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	Five copies to the one getting up	\$1.00
Three months	Three copies to the one getting up	.75
Six months	Two copies to the one getting up	.50

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By Postal Note Money Order, Registered Letter, or draft on Chicago or New York. It costs no more to send them than to send cash. The amount deducted from the amount sent, direct to the Editor, J. R. Francis, No. 40 Loomis St., Chicago, Ill.

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As there are thousands who will at last venture only twenty-five cents for THE PROGRESSIVE THINKER, we have decided to make a special offer to clubs. A sample copy, to solicit several orders, will be sent free of charge to the club. A large number of little clubs will make up a large number of subscribers. The same suggestion will apply to all clubs of renewal of subscription. It is a simple matter to get a club of five or more. The subscription price of THE PROGRESSIVE THINKER is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating, and refreshing reading matter, equivalent to a most unaltered book.

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## Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and efforts in advance will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, MARCH 7, 1908.

## More Old Manuscripts Found.

Be patient, good reader, be patient! The world is moving right along, even in these "hard times," and the past is rising before us with wonderful rapidity. In the slow-coach days of our fathers, and the not very distant period when there were no coaches, everything moved with a snail's pace; but now with the swift-moving railroad trains, the almost flying steamboats, the lightning communication with all the world, trade and commerce partakes of the excitement, the people are accelerated in all their movements, and knowledge jogs on as never before, nor was it dreamed of by prophets in their wildest imaginings.

The unearthing of buried cities constitutes but a small fragment of the work of to-day. Relics of saints buried to ashes, and those ashes scattered to the winds, are restored and exhibited by priests as the genuine bones of departed saints: the coat of our "dear Lord" was recently exhibited to devout multitudes as one of his cast-off garments, whilst his heart's blood, carefully bottled, the real relic of life which flowed in his veins, is waiting exhibition, as is the milk from his mother's breast. A bone from the wrist of the good St. Anne, the grandmother of God, is on exhibition in a Canadian church. There are thousands of other sacred remains of the early ages of the church, each equally authentic, which are waiting a favorable opportunity to be brought forth and shown for generous consideration to the admiring credulous.

A few years ago an expedition was projected in Paris, to rake the bottom of the Red Sea, hoping to find traces of the hosts of Pharaoh who were drowned while pursuing the fleeing Israelites. It was given out that one of the wheels of the king's chariot had been usually washed ashore. In the end, one or two that wheel will be placed on exhibition, and sworn affidavits of those who found it will accompany the ancient wonder.

It is probable the next grand enterprise of churchmen will excel the expedition of the Argonauts, under the command of Jason, to recover the golden fleece. It will be no less than an attempt to recover the golden fleece of the Lord made for Adam and Eve when our unfortunate first parents discovered they were naked. A search should be made for the club Cain used when he slew his brother Abel; also for the flaming sword placed by the Lord at the east of the Garden of Eden, which turned every way to guard the tree of life. And while in the vicinity it is hoped a search will be made for the pots of gold which were probably planted at the bases of the rainbow which God placed in the clouds as a token of his agreement with Noah that he would not drown the world again.

We were led into this train of reflections by reading the following news item, floating without credit through the public press:

"Among the contents of a library at Lyons was recently found a portion of the Pentateuch of one of the oldest manuscript Bibles in the world. 'For some time,' says the Petit Journal, 'it has been well known that the Bibliothèque de Lyons possessed an incomplete portion of this rare work, but the strange thing is that the manuscript found in the library of M. de Verna is the exact part necessary to complete this bibliographical treasure, with the exception of one chapter from the book of Judges.'"

Don't be discouraged! That missing chapter will soon come to light, and the long-desired "oldest manuscript of the Pentateuch" will be complete and on exhibition. A great need produces these historical treasures just when they will do the most good. They always come from some old monastery, or some secret hiding-place in the keeping of the church, just where they were forged and hidden, to be discovered by innocent parties who are used as witnesses, as was the case with the gospels, as found at the Sinai convent. The Lord's anointed are adepts at bringing out these miraculous documents, for they have been engaged in the work a good while, and know just how it is done.

## Worthy of Adoption.

Why is not that Oriental term, KAIMA, signifying we reap what we sow—that each man's life is a product of his own past—an excellent one to adopt into our own language? It is expressive of a grand truth, and in pleasant contrast with that foolish teaching of the church that our destiny, including rewards, punishments and happiness in a future life, are contingent on a full belief in an old-time myth.

## Obeying Instructions.

An enthusiastic horticulturist, when he heard of the massacre of the English missionaries in China, wrote in his farm journal:

"While we deplore bloodshed, it must be admitted that the English and American missionaries are a selfish lot, lacking in patriotism. They never have sent a seed of the famous melons of Asia back to their own country."

These missionaries were under instruction to "Take no thought for tomorrow."

## A WONDERFUL AGREEMENT.

An Armenian's Opinion of the Koran.

AND A MOHAMMEDAN'S VIEWS OF CHRISTIANITY AND OF HIS OWN SECT.

While the Parliament of Religions was in session in Chicago, during the great exposition, in September, 1893, Christophere Jibara, the "Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East," appeared before that body, with a special message looking towards the union of Christianity and Mohammedanism. He appeared in his official robes, a loose black gown with flowing sleeves, and, says the Daily Herald report, published on the ninth page of its issue of September 26, 1893, "he was a man of striking appearance." His title in Syriac, translated into English, tells us he was abbot-general in the Armenian church, whose duty it is to superintend all the convents of the Armenian faith in the whole East. Any thing coming from such high authority ought to be welcomed by the whole Christian world. He said, among a large number of other instructive things:

"I have been a servant of religion all my life, and have come all the way from Damascus on my own account, and in poverty, in the midst of apprehension of the enmity of ministers who may make me a target for their reproach."

"In the name of God, the omnipresent," he went on to say, "I think and believe that when the Gospels and the Koran, which are really one, are reconciled, and the two great peoples, the Christians and the Mohammedans, are reconciled, the whole world will come into unity, and all differences in religion will fade away. . . . I hope these great peoples, the greatest and strongest, the brightest and richest among all the nations of the earth may unite in one faith, serving one God. . . . I have been a Christian since my infancy, and in the churches in my country I have been a preacher for thirty-eight years. I have translated many theological books, and recently I translated the New Testament into the Arabic language. I have always been a student in my own church, and I have loved it with all my heart. . . . I stand here and tell you that the Koran is an inspired book. I assure you that by the Koran we can understand the Gospels better, and without the Koran it is impossible to understand them correctly. It is for that I believe God has preserved the Koran, and also preserved Islam, because it has come to correct the doctrines and dogmas of the Christians. There is no difference in the books themselves—the Gospels and the Koran. It is only in the understanding of the people in their reading."

## NOW THE MOHAMMEDAN.

A letter from the pen of Mohammed A. R. Webb, of the Moslem World, received only a few days ago, recalled the above words of the Archimandrite, so we turned to them to see what the oldest, the ablest, and the most distinguished Armenian had said of the Mohammedans and the Koran, on the eve of their great revolt, before they were influenced by the missionaries to throw off the Turkish yoke, or had made any attempt in that direction. Mr. Webb spent years among Mohammedans. He saw the workings of the system, and in the confidence of friendship, with no idea of its publication, he wrote as follows:

"One of the features of the Islamic system that appealed most strongly to me, was the absence from it of a priesthood and an ecclesiastical hierarchy. The deprecators church organization and ritual and paid priests and preachers, and emphasizes the fraternal idea in its broadest conception. As a rule the only person connected with the mosque who receives any pay is the janitor, who does the cleaning and takes general care of the building. Sometimes the Muezzin, who makes the call to prayers, if he is a poor man, receives compensation, but it is in the nature of a present from his brethren rather than a salary. The Imam who leads the prayers is usually a business man or mechanic of education who would be ashamed to accept a compensation for his services. Of course, Islam, in common with all religions, has strayed somewhat from the straight line of its original purity, and in certain Turkish, Egyptian, and Arabian cities the Imams are paid, but the notion of ecclesiastical aristocracy is kept down even there. There is no preaching, exhorting or singing in the mosques—nothing that resembles in any way the services in a Christian church. Therefore the pious Moslem preacher and the evangelist are unknown."

Moslems, from the Sultan of Turkey down to the humblest street coolie, stand upon a platform of perfect fraternal equality—not theoretically but practically. In my opinion the ecclesiastical system of Christianity is its greatest curse, and hence, to me its absence from Islam is one of its most commendable and refreshing features. An Imam, Moulvi or Mullah is not supposed to know any more about the doctrines and purposes of Islam than the humblest devotee. Hence the Imam, Moulvi or Mullah is not enveloped by a veil of sanctity, which makes him a privileged character, and under cover of which he can lie, steal or commit any other crime. He does not behave himself as he is rebuked as any other brother would be, or some one else takes his place. He is not ordained and permitted to sponge his living from his fellows, nor is a trial necessary to oust him. "I don't believe there is an intelligent Spiritualist, Liberal or Agnostic in the land who would not heartily endorse the Islamic system if he understood it; for it is free from everything he condemns in Christianity, and leaves him absolutely free to think and act as he pleases so long as he does not offend his Moslem brothers by words and acts."

On an earlier occasion we had written Mohammed Webb that Prof. Johnson, probably one of the most learned scholars in Europe, so far as relates to Christian literature, positively denied that the Arabic Koran had one word to say in regard to Jesus Christ; that every statement to the contrary appearing in Sale's and other translations was a misrepresentation. To this Mohammed Webb replied:

"Your learned friend in London is absolutely correct, and your quotations from him will be most fully endorsed by every intelligent, well-read Mohammedan in the world. Sale's Koran is simply an adaptation of the translations of Maracci and others, who wrote at the dictation, or under the surveillance of Roman Catholic Popes. Worse than

[There seems to be great force in this expression, for a faithful Rev. Jibara addressed in the publishers' names purporting to give the entire proceedings of that remarkable assemblage of the world's religions.]

this; All other translations current to-day are mere reflections of Sale and Prideaux. Pure Islam—the primitive system—is based on personal, moral and spiritual development, with universal fraternity. It lives in the present, not in the past. It has neither savior, church, nor priesthood. Its esoteric cornerstone is a combination of perfect liberty, equality and fraternity, and its esoteric the higher psychical development."

We are sure the readers of THE PROGRESSIVE THINKER will greatly enjoy these statements—one from a prominent Christian clergyman, residing at Damascus, in daily contact with Mohammedans, who was so familiar with the Arabic, in which the genuine Koran appeared, as to translate the New Testament into that language; then alongside of his learned exposition, from which we have made but very brief extracts, the views of a learned Mohammedan, who has made immense sacrifices to give the Western world a clear conception of the faith of Islam.

## Why Not Be Honest?

It hardly seems fair, in the light of present knowledge, for the American Board of Missions to say, as they did in their late annual report:

"It is estimated that 37,000,000 of the population of Japan are still worshippers of idols."

Japan is a Buddhist country, and its people are followers of the illustrious Gautama. They are no more idol-worshippers than are Catholics, who bow in adoration before the crucifix. Christians of all orthodox creeds worship their Jesus as a God. The followers of Buddha do not embrace the Islam because its founder was a God, but because he was a teacher who taught the truth in regard to life, and how to attain Nirvana, otherwise eternal rest, and escape the transmigration of souls into lower forms of life until they are sufficiently purified to dwell with God.

As knowledge is gained of what was known a few years ago as Pagan nations, it is found the missionaries who described the Oriental religions to Westerners misrepresented are falsified in almost every particular.

Allah, whom the Mohammedans worship; Brahmin, the supreme God of the Brahmins, and Joss, of the Chinese, are no more idols than is the God of the Jews or the Christians. They are but other names for the same eternal, invisible and almighty God, as designated in other languages. Why cannot Christians recognize this fact? As long as the deceit is continued it will be suspected the fraud is kept alive for sinister motives.

## Not His Best Hold.

The editor of a prominent medical journal credits to Solomon the expression, "When a man I put away childish things." This shows that our medical friends are not all well read in sacred lore. The passage will be found in I. Corinthians, xiii., 11, and nowhere else in the Bible. That fellow Paul, credited with this sage expression, was guilty of writing so many silly things about not allowing the women to teach, we greatly question whether he had put away childish things, provided his epistles were written after he reached maturity. Our brother of The Medical Brief writes interestingly and learnedly on all subjects pertaining to his profession, but his best hold is not in quoting the Bible.

## A Worthy Attempt.

A Protestant paper at Moncton, N. B., has undertaken an excellent task, which we hope will be successful. The editor says:

"We propose to destroy the market for mass, close up the confessional, and rent out purgatory for bull-fights."

While engaged along these lines he should have included the letting in of heaven's sunlight on the convents. But we apprehend the twelve labors of Hercules were trifles compared with the task he has already assumed.

## Proposed Legislation.

The Chairman of the Committee on Immigration has reported a bill in Congress excluding the immigration of all persons to this country who are unable to read and write in any language. It is hopeful it will become a law. This exclusion of ignorance from the country is many times preferable to that of legislation against nationalities, as was done with the Chinese. To this proposed law should be added one enfranchising intelligence, and disfranchising ignorance, then there will be an incentive to acquire knowledge, and demagoguery will begin to decline.

## Inroads on Christianity.

The French government has given a site for a Mohammedan Mosque in Paris, and the followers of the prophet throughout the world are expected to contribute of their wealth to aid in building this temple to Islamism. Additional to the mosque, a house will be built for students, and another for transient guests. It is said there are one hundred millions of Mussulman subjects of France.

## Novels Preferable to History.

Rev. Leighton Parks, of the Episcopal church, Boston, in a late address before the Y. M. C. Association, advised the reading of novels and good poetry in preference to history. It is probable the clever preacher and distinguished author has been studying history in a fruitless attempt to learn some important truth in regard to the past. When he read novels he knew it was fiction. When he read history, though it was posing as truthful, he found its reality more imaginative than the wildest chimera of a diseased mind. Others have made similar discoveries.

## No To-morrow.

There is no to-morrow. What was supposed to be such yesterday proves on reaching it to be to-day. So it has always been; so it always will be. Like a phantom, to-morrow flies away as it is approached.

## A Matter of Course.

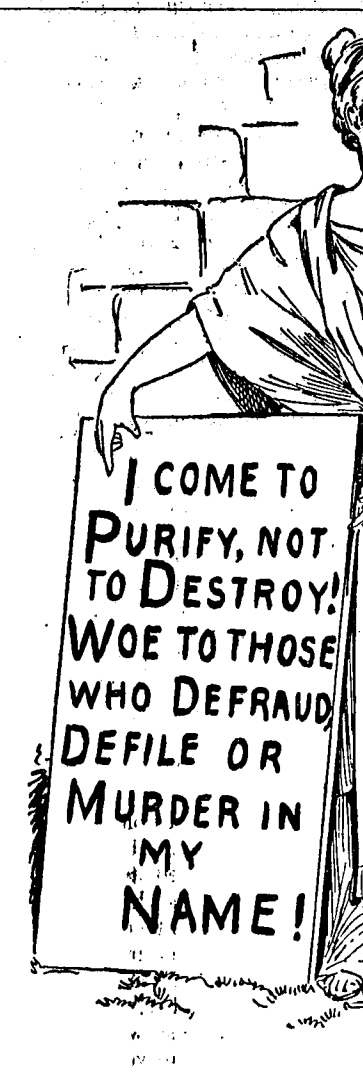
The Armenians and Turks lived in harmony, with no turbulence between them until provoked by Christian missionaries. Had English and American missionaries been excluded from the Sultan's dominions violence and bloodshed would not prevail there now. Whether the missionaries go, whether to savage, barbarous, civilized or enlightened nations, war, desolation and destruction follow as a matter of course.

The speediest and most reliable remedy for all derangements of the throat and lungs is Ayer's Cherry Pectoral. This wonderful preparation checks coughing, induces refreshing sleep, and affords great relief, even in the advanced stages of consumption.

## THAT POISONING CASE.

A Malignant Attack on the Progressive Thinker.

THE PROGRESSIVE THINKER was inaugurated under peculiar circumstances some six years ago. There was not at that eventful period a Spiritualist paper published at one dollar per year. The attempt had previously been made by Dorus M. Fox to furnish a paper at that price, but it proved a most painful failure. The publication of THE PROGRESSIVE THINKER was looked upon with distrust, as likely to prove abortive, and the old established papers, published at a high price, regarded the innovation as a failure at the very commencement. The Religio-Philosophical Journal predicted an early demise of our efforts, and as the first 6,000 subscribers were only for a period of sixteen weeks, we not having at that time one hundred yearly subscribers, we are frank to say that we regarded the situation with no little fear for ourself, that our efforts might not be crowned with success. We were, however, agreeably disappointed. The trial subscribers renewed with commendable promptness, and our list continued to grow with remarkable vigor.



As a consequence our unparalleled success caused the deep and vile animosity of the Better Way, published at Cincinnati, and that animosity became devilishly malignant, and every plan that an artful cunning or illegally could devise was inaugurated to supersede THE PROGRESSIVE THINKER. Finding that the list of the Better Way subscribers were dwindling away, a new tack was made. The stockholders of the paper were informed that their stock was worthless, and in order to prevent any claim on the paper by those whose money had been basely squandered, a new company was organized and the paper's name changed to Light of Truth.

Then a plan was formed by those connected with the paper to crush out THE PROGRESSIVE THINKER by starting a large publishing house, hence worthless bonds—not worth the paper on which they were printed—were offered for sale, the intention being to raise \$25,000. We regarded the scheme as most villainous and exposed it, and the result was the whole enterprise was nipped in its incipency, and not a dollar was raised.

Bear in mind, Spiritualists, that these bonds were issued just as the stock of the old Better Way had been pronounced worthless—a piece of business impudence that must have regarded all Spiritualists as semi-idiot, to suppose that they would buy such worthless trash.

## A CUNNING MALIGNANCY.

From the start there has been a cunning malignancy manifested by those connected with that paper to undermine THE PROGRESSIVE THINKER. Circulars have been sent to our advertisers repeatedly from the office of that paper, claiming a circulation of 20,000 when it had not on its entire list 5,000 subscribers. This was done to ruin our advertising patronage. It was malignancy, pure and simple, with a groundwork of business cunning, to give it gloss. We exposed the method at the time, and the effort to swamp us proved a complete failure, and to-day THE PROGRESSIVE THINKER has a larger circulation, probably, than all the other Spiritualist papers combined.

## HONORABLE COMPETITION.

We like honorable competition; we invite it; it is healthy; we never shrink from it; but when one person resorts to unbusiness-like, dishonest methods in order to supersede another, then it is our business to protest, and when Willard J. Hull, editor of the Light of Truth, charges us with being malignant in a leading editorial, making a base and uncalculated attack upon us, he only gives us an opportunity to illustrate the position of himself and those co-operating with him, and to show that the malignancy is wholly at that end of the line, and none whatever at this. Willard J. Hull, on and off the rostrum, has taken every occasion to abuse this paper and its editor. He finds fault particularly because we published the proceedings connected with the Peter H. Nellis poisoning case at Girard, Pa. What we published were not articles evolved out of the brain of some vile reporter to gain a little temporary notoriety for himself and paper. They were statements published in the great Cincinnati dailies, the home of the Stowells; published in the great dailies of Pittsburgh, Philadelphia, Cleveland, etc., in fact, what THE PROGRESSIVE THINKER published had been previously read in

almost every home in the land. The whole account was strictly legitimate news that every Spiritualist who is not a shrinking coward would like to be familiar with, representing as it did a lamentable episode in our ranks. Those reports were not in any sense of the word sensational, but a simple statement of what the officers of the law were doing in endeavoring to ferret out those who poisoned Peter H. Nellis, and in connection with which the names of Mrs. C. C. Stowell and her son Gardner received prominent mention.

The legal proceedings were given, and it is well that Spiritualists all over the country should know what is going on in our ranks. They should know its exact status, and if prominent mediums are arrested, let the report accompanying their arrest and the legal proceedings be given. Spiritualists are not babies, nor children, nor semi-idiot, that facts should be concealed from them. They want the search-light turned on everywhere. The dark lantern process will not answer for Spiritualists now.

## THE NELLIS POISONING CASE.

Those whose names have been connected with the Nellis poisoning case have our deepest, our most tender sym-

pathy, Minn., while he is a fit mouth-piece for vile attacks upon us, and a suitable companion for the Cincinnati gang.

## NOTE FROM A CRITICAL MIND.

DEAR SIR:—I have just read the editorial in the "Light of Truth," to which paper I have been a subscriber since its first issue as the Better Way. Believing that you are not entirely indifferent to the opinion of your patrons—rather, perhaps, would be pleased to know how they viewed the subject, allow me to state briefly, that I heartily concur with your action in the matter and feel to thank you for giving us the news as you did, and I fail to see how remarks in that editorial concerning you were at all merited.

Yours truly, GEO. W. ARNOLD.

Holden, N. Y.

## PERFORMED A DUTY.

TO THE EDITOR:—Astonishing as are the revelations of the Girard case in Pennsylvania, I think you have performed a duty in informing your readers of such a blight upon our cause.

Madison, Wis. JOSEPH T. DODGE.

The above is from a leading mind who does not believe that Spiritualists are such children or semi-idiot that what is going on in the world should be carefully concealed from them. Mr. Dodge was a delegate to the last National Convention. Many others have written us, thanking us for giving a full account of the poisoning case, claiming that they are desirous of knowing all that is going on in our ranks, and that it is our duty to furnish it.

## A Large Fund of Valuable Information.

THE PROGRESSIVE THINKER this week contains a very large fund of valuable information—an exceedingly rare intellectual feast. The first page is full to overflowing with grand spiritual truths—soul-elevating indeed! The great work the secular press is doing for Spiritualism cannot well be overestimated. Read carefully what Geo. H. Heworth, editor of the New York Herald says of "Our Two Homes," "The Longing for Immortality," and "The Burdens We Bear." Each Sunday, one of his short sermons appears in the New York Herald, and is read by thousands, and which, in a measure, refines and spiritualizes them. Then comes a short sketch of Healer Hammond, detailing his life and work, and showing that he is imbued with the true Christ spirit. "She Stood by Her Son," is an interesting sketch that appeared in the Globe-Democrat. Here are communications, full of the divine spirit, and which have been read by at least one million, doing a hundred times more good than they possibly could if only published in all the Spiritualist papers on earth. The secular press today is reaching an immense constituency with truths germane to Spiritualism, and is doing a thousand times more good than all the Spiritualist papers combined. It is true that some of the secular papers are violently opposed to Spiritualism, but the great mass of them are friendly to our cause.

The Washington (D. C.) papers have made most excellent reports of the proceedings of the National Association, and the New York papers gave full reports of the late meeting held there, although they treated it in a somewhat flippant manner.

On each page of this issue will be found much food for reflection.

## Declined the Invitation to Pray.

A dispatch dated Richmond, Va., February 22, says that the Virginia lawmakers were nonplussed by the Rev. C. J. Oelschlaeger, an English Lutheran preacher. It is the custom of the clerk of the house of delegates to invite a minister to open the proceedings of the body with prayer each day during the week. Mr. Oelschlaeger was invited to serve the house as chaplain next week, and he responded:

"I do not believe in opening a promiscuous political body with prayer. The promiscuous character of the body makes it an abuse of prayer, and the political character of the body makes it an unnatural union of church and State. I, as a Christian, can privately pray for the session, but the State which that body represents has nothing to do with prayer."

This is the first time that such a request was ever declined.

## Mrs. Roberts' Report.

TO THE EDITOR:—I am glad to report that I have received word, to date, of the following contributions, in answer to the call for aid, to carry on my suit against The Chicago Dispatch Company for libel:

Dr. R. Greer, Chicago, \$2; J. H. Sands, Jr., P. M., Whitewater Falls, Minn., \$1.05; Mr. Warner, Whitewater Falls, Minn., \$1. Total, \$4.05.

I have received many letters of encouragement and promises to aid.

MRS. L. A. ROBERTS.

107 S. Leavitt St., Chicago, Ill.

## To Go East.

TO THE EDITOR:—I will close a year's engagement with the Spiritualist society at this place, April 1st, and will start east, where I will spend the summer at the camps.

Instead of taking long engagements, as has been my custom for several years, I have decided to make my trip east a sort of missionary tour, spending from three days to two weeks in a place, and in order that I may reach many places and some where Spiritualist meetings are somewhat of a rarity, I have decided to make the following list of places: I will go to any place in Minnesota, Iowa, Illinois, Indiana, Michigan, Ohio, Pennsylvania, or New York, which can be reached without too great expenditure for car-fare, if the Spiritualists of the place will furnish me with entertainment while in their city, furnish hall and advertise the meetings and take a small admission at the door, which I will accept for my services.

To those who are not familiar with my work, I will now say that I am a trance and inspirational speaker, take subjects from the audience or those selected by the guides, as preferred, give poems from subjects presented by the audience, develop mediumship in others, teach hypnotism and illustrate its use in connection with Spiritualism and mediumship. If any reference is made as to my position as a worker, I refer to the editors of the leading Spiritualist journals.

I believe I can make it both interesting and profitable to the people with whom I spend from three days to two weeks' time. As it will be necessary for me to arrange my trip in advance, I would be pleased to hear from those who wish to make arrangements with me, at once. Address, Aberdeen, S. D.

W. H. BACH.

## MASS CONVENTION

Of Spiritualists in New York City.

Concert Hall, Madison Square

Garden Feb. 26th and 27th.

## MORNING SESSION—FEBRUARY 26.

Although the clerk of the weather is evidently not a Spiritualist, still the fleecy flakes that came slowly down did not prevent a goodly number from assembling at the beautiful hall chosen for the convention.

A number of well-known Spiritualists from all parts of the East were present, and the interest seemed very great. The opening of the convention was at about eleven o'clock, when Mrs. Cora L. V. Richmond, followed by the speakers of the session, who read reports from many prominent people and liberal clergy that they could not be present, including Rev. Geo. H. Heworth, Rev. Minot J. Savage, Rev. Heber Newton, Rev. Henry Frank, Hon. A. B. Richmond, Luther R. Marsh, Isabella Barber Horton, Dr. F. L. H. Willis and many others.

Mrs. Richmond's guides gave an invocation replete with aspiration and inspiration. Mrs. Richmond briefly reported the reasons for calling the convention (which were afterward given at more length), and introduced Mrs. Mary A. Newton, who gave the address of welcome to New York, to the representatives of the National Association and the Spiritualists present.

Mrs. Richmond announced John Eggleston, of New York, as reading secretary of the convention, who read reports from many prominent people and liberal clergy that they could not be present, including Rev. Geo. H. Heworth, Rev. Minot J. Savage, Rev. Heber Newton, Rev. Henry Frank, Hon. A. B. Richmond, Luther R. Marsh, Isabella Barber Horton, Dr. F. L. H. Willis and many others.

Following Mr. Woodbury, Mrs. Tillie U. Reynolds, of Troy, N. Y., was introduced to the audience. She made a most interesting speech for Spiritualism, for freedom of conscience in religious worship, for all that the association is aiming to do, and has thus far accomplished. Her remarks were received with great applause and favor.

A brief address was made by John Eggleston, who narrated some of his experiences in his first knowledge of Spiritualism, and who interested the people deeply.

At 12:30 the convention adjourned to meet at 2:30.

## AFTERNOON SESSION.

Convention met at 2:30, Francis B. Woodbury in the chair. After piano solo by Prof. Pfaff, a hymn was sung.

Invocation by Mrs. Richmond.

Then Mr. Woodbury introduced Mrs. Cora L. V. Richmond, vice-president of the National Spiritualists' Association, as the first speaker of the afternoon. Mrs. Richmond's guide, Mrs. Eggleston, introduced Oscar A. Dargatzis, of Massachusetts, a comparatively new speaker to the old workers, but eloquent and forcible. He urged the necessity for freedom of thought, wide range of ideas, and spoke against bigotry of all kinds. His address was highly appreciated.

The venerable John Hutchinson being present, Mrs. Richmond invited him to the platform and asked him to sing some of his old-time songs. He sang, "What is coming up the steep of time," with much of his old-time sweetness and power, and when recalled, sang, "What shall be my angel name?"

The afternoon concluded with tests from Mr. Frank, of Brooklyn, and a brief but eloquent address from Dr. E. A. Smith, of Vermont, Mr. Roscoe not having arrived.

## EVENING SESSION.

The exercises of the evening were carried out under the leadership of the printed sheet, the musical number being very fine. Miles M. Dawson read an able and thoughtful paper on "The New Psychic Science," in which he narrated some interesting personal experiences, and gave a good synopsis of the present status of psychic investigation. It was certainly a very acceptable paper, and was much appreciated by the audience. But by far the most striking address of the evening was that of J. W. Fletcher, who is ever attractive and pleasing to his audiences.

Although somewhat lengthy, Mr. Fletcher did not tire his audience, but they were as anxious to have him continue as when he began.

Miss Maggie Gaule was then introduced by Mr. Richmond, and read some very interesting and convincing tests in her own inimitable way.

Altogether the meetings were a grand success, the audiences doubling at each session. If the weather is favorable to-morrow there will be crowds. Cor.

## THE NEW PSYCHICAL SCIENCE.

AN ADDRESS DELIVERED BEFORE THE CONVENTION OF SPIRITUALISTS AT NEW YORK CITY FEBRUARY 26, 1890, BY MILES MENANDER DAWSON.

I hope you will believe me when I say that I feel not a little embarrassed to stand forth among so many persons eminent in all fields of thought to speak as a representative of science. It almost seems to me as if I were presuming on your good nature to suppose that you who have studied these subjects deeply long before it was given me to turn my attention toward the occult, had in the meantime acquired such a knowledge of the important views which have come to me as a result of my few investigations. But I trust that you will bear with me, partly because the subject is so vast and so little explored that the wisest of us all is but a beginner, like Newton who once said that he felt as if he were a boy picking up shells on the shore of a vast ocean, and partly because an inspired with an earnest desire to put others to work in this almost untouched field.

The expression, "psychical science," sometimes has an unpleasant sound in the ears of Spiritualists who have found that the cowardly and hypocritical are wont to hide themselves behind that title and so to refuse to acknowledge the force of the evidence which is presented to them. On that account, perhaps, it is just as well to explain what I do not mean by psychical science before saying what I do mean and what in my judgment is properly meant. I do not mean, then, a stubborn disposition to refuse to adopt the only explanation that explains and to seek persistently after explanations which do not explain. I do not mean that frame of mind which refuses to admit the possibility that there is harmony with the phenomena. I do not mean that peculiar form of intelligence, if indeed it is intelligence,



**"Right Living."** By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.







## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"A. R. M." Waukegan: Q. Is it true that spirits cannot see physical matter, except through the eyes of a medium?

A. A fundamental principle is that "Spirits hold the same relation to physical things that man holds to physical nature." Hence the Spirit-world must be distinct to spirit-visions. Can spirits see things of the earth through their spirit eyes? When clairvoyants enter the profoundest state of trance, they have no difficulty in distinguishing objects, distances, color, size, etc. They see with spirit vision, and the freed spirit ought to see as well as they. How? All objects are pervaded by a spirit-essence which is visible to their perception. So all is the appearance that clairvoyants and spirits achieve at times, but to distinguish between those in earth-life and those who have escaped.

Q. From the same passages in your writings I infer it is an advantage to die young. Is not earthly experience necessary?

A. There may be advantage in an earth-life of three-score years and ten, and such fruition seems to be the purpose of nature; yet if it were essential it would be denied to none. If it has advantages, it likewise has its disadvantages, which overbalance.

The higher life has opportunities for growth and culture which are far superior to any earth can give, and why is it necessary for a departed one to return to the earthly school? There may be regrets, remorse, the stains of crimes, of duties neglected, which must be expiated in earth's atmosphere. Beyond these the lingering spirit can only suffer loss. The child having no such experiences can have no cause for regret. Hence, we should be content, whether the frost of age come slowly in the fullness of years, or the time be given in its open hour, to the infinite plan of progress is not defeated or impeded.

"Optimist." Q. Should we ever have a titled aristocracy, as is hinted at, would they have coats of arms, and what would these be?

A. It should be made treason, for any citizen to propose such a measure, and punished as such. Yet there is a strong element—strong because of its wealth-favoring the granting of titles by the government. It might be given to the few men who have hundreds and thousands of millions—amount that fifty years ago would have been regarded as princely, would now be thought beggarly. "What can a man do supporting a family on \$4,000 a year?" Asks a New York editor. Sure enough ask the laborer in country or city! Four thousand dollars means four thousand days of labor!

Four thousand a year, when there are blocks of mansions in New York where fifty or a hundred thousand are yearly required! These are the people who desire titles: they already have coats of arms!

Did this accumulation and waste of wealth bring culture and refinement, there would be some reason. It brings, rather, shoddy manners and unbecoming snobishness. Ignorance and rudeness are never more conspicuous than when arrayed in silk and jewels. The coarse voice of the donkey comes from beneath the sleek skin and India shawl. The culture of thought will be avenged on these pretensions, who deude themselves that money values, and culture everything, even intelligence. They may build million dollar palaces, adorn the walls with rare paintings that do not understand, and books they tell not read; the first word they utter tells the story of their usurpation. To them life has no meaning but the acquisition and waste of wealth; no noble purpose or high ambition; dissipation, eating, drinking, display their objects. Even in the design of their coats of arms, they ape the ostentatious of Europe. A coat of arms for an English Lord has a meaning, or once had. His ancestors won on a murderous raid or piratical expedition, and returning successful, were allowed a symbol, aping an Indian who ties a scalp-lock to his belt, or sticks an eagle-feather in his cap. Every coat of arms in Europe is the sign for a murderous act.

For an American citizen whose father was a coal-heaver, a shoemaker, or a ditcher, who has spent half his life weighing soap and cod-fish in a railroad office or bank, what shall he take appropriately as a sign and symbol of his glorious past? Leopards and unicorns entwined with lions and eagles, and unicorns and fleur-de-lis thrown in, are not the material for soap-bottlers, pork-packers, brewers, and whisky-makers. Allow me to suggest, if such coats of arms are required, a bar of soap, a nice ham, a hog "couchant," a beer-keg, a dried codfish quartered with a box of herring, a railroad wreck, with "the people be damned" under it for a motto.

B. B. R., Ashmont: Q. What would you suggest as a plan for a Spiritual church?

A. The fundamental principles of Spiritualism are opposed to organization after the models furnished by the church. They rest on authority, and are maintained by the inertia of tradition. The new church, if it is called a church, must be a free association of members drawn together by fraternal attraction. It should be conducted in such a manner as to give every member opportunity to take part in the exercises; for growth must come from within as well as from without. While the church congregation depends on the minister for moral and intellectual food, the new association should depend on its members, and the teacher or lecturer should be a means only for bringing out this latent internal fact.

The Progressive Church has by experience proven of greatest value, and is so elastic that it may be modified to suit the demands of each locality. It is Sunday-school, lecture, club and church all in one, equally beneficial to the old as the young. All that is required to start such an association is for those desirous to meet and organize in the simplest manner, by electing a president, secretary and a corps of leaders or teachers. These lay aside envy and every petty jealousy, and labor by every generous means for the advancement of the society, accepting as the basic principle: "Doing for others brings the greatest blessing to self." For assistance in this work A. J. Davis has furnished a manual, and the Lyceum Guide gives every detail for the organization, equipment, and conducting a lyceum.

The following paragraph from Ingersoll is commendable to those Spiritualists who think the Sunday-school as desirable for their children, as a Progressive Lyceum:

"Every Sunday-school has for its object the crushing out of every germ of individuality. The poor children are

taught that nothing can be more acceptable to God than unreasoning obedience and eyeless faith, and to believe that God did an impossible act, is far better than to do a good one oneself."

The most objectionable feature of the Sunday-school is the worthlessness of what its leaders put forward as of greatest value. To the practical mind the events narrated in the Bible are of no more consequence than the war of the Crow Indians before the coming of Columbus. To devote a Sunday to the consideration of how a rascally shepherd deceived his father-in-law by sewing the cows into having spotted calves may be a lesson from the sacred book, but is not a moral lesson.

Who cares how Solomon's Temple was built, or how many wives he had, or of the wall of the prophets? Or the story of Adam and Eve, and the impossible Eden? They are of the past, and dead. A thousand new issues are before us, pulsating with vitality, and for our well-being absolutely demanding discussion.

G. A. W., Jamestown, N. Y.: Q. I have been sitting for independent slate-writing for about three months; succeeded in having rappings, and the pencil rattled as moved in the slates, but now this influence has suddenly ceased. What am I to do?

A. There is no means unusual for the influence to be withdrawn for a time. Home mentions how his wonderful powers were at times suspended, and this is true of all mediums. Wait patiently for the return.

"Perplexed." Q. After a great many interesting circles, at which highly satisfactory messages were received, we introduced a new member, whom we were desirous to convince. His mother purposed to communicate with him, but could not give her name. The next circle we held, he was not present, and the spirit gave her name, carefully and slowly repeating it so as to be sure it was right. It proved entirely wrong. We are now at sea, distrustful of all communications we receive.

A. Yes, and as long as this circle is in such attitude it will be in just the condition for the reception of conflicting and erroneous messages. Almost every investigator has met with similar experiences, and there are several ways by which they may be explained. As yet, so little of the conditions by which certainty of control is known that we must proceed with great caution; we have only placed our feet on the threshold and have a little knowledge to guide us. The restoration of a message is no test of its truthfulness. We learn that ideas are impressed more readily than dates and names, the latter being seemingly among the most difficult feats of sensitives.

As the medium writes and speaks as influenced by the controlling spirit, precisely in the same manner and by the same laws of magnetism as though that spirit were clothed in flesh, it will be seen that that influence is sustained by most subtle influence.

In the instance here introduced some other spirit than the one claimed must have written the message. The circle at once thought that the name was the one desired, and their influence was stronger than that of the spirit. Then it would be impossible to obtain a correct message.

If we had a delicate magnetic needle and desired to have it tell the truth, i. e., point to the North, we would remove all objects of iron that might attract it, and protect it from currents of air which may sway it. Far more delicate is the sensitive condition, and the responsiveness of the sitting near the medium often influences him more powerfully than it is possible for spirit to do. Such experience is sometimes required as a remedy for an all-accepting credulity, practically showing that spirits are not infallible, and ought not to be taken as unquestioned guides.

### MOTTOES FOR LYCEUMS.

In Which Some Beautiful Sentiments Are Expressed.

TO THE EDITOR:—I enclose the following mottoes which can be used in the Children's Progressive Lyceum, if they are deemed sufficient words. You will see two in quotations—I have seen them somewhere, and being so beautiful, I thought I would send them with mine. I isolate myself from mundane curiosity, and enter the spiritual drawing-room and often get good results. The novel analysis of Spiritualism came like a flash, and I hastily made a record of it.

1. Spiritualism is the antidote for bilious Christianity.
2. A mortal's transition is an interrogation point and not a full stop, as the materialist maintains.
3. "Spiritualism is the sunshine of expression between the two worlds."
4. Spiritualism is a necessary condition for the promulgation of happiness.
5. Genius is often buried in the graveyards of superstition.
6. Charity is a redoubtable railroad punctuated by the governing power of spiritual unfoldment.
7. In presenting yourself before an audience of your spirit friends, be sure to hang the latch-string of your spirituality on the outside.
8. "Happy is the man who, knowing that he cannot escape from himself, is content with him as he would not escape if he could."
9. When spirituality is nursed by the mother of harmony, the corner-stone of justice will be laid in God's reservation of love.
10. The highest inspiration can only be obtained by preparing the drawing-room of your soul for the reception of your guests.
11. To live as an unselfish entity is to be a student in the hall of divinity.
12. Woman is the mother of modern Spiritualism; she accordingly guards the door and holds the key which unlocks its choicest records.
13. When morality becomes thoroughly amalgamated with humanity, errors the laws of health will no longer exist.
14. Humanity is the father of disease and spirituality is the eradicator.
15. Faith without facts is fiction.
16. Minds asphyxiated with superstition never attain their mental growth.

Spiritualism is a celestial invention, and woman is the patentee. You cannot rob her of her rights in the matter, as the "Divinity" recognizes her claim for all time. She gave the world the child that is now being rocked in the cradle of the church. It is resting quietly, only occasionally does it cry out, and then the bottle of superstition is put in its mouth and it sleeps on. The baby in its cradle condition grows stronger, and the mother (church) gradually weans it. Time will soon consume the contents of the nursing bottle, and when the last drop is devoured you will see a greater spiritual improvement, as the panoramic scenes pass and are viewed through the telescope of reason; liberty, charity and justice will be the trinity; the home of one will be the abode of all.

ROBERT WHITE, JR.

The injuries we do and those we suffer are seldom weighed in the same balance.

—C. Simmons.

## THE TRUE RELIGION.

As Manifest in Odd Fellowship.

It is Akin to Spiritualism in Its Humanitarian Work.

AN ADDRESS DELIVERED BY J. E. MILLS AT A PUBLIC INSTALLATION OF OFFICERS OF DICKENS LODGE NO. 583, I. O. O. F., JANUARY 14, 1896.

ODD FELLOWSHIP—WHAT IS IT?

Is it good for a man to be an Odd Fellow? Is it good for the community where it exists? Is it good for the world? It is a religion of deeds not of faith and words, but whether it is good for its possessor, for the community or for the world I will leave you to determine. I have not the time or the ability to describe all the beauties, goodness and benign influences of this great order, but having been assigned to make a few remarks, and as no Odd Fellow ever shirks a duty or evades a responsibility when assigned him by his lodge, I will do my best to entertain you for a few moments, and instruct you in a few of the many good points of Odd Fellowship.

There was a time when one solitary man is supposed to have occupied this great, big earth and to have occupied all of it. "And God caused a deep sleep to fall upon Adam," and to make a long, doubtful story short and illustrate my point, took woman out of man. In my early years, before I became an Odd Fellow, I very much doubted this story, but in more mature years, considering the great amount of good taken out of man and the small amount left in him, it seems to me a strong presumptive evidence of the truth of the story, and it has occurred to me that the Great Architect of the universe must have had a much finer perception of the ordinary mortals now here to have found goodness enough left in man to deem him worth preservation and propagation; but from the fact that he was preserved gives us reason to look for and expect to find some little goodness in him yet. To find this, I may say, vital spark in man, and fan it into a living flame of friendship, love and truth, that shall warm the heart to good deeds and illuminate the life, to better, more noble actions, and to make man what it seems he was designed to be, is one of the duties of Odd Fellowship.

If we lived in this world for self alone there would, perhaps, be no further use for this order, but it has been the province of these master minds to discover that we were given reason to guide us along the path that leads to happiness, and to avoid disaster, pain and distress, and the use of that reason has led to the further discovery that true happiness in this world, properly enjoyed, will not lessen our chances for happiness in the next, and is to be found in ministering to the needs of others, by lifting them out of the mire of ignorance, and helping them on to the higher planes of intelligence, happiness and prosperity, and this is another of the duties of Odd Fellowship.

While Odd Fellowship offers the strongest possible inducement to every member to do right, and lays a claim, restraining hand upon him when he is about to do wrong; offers every encouragement to bring out all the noble qualities of which we are possessed, and reminds us that the surer and quicker way to happiness is the right way, and the only way in which it will protect its members, it is not a reformatory institution for the benefit of those past hope in every other direction, nor a house of refuge for the protection of those who would seek its shelter to avoid the punishment of outraged society and offended law.

It is a religion whose votaries are required to subscribe to no impossible articles of faith. A religion founded on justice, tempered with mercy, prompted by common sense, to be practiced in everyday life in our dealings with mankind. It is a religion that teaches its proper member to take his lesson from his brother by the hand and help him into the path of prosperity, whisper words of consolation into his ear, and help him to become a better citizen and a better man. It is not a religion of faith mixed with doubt, nor of supremacy of one man over another. Its weak member may hold and express opinions that are entirely opposed to the opinions held by its most powerful magnates without fear of rebuke or punishment, and its brightest lights offer no inducement to persuade anyone to accept anything as truth, not supported by reason and common sense. It teaches that the same immutable law governs the high and the low, the rich and the poor, and that in the lodge, each stand on one common level, and that every man is the architect of his own castle, built with reason or without it.

Odd Fellowship is not supposed to dictate to us in our business relations with one another or with the world outside of the lodge, but it teaches us to be charitably disposed one to another and to deal honestly, honorably, justly, fairly, equitably and openly with all mankind, and to help a brother in his laudable undertakings.

I have pledged my sacred honor not to disclose to you, my friends, the secrets by which Odd Fellows establish their rights to the benefits of the order, and should I do so, should expect the ghost of the Odd Fellows' go as to appear to me every night, not as a comforter, but with his little club standing perpendicular in the air, with great big briny tears silently rolling down his pale and sorrowful cheeks, dismally howling his disapprobation of my conduct in trailing my honor in the mire and slime of falsehood and untruth; but I may tell you with propriety that the three links, which I designate the holy trinity, that binds Odd Fellows inseparably together are friendship, love and truth. We are taught that this sublime trinity should prompt our every thought, act and deed, and if we deal with each other in charity prompted by this trinity, it will work out a harmonious community, where love, joy and peace will reign supreme, and where jealousy, hatred and strife will never come to disturb.

Odd Fellowship enjoins on its members the duty of caring for a sick brother, of nursing him back to health; or, if it is otherwise decreed by Omnipotence, and the brother takes his final degree and is raised to that grand lodge where Odd Fellowship reigns supreme, it is the duty of his lodge to bury the mortal remains of that brother and with every unkind thought of him, and to support his widow and educate his orphan children. While poverty may keep some of us from forcibly illustrating to the best possible advantage the good, generous principles of Odd Fellowship, yet, in a case of emergency, we always find the wherewith to carry out the duty of the lodge.

"Truth is an imperial virtue. Nature rightly never told a lie, and man is the only animal that ever told an untruth. The truth makes a man confident, firm, immovable, honorable and happy, while in its absence there is pusillanimity, disgrace and an atmosphere of distrust of all mankind where there is no pleasure, profit or happiness. Truth is a fact capable of demonstration."

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopedia of Death, and Life in the Spirit-World. You can prove yourself a blessing to others, by aiding us. Vol. I, in paper cover, containing 400 pages, is to be sent free, on conditions mentioned in another column. There is no subject of such vast importance and interest as death, and life in the Spirit-World.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to those who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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and the man who hesitates to investigate for fear he may find some truth not in accord with his preconceived opinions, doubts his theories and stands between himself and the light of intelligence and understanding that he holds in his own mind; takes a step backward and pushes himself further from the immaculate image of the Creator, in which we were all supposed to be formed.

Every generous deed touches a responsive chord in the heart of the recipient that will vibrate with love till it becomes a pleasure to him to respond to the inspiration, though perhaps, absent appeal of someone less fortunate than himself. Thus, when the ball is once set in motion it is bound to roll on until it touches the home of the most lowly and distressed and makes its inmates brighter, better and happier, unless switched off by some one, more bog than human, who, though wearing the form of a man, and standing by our side, would approve and forbid our doing so, that we honestly believe who would disappear. With these few pointers to set you to thinking in the right direction there can be no doubt that every person capable of thinking an independent thought will arrive at the conclusion that Odd Fellowship is a beneficent institution, and that you believe in the religion of total depravity for all mankind that you may profit by the ignorance of your fellowman, you certainly must agree when I say I believe Odd Fellowship to be a great, noble and grand institution, one that helps its possessor to be a better man, helps to raise the moral tone of the community to a much higher plane and helps to make this world better, at no sacrifice of anything good to the one becoming an Odd Fellow.

Dr. Babbitt has given and is giving to the world the results of his thought, study and philosophic investigation during a lifetime of ardent devotion to the higher phases of medical and spiritual science. His discoveries, which he has given to the world in his books on "Principles of Light and Color," "Human Culture and Cure," etc., are of prime importance and stamp him as the Edison of his profession.

The pamphlet under notice comprises the last portion of Part Second of "Human Culture and Cure"—the chapters devoted to the consideration of social upbuilding, including co-operative movements in production and distribution. The dark shadow of poverty is pointed out as it exists, and the lines of deliverance indicated as consisting in co-operation of all for the good of all—universal co-operation for the universal good—without room for play for the greed that aggrandizes the products of others' labor, whereby the grasping few enrich themselves at the price of poverty for the many.

The spirit of selfish sordid greed must be eliminated before the highest type of human culture can be attained. To effect this result, the social body must be organized under a system of industrial economics that will approximate ideal justice, in a human brotherhood, taking in the wide field of productive labor and the equitable distribution of labor's products among the producers thereof.

Anarchism Dr. Babbitt relegates to a place with savageism and murder. "See a side of truth that should be heeded," while "co-operative socialism makes people fraternal and peaceable beyond all other systems."

Condensed within this pamphlet is food for profitable study and thought, that might well fill volumes, and it relates to the most vital questions that engage the mind of earnest friends of humanity to-day the world over.

This pamphlet will be sent to any address, from the office of THE PROGRESSIVE THINKER for only 15 cents.

"Astounding Revelations, or Research in Ancient and Bible History." By L. Ormsby. Price, paper, 25 cents.

The gist of this pamphlet is given in the full title, "showing that the Christian religion, including its gods, its devil and its priesthood all belong to and are an outgrowth from ancient paganism, and that the history of the true God has been a long and weary one."

Truly, this is a manual to assist the traveler in breaking the shackles of darkness, superstition and error, and a guide to the light of truth, which leads to happiness and heaven.

It is not often that one meets anything containing so much truth, so free from the taint of superstition, so fearless and uncompromising. It is just what an exposition as every church member should read, to break the fetters of their superstition.

ONLY A BABE.

"Upon a babe"—twas this I heard "Upon the street one day, And turning my head, I saw the hearse Bear its precious freight away."

Only a babe, yet a mother's arms Are empty forevermore; There's another little treasure gone To wait on the other shore.

Al! who can tell what hopes and fears From that mother's heart have fled, Of fame to be won, or fortune made— Though 'tis only a baby, dead.

A little grave, an empty crib, And the little clothes it wore, Are all that's left to remind them here. That there's just one angel more.

MISSIONARY WORK.

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GRAND TEMPLE OF THE MAGI,  
1910 Washington Boulevard,  
Chicago.

### SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND,  
G. M. Jurisdiction of the U. S.

Since our last report we have opened a Grand Temple in the jurisdiction of Ohio, at Cleveland, where we expected to remain only ten days. But we were compelled, by the unexpected rush of work and the great interest awakened, to extend the time to three weeks.

During all that period we held convocations nightly, although the weather was very inclement and the work exhausting. But the Cleveland Mystics never minded the storms and blizzards, and kept the interest and attendance up from start to finish.

We desire to extend our thanks and acknowledgments to Mr. Thos. A. Wadsworth, G. M. of the Minneapolis Jurisdiction, and Bro. Lamphere, of Chicago, for their faithful attendance and assistance during the sessions.

Cleveland is full of natural Mystics, and they only need to have an opportunity to flock to the standard of O. M. in hundreds.

Dr. George D. Keeler has been appointed Chief of the Jurisdiction of the Western Reserve, with office at his bookstore, 350 Erie street, Cleveland, where enquiries of a local character can be made by light-seekers. I believe that Cleveland will be the gem of the jurisdiction, and that a beautiful temple will be located there in time. The membership is of a high order, consisting of persons of culture, refinement and wealth. We hope to visit Cleveland again in more favorable weather.

The Mystic Test Book is now out, and we are filling orders as rapidly as possible. Circulars sent to any address.

The Grand Temple at Chicago will now resume work in all degrees, and be kept running until we are again called to some State jurisdiction.

OLNEY H. RICHMOND,  
G. M. of J. of U. S.

### THE CHILDREN ARE COMING.

It seems such a little while ago "They all were living at home, and small; They hadn't a want that I did not know, And I always answered each little call."

They sometimes hallooed to hear the sound; "Ma! ma!" They knew I would answer "yes!" And follow the noise with a skip and bound, Because it might be some sudden distress.

It seldom was, but it might have been: "We wanted to see you," they would say; "Tis a long, long while you have not been seen; We didn't know but you'd gone away, I ought to have frowned?" Well, yes—maybe—

But in my soul I was glad to know It was nothing worse which they longed to see. Than a dotting mother who loved them so!

They are all grown up, and are not at home; They "bide anear, and to-morrow day, Though the day be old, they have planned to come

To dinner at home—which they like, "And I, too, like it?" With all my heart!

I know their fancies, and am so glad To do my best at the cooking art. As when they were my little ones and lad. "And what will I have?" Well, now—let me see!

Nice oyster patties, for style, you know— And they never tire of my roast turkey, Browned nicely, and filling the platter so!

"Gooseberry catsup, for sauce," they say, And "pickled pears, with the stems left on," "Mashed potatoes are good away," "And squash," as golden as winter dawn.

An English pudding, with brandy sauce, A big hot cake for a sweet reserve To carry home; some grapes, from floss Of snowy cotton, in choice conserve; A dish of nuts from the hickory tree, Where foraged the touchy honey bee; Robbing the clover's chaliced cell.

Then tea and coffee, in painted shells, Brought on holidays long since fled; Each one must have its love-ale tale, Some of the living and some of the dead.

When dinner is over they try new songs— Hunt through the parlor for something new; For paintings, photographs, all belongs To each, for home-love is ever true. As twilight deepens they say good-bye, Kissing their mother the last of all. I watch them go with a soft, sweet sigh, Thinking of years when they were small.

And had not another place to go Besides to this nest we had made for them; But it couldn't be always so, you know, For everything shakes from the parent stem.

EMMA ROOD TUTTLE,  
Berlin Heights, O.

"The Bridge Between Two Worlds." By Alice A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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## THE TORCH-LIGHT OF TRUTH IN THE DUNGEON OF SUPERSTITION.

SAGES, seers, prophets and philosophers have attempted in vain to solve the problems of that mighty principle which holds countless worlds and systems in their orbits. Though we would not presume to explore Infinite Life (God), we feel assured that human understanding of the phenomena of life, as they manifest through the operation of natural laws, can be immeasurably enlarged.

### THE PRIMITIVE RACES.

It has been the misfortune of the race in the primitive ages to become dominated by a class of men who have ever since made strenuous efforts to oppose and prevent all attempts at investigation into life's phenomena, whenever they were at variance with the letter of existing religious dogmas and precepts. Primitive man, in his ignorance of natural laws, was easily controlled by minds cunning enough to take advantage of his inherent tendency to bow in fear and terror before such objects in Nature as exercise a powerful influence upon uncultured minds. (Origin of religious worship, which is the key that unlocks the secret of priestly power.)

The priestly order thus originated, claiming indisputable authority from on high to formulate and dictate such dogmas and doctrines as were conducive to its own personal interest, and instrumental in holding unrestricted power over an unsuspecting people. Artfully embodying moral teachings into its dogmatic tenets, it succeeded in embellishing the word religion (Latin religio, from religo, to bind anew; re and ligo—to bind. This word seems originally to have signified an oath or promise, which was held very sacred by the Romans—Webster.) with a halo of awe and sacredness it has ever retained since.

The sun, moon and stars became objects of worship, and were regarded as the abodes or visible forms of gods and goddesses that ruled the destiny of man. The priestly order dominated with unquestioned authority, holding the people in ignorance and superstition, and secretly indulged in

**ALL MANNER OF LICENTIOUSNESS** under the cover of carrying out the desires and commands of the gods. The oracles became a stronghold of priestly design and power, where so-called virgins, the supposed mouthpieces of the gods, ministered to the requirements of the people.

This portion of human history that appears so mysterious, and beyond rational explanation, readily finds its solution in the light of Spiritualism, revealing facts of such stupendous nature concerning the origin of the Christian system of religion, that the latter will not be able to withstand the force of these revelations without precedence in the annals of history.

**SPIRITUALISM IN OLDEN TIMES.** The phenomena of Spiritualism were fully known to the priesthood of mythological ages. The people at large were ignorant of spirit communion, receiving and obeying the commands of the gods, fully believing in their genuineness, and not for a moment suspecting their human origin.

The truth was that the priesthood carefully guarded their knowledge of spirit communion, and secretly encouraged such spirits who were desirous to control the organisms of the so-called virgins or mediums (who afterward became the priestesses of religious orders, from which sprung the numberless of today with a view of aiding the affairs of mortals).

Securely enjoying a good living at the expense of an ignorant people, the priesthood completely degenerated, and in consequence attracted a class of low spirits, desirous to re-enact their passions and perverted appetites through the organisms of priests and priestesses.

The demoralizing effect of priestesses, and the perverted mediumship naturally impaired the world-wide fame of the oracles, and finally caused their ruin. The priesthood became so bold in their licentiousness as to make the gods the scapegoats of their depravity, trusting to the ignorance and superstition of the people.

Whenever a virgin or priestess gave birth to a child, the event was duly celebrated as a divine incarnation, while the mother became honored as the recipient of divine grace. Divine incarnations became finally so numerous as to arouse the suspicion of the people; especially when the philosophers of that period, who were receptive to the influence of advanced minds in spirit-life, began to call public attention to the natural functions of the generative organs, and the true nature of the gods.

The result of such teachings became manifest in religious dissensions, and the priesthood began to lose the power it had wielded with impunity for ages. It was then that it rallied its forces, and in secret, conceived a plan to establish a new system of religion that would satisfy the people and pacify the philosophers. The dogma of divine incarnation, so well known and accepted, was revised, and became limited to one person. The doctrine of an only begotten son thus originated.

The numerous gods and goddesses were replaced by one personal God, who, it was claimed, had sent his only son through the miraculous conception of the Virgin Mary to redeem the world. The character of Jesus, the God-man, was constructed from the traditions, sacred legends, and records of various religious sects. It was easy to combine them and give a perfect character to the world, and under its name unite the religious worship of all nations. The real work of preparing the public mind for the new creed was inaugurated at preliminary, secret sessions, and at various times; but the consummation of these plots toward unification of doctrines took place at the council of Nice, **WHEN THE GREATEST FRAUD** the world has ever witnessed was launched upon a credulous people.

Christianity was its name, and under its shadow were preserved all the essential ideas of the old religions. The priest-hood succeeded in its monstrous scheme beyond its wildest hopes, and the world has worshipped for centuries at the shrine of a religion fabricated from the truths and myths of antiquity.

The leaders of this new system of religion became the controlling power of the civil government, ruling the world with an iron scepter, and enforcing obedience to their dogmatic precepts by cruel methods, too horrible to be told. The advanced teaching of the philosophers was suppressed and became lost to the world, with the exception of fragmentary notes.

All attempts to enlighten the human mind were vigorously prevented, and all would-be reformers disposed of as heretics. The history of the Dark Ages is too well-known to require much comment. Religious wars and persecutions of liberal minds saturated the earth with the blood of millions, who fell victims to the fanaticism of bigots, incensed by crafty and designing leaders. These human monsters, under the cover of a priestly garb, caused to commit the most heinous crimes in the name of religion, thus glorifying and sanctifying the wholesale slaughter of innocent men, women and children.

Science became circumscribed, and the fate of a Bruno, Galileo, Copernicus and a host of others fully exemplify the attitude of the church toward human progress. It is a wonder that the fabulous dogmas of Christianity, and the unauthenticated records of biblical history have survived scores of ages, when a selfish and unscrupulous priesthood never relaxed its hold over the human mind, and thus made humanity subservient to its enslaving teachings. This class of men has always claimed authority to dictate what should be taught as truth concerning man's relationship to life's phenomena, well aware that scientific research would expose the fallacy of the doctrine which declares the Bible to be of divine origin—the most glaring imposition upon man's common sense.

Ever since the Christian system of religion was founded, its cardinal doctrines were enforced upon the human mind, and their psychological influence has been transmitted from age to age without being permitted to be questioned as to its true source, and thus error in the cloak of ethical teachings has been accepted as divine truth the world over.

It is therefore not surprising that some of the most brilliant intellects are absolutely incapable to reason upon religious subjects, because they have been taught since early childhood to reverse and hold sacred such theological dogmas as exclude in their very nature the possibility of being questioned. Certain well-known doctrines of the church provide for all who dare to doubt the authority of those who to this present day demand absolute and blind obedience in religious matters, boldly claiming to be licensed by and fulfilling the command and will of God.

The baneful effect of such

**REVOLTING DOCTRINES**

as eternal punishment for the wicked or unbelievers, is most appalling. The great masses of the people are huddled together like a flock of sheep, and worship in fear and terror, lest they should incur the displeasure or wrath of God. Not allowed to think for themselves, their souls become bound down to ceremonial worship, and are thus kept upon the material plane, while their spiritual natures stagnate for want of culture and freedom to expand. True spirituality becomes thus a dream of the future, and religious worship is being practiced as a matter of compulsion and social obligation, thus losing all its intrinsic value to spiritual growth.

In reviewing the true origin of all religious systems, the fact becomes apparent that they were founded upon the basis of spiritual phenomena: that priestcraft, supported by ignorance and superstition, claimed the communication of deities to be held in sacred origin, and the so-called sacred scriptures divinely inspired by God. The true value of the sacred records of all religions becomes thus obvious, and their mystic origin finds a natural and rational explanation.

The priesthood of all ages were well aware of this truth, hence they have over attempted to frustrate and

**PREVENT SPIRIT COMMUNION** becoming popular. Ancient and modern history is replete with records that tell of atrocious crimes, committed within the shadows of the church under the cover of religious fanaticism.

Denounced as witches and wizards, these unfortunate instruments of the Spirit-world became the victims of priestly cunning and religious bigots.

But, notwithstanding the most strenuous efforts of the priestly order to crush and prevent all spirit-intercourse, the human race has become more and more receptive to the benign influence of advanced souls in spirit-life, who have labored for ages to liberate humanity from the soul-enslaving power of false theological teachings. In consequence, science has made marvelous strides in all its departments, and human minds are beginning to throw off the cobwebs of past centuries that have enshrouded man's reason with a network of fictitious dogmas of priestly origin, revolting to common sense and divine justice, while reducing the uneducated state of crude and deceptive minds.

And the time is fast approaching when spiritual truth shall conquer human error, and the race be freed from priestly intolerance that has blighted the choicest blossoms of man's spiritual growth. Those true and noble souls who have passed to spirit-life in defense of human liberty and religious freedom through all the ages of the past, are now battling for the spiritual freedom of the race. During the last fifty years a wonder-

ful change has taken place all over the world.

### SPIRIT COMMUNION.

Spirit communion has become more and more frequent, and the glad tidings are spreading with marvelous effect. The Christian system of religion is beginning to feel the mighty power of this spiritual wave that is sweeping with irresistible force over human minds.

The churches are being deserted for

### THE SEANCE ROOM.

where loved ones, who have been deplored as dead, demonstrate that they still live, and are able to commune with mortals, notwithstanding that certain ministers advance the devil theory, which, to their chagrin, has become so obsolete that even church-members will no longer be frightened with such rubbish, and are seeking the light.

Death, that has been the terror of the race, is now changing into the silent messenger that opens the portals to the luminous shores, where loving hands are joyfully extended to receive the arisen soul.

Receiving absolute proof of the continuity of life, the human soul becomes receptive to the influx of spiritual truth. It then refuses to be held any longer in priestly bonds, and gladly changes its mental fetters for glorious freedom that allows it to expand and grow in self-knowledge and spiritual development.

Spiritualism may rightfully be defined as the greatest heresy the world has ever known. It challenges the time-honored systems of all religions, and declares them to be built upon foundations that crumble and decay before the onward march of spiritual or divine truth. Though millions are yet in darkness, the new heresy will enlighten the minds of all, until the last remnants of the old religious systems are swept into oblivion, and the white banner of truth shall wave its glorious folds all over this world, and herald man's spiritual era.

These may seem to be rather sweeping conclusions, as they challenge the centuries of the millions of Christian worshippers, but a better understanding of natural laws, and an honest investigation into the science and philosophy of Spiritualism, will fully support the writer's position.

Though it may seem hard to discard time-honored beliefs and dearly cherished ideas, the glorious revelations of Spiritualism that cover the entire range of human destiny here and hereafter, will richly compensate temporary disappointment, or perhaps shock of mind that has worshipped error for truth in perfect faith of its sacredness.

Faithful religious teachings received in earth-life exercise such a baneful influence upon the arisen spirit, that such revelations as given in this essay prove indeed a blessing to those who are yet on this plane of life in the environments of the church. Though they may feel terribly shocked, and offended beyond description, they will soon rally, and investigate for themselves the truths of Spiritualism without much difficulty, provided they have the moral courage to seek and acknowledge truth wherever found.

But those who have passed to Spirit-life, fully expecting to realize the promises of the church, cannot so easily change their fixed ideas, and are often held in mental darkness for a number of years, vainly seeking for the fulfillment of their religious beliefs, and finding themselves disappointed, suffer untold misery in their undeveloped condition.

The problems of life's phenomena should be considered as of utmost importance to human progress, and their solution relegated to the realm of science, as through life's own processes only can man ever hope to receive adequate knowledge of his relationship to Universal Life (God).

When priestcraft assumed the right to dictate to man what should be taught as truth concerning his relationship to the phenomena of life, science became circumscribed, and man's most essential study left in the hands of a class of men who were ignorant and had no conception of life's true processes. The result of priestly control over man's spiritual growth can be plainly seen in the tendency of the race to drift into materialism.

Thinking men and women of to-day, unable to accept the unreasonable dogmas of orthodox theology, abandon all hope of a future life, and those who are yet within the church are held there by social obligations, business considerations and the psychological influence of priest and minister while spirituality remains dormant.

The future of the race would be a sad one indeed, were it not for that divine truth, Spiritualism, now shedding its effulgent rays from immortal heights upon mankind.

The philosophy teaches man the importance of self-knowledge, because it gives him the key to the problems of life here and hereafter, while its universal science demonstrates to man his dual nature and the fact that the human spirit or soul has evolved simultaneously with the physical organism through all the stages of evolutionary growth. It declares that the human spirit or soul is an organized entity of elementary forces (magnetic and electric in nature), and as such, is indestructible, hence immortal; while the physical organism is simply the outward expression of the spirit (the real man), consolidated in obedience to the magnetic forces of the planet.

It tells man that the change called death is simply the separation of the spirit organism from the material frame, the former entering into Spirit-life and retaining its individuality and mental characteristics, while the latter passes through the chemical processes of dissolution and enters other combinations of ever-changing matter. The condition of the arisen spirit will be determined by the

### DEGREE OF DEVELOPMENT

it has attained during earth-life (pri-

mary school of life), spirit progression (the refining process of Nature) being governed by natural laws and not by religious beliefs, which must be outgrown before the spirit can advance and become progressive. According to its desires and passions, habits and aspirations, will it either be attracted to earthly scenes, desirous to re-enact its former life through some sensitive mortal adapted to its temperament, or it will reach out for spiritual growth and bask in the sunlight of its own spirituality, enjoying the beauties of spiritual realities indescribable to human understanding.

Spirit-life is a natural life, full of activity and progression, where each soul has the opportunity to correct the mistakes it has made during earth-life and rise in the scale of spiritual growth according to individual effort.

The Spirit-world belonging to the planet earth completely surrounds the same, and wheels harmoniously with it in space. It has evolved with its physical counterpart, in obedience to evolutionary law, and consists of sublimated matter that appears as real and substantial to spirits as does solid matter to the inhabitants of earth.

The Spirit-world, being a natural world, has all the beautiful objects (only more grand and sublime) that Nature has so lavishly bestowed upon earth, because matter in its sublimated state retains its inherent formative principles, which is a demonstrated law of chemistry. (Transformation of solid matter into gases and vice versa.)

The spiritual philosophy is extremely beautiful in application to the intimate relationship between the two worlds. Ministering spirits are continually attending to their mortal friends, whether man knows it or not, and the operation of natural and eternal laws cannot be prevented by the futile efforts of priest or minister.

The divine principle of love finds its most beautiful expression in the intercommunion of spirits, though human blindness cannot yet conceive of that sublime law which binds all human souls that planet has ever produced with that unending chain of Infinite Love.

In the light of this glorious philosophy how small and insignificant appears the present attitude of the clergy toward the promulgation of Spiritualism. Fearful of the overthrow of their unreasonable and demoralizing dogmas they attempt, as of old, to suppress and stifle spirit-communion; that "his come to enlighten the world and inaugurate man's spiritual era." But the mighty spirit forces that are spreading the glad tidings all over the world, will not be vanquished by any power upon earth.

Fearing the exposure of their being made to seem the spiritual tide that is beginning to overflow the barren fields of creedal despotism, "truth is mighty and must prevail."

The hosts of spirits who once bled for human freedom and religious liberty are concentrating their power along the line, and with a mighty effort will crush greed and hypocrisy that dares to enslave human souls contrary to divine law. The "Freedom of the Soul" will be the new declaration of independence to be signed by men and women. And when the white banner of truth will float with the stars and stripes from the capital of this nation, then, and only then, will the hosts of those who fought and suffered for the political independence of this glorious country be completed and "Columbia" become the glittering star that shall guide the nations of the world in their struggle for political independence and spiritual freedom.

HENRY SCHARFETTER.

Baltimore, Md.

### TRUE MANHOOD.

There is no greater heaven in earth or sky Than the light that beams from a true man's eye.

That shuts the door to all sinful lust And to all mankind is good and just. No better world than the heart of him Whose soul with sympathy will over-

With conscious pride of duties done, Of battles fought and battles won; A greatness that seeks all others' good And grows the brighter when under-

A generous manhood unsurpassed In every good work first and last. To this my ready pen would seek Their many virtues and greatness

Their rendered service to mankind; A chaplet to their memory bind Of laurel leaves of fadeless fame Engraven on each noble name.

BISHOP A. BEALS.

Summerland, Cal.

The noblest motive is the public good.—Virgil.

Opinion, a sovereign mistress of effects.—Shakespeare.

You gray lines that fret the clouds are messengers of day.—Shakespeare.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton.

Christianity commands us to pass by injuries' policy, to let them pass by us.—Franklin.

Of all wild beasts preserve me from a tyrant and of all tame from a flatterer.—Ben Jonson.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bryce.

It is heaven upon earth to have a man's mind more in charity, rest in providence and turn upon the poles of truth.—Bacon.

All politeness is owing to liberty.—Shaftesbury.

That man is not poor who has the use of things necessary.—Horace.

The man of pleasure should more properly termed the man of pain.—Colton.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

## THE WOMAN'S ERA.

Elizabeth Cady Stanton and Her Work.

What This Prominent Advocate of Woman's Rights Says.

TO THE EDITOR:—We may properly call this the Era of Woman, for she has asserted herself all along the lines of civilization. Perhaps the most unique effort of this general movement has appeared in the "Woman's Bible." This was a primary necessity towards woman's emancipation, for no woman can be physically free who is mentally a slave to superstition. Miss Nellie Bly, of the New York World, thus describes a visit to the originator of the "Woman's Bible," Mrs. Elizabeth Cady Stanton.

"Mrs. Stanton is at home," said the maid, in answer to the inquiry of Nellie Bly, "please walk in."

Miss Bly entered a pretty, cosy, homelike room. Easy chairs, soft hangings, low lights; pictures hung with irregular but artistic crowding; books everywhere; a desk that looked ready for work by the window; on the end of the mantle a bunch of red roses that filled the room with fragrance, and between the fire-place and the window stood a piano.

Before that piano, intent upon what she was playing, sat Mrs. Elizabeth Cady Stanton, a red shawl around her shoulders, and her silvery head, with its abundance of soft curls, bent forward over the music.

Eighty years old and playing the piano! Where could be found a man of eighty engaged in the same amusement? In that alone, if in no other way, Elizabeth Cady Stanton shows woman's supremacy.

"If I had my life to live over," she said, after we had shaken hands and sat down, "I would never neglect my music. I had a great deal of ability as a girl and I played the piano and guitar, but after I began raising a family I neglected my music. I am so sorry. It is such a comfort when one grows old, and I would advise all women, if they have any musical ability, to cultivate it against the time of their old age."

"But you don't mean to say that you are studying music?" I asked in surprise.

"Yes, I take one lesson a week," she answered, smiling. "I am getting along splendidly, too. I am so fond of music that if a hand-organ commences to play in the street I drop everything and rush to the window, and I stay there until it goes away."

"What are you doing now besides studying music?" I asked this wonderful woman.

"I am writing my reminiscences," she said. "That is a labor of love. I do not make work out of it. I am also engaged on the 'Woman's Bible.'"

"Tell me about it, so I can understand its mission," I said.

"Its mission is to enlighten women and clear them of religious prejudices," she began, slowly. "It is not a commentary on the Bible, nor is it a translation, as some have said. We merely take every text that mentions women and comment on it. And we comment on it in very plain English."

"A very plain English," Julia E. Smith, of Glastonbury, Connecticut, translated the Bible some years ago, and the thirty women who are assisting me in the work use this Bible. We take every reference to women and comment on it. So, as we use a Bible translated by a woman, and as we select only references to women, I think we can very justly call our work the 'Woman's Bible.'"

"You know every time women wish to make any advance in the world the Bible is quoted against us. Men say we women owe all we have to the Bible. What do we owe to it? The Bible says woman was the author of sin and then makes the Lord pronounce sentence upon her. It makes marriage for her a condition of degradation, and then it said she was an afterthought. You see they make woman's degradation four-fold."

"If you know your Bible well you know that the people were commanded not to make an offering of a female animal. The offering must be a male kid and a first-born, for so loathsome was the female that it was born first it caused the male kid that was born after to be unclean."

"When Moses went up on Mount Sinai to meet the Lord, no woman was allowed to go. She was denied the right to go into the holy places in the temple. She was commanded to give her jewelry and looking-glasses to help build the temple. She was good enough for that, and then she was not allowed to enter places that were considered holy."

"Perhaps you don't know it," she added, in a tone of indignation, "but to-day in the Established Church of England there are places that no woman is allowed to enter. For instance, she is holy enough to make an altar cloth, but she is not holy enough to approach the altar and put it on."

"The Bible says, 'Wives, obey your husbands,' regardless of what the husband is. 'Isaiah no woman to speak in the churches.' 'As Christ is the head of man, so is man the head of woman,' and yet in the opening chapter of the Bible it says man and woman were made simultaneously. Then the second chapter contradicts the first and gives us the rib scene."

**THE CHURCH HOSTILE TO WOMAN.** "The church," she added gravely, "is dead against woman and her rights and freedom, and that with women throwing all their forces into the churches, maintaining them with their money and their work of charity. The churches teach women subordination. They believe all the things that are said in the Bible against them, and the worst of it is that they believe a good and generous and loving Lord said them. The 'Woman's Bible' shows that it was not the Lord said these things, but some men for purposes of their own, and that the Bible is not sacred, notwithstanding the good that is in it."

"Do you suppose," she asked quietly,

"that we should believe the Lord said: 'Go, kill and slay all the Midians. Burn their houses and trees and kill all their women and children?' And when this was done he asked what the profit was and what was brought back. And the reply was something in this order: '75,000 cattle, 60,000 sheep, 40,000 jackasses, and 30,000 women!' You see where the women are classed? Next to the jackasses!"

"And do you suppose that a good Lord said furthermore, 'Give the cattle and asses to the people; kill all married women and give the unmarried women and children to the priests?'"

"I consider such accusations blasphemous against God. I want to lift women out of the superstitious degradation that makes her believe such things. WOMEN MUST BE TAUGHT EVOLUTION."

"Now, the Bible tells us the serpent was in the Garden of Eden standing on his tail, as I used to see him pictured in the Bible when I was a child, before woman was invented. Then it tells us woman is the author of all sin, forgetting that it said the serpent was already there before her arrival."

"The Bible tells us that we must teach women evolution. That we came from the lowest form up to what we are through the unvarying laws of nature and not by the operation of sin."

"What do you consider your most important work at present?" I asked Mrs. Stanton.

"The 'Woman's Bible,' she replied quickly. "I consider it the most important work of my life to lift women out of their religious superstitions. They must be taught that they are not degraded, that they have only been taught so for purposes of man, not God. We used to be told that all Hindoo widows were burned on the funeral pile. But that is not so. It was only the rich widows. The priests told them they would go straight to heaven and also saved their husbands' souls from spending 1,000 years in purgatory if they burned with their dead lords. When this was done all their money went to the priests."

"While not indorsing extraordinary reform in woman's attire, Mrs. Stanton says woman should dress to suit her occupation. She believes in bloomers for wheelwomen."

And, although 80 years old, Mrs. Stanton is out of bed every morning at 7. She eats a light breakfast, and by 9 o'clock is before her desk at work. At 12 she lunches, and if the afternoon is fine she drives in the park. If not, she works until the light begins to fade and then she stops writing to practice her music.

Her evenings are devoted to her friends. She never goes to bed until after 11 o'clock. She has always had the best of health, and does not know what it is to be sick. Even a cold is a most unusual affliction for her, and she had the first in years the day I saw her.

"I am curing myself without medicine," she explained to me. "I ate no lunch and I drank sixteen glasses of hot water during the afternoon. I shall be completely well by morning."

When Nellie Bly took her leave of Mrs. Stanton the grand pioneer of woman's emancipation presented her with a copy of the "Woman's Bible," after writing across the first white page:

"Man and woman a simultaneous creation."

A woman reporter alone could have interviewed such a woman as Mrs. Elizabeth Cady Stanton and given us such a charming picture of her simple, typical American, democratic home life.

Woman's Era has dawned upon true civilization. She is beginning to understand her latent powers, her fine perceptive and intuitional attributes, and in using them she is becoming more than a "helpmeet" to her more coarsely-knit brother—she is his equal in power and performance, and, being so, is his companion in life and destiny as she was with him "a simultaneous creation."

WILLIS F. WHITEHEAD.

### LYCEUM INSPIRATIONS.

The most of life is made by those Who sit not idly down, But plunge along through endless woes, With smile instead of frown.

Judge not, lest ye should also judged By other's judgment be; Look not to others for the good Except as others see.

A den of thieves may honest be, And true, tenacious brothers, And still indulge in robbery Outside, among all others.

'Tis oft upon a smiling face We read the greatest danger, And oft dearest we plainly trace On sweetest-smiling stranger.

The calmest hours are those that follow The storm of fiercest mien; But oft is stiller waters shallow, And largest, weakest brain.

Good acts are the jewels of the soul; Bad ones are but dismal death-bell tolls.

No pleasure in a heaven And privileged to smell The fumes of little children Smouldering in hell.

A barking dog, a noisy man, A god of wood or stone, Will make this life more wretched than No god at all to own.

The voice of conscience, well-obeyed, Beats any precept, bible-made.

'Tis never right to train a child To listen and be reconciled, But rather choose to seek the light Of truth, and question even right.

The greatest height attained by man Was possible when life began, Through struggling ages on and on Came matter's day and spirit's dawn.

The face is character's index in man, Time may wear, but deface it ne'er can. Dr. T. WILKINS.

He surely is in want of another's patience who is none of his own.—Latter.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

Let them obey that know not how to rule.—Shakespeare.

Some to the fascination of a name surrender judgment hoodwinked.—Cowper.

## OBSESSION.

Some Very Impressive Experiences.

Several Cases Where the Obsessing Spirit Has Been Driven Away.

In answer to an article in a late issue of THE PROGRESSIVE THINKER, I would say that my experience with obsessing spirits has been limited, yet I have learned that if a medium is in a perfectly healthy condition so far as the brain is concerned, there is not much trouble in dispossessing the obsessing person. I would first advise the obsessed person to always sit in or work in a very light room or place, and above all things to do, sleep under a good bright light all night. This sleeping and living always in the light gives the spirit forces of the higher class a continued chance to be always with him.

Then let the afflicted one always hold a prayer within his own soul that shall continually go upward with a cry for aid from the higher class of spirits, and also a continued prayer within him that the poor obsessing spirit may also find help from the higher spirit forces above him. These conditions will certainly go a great way toward relieving him, and if he will always keep his mind upon his mental vision upon that higher life, he will find that there is a realm of soul life within the reach of any and every good and true mental medium, where his soul can fairly bathe in the astral light that is the home of all spirit forces of a higher class.

I will give as best I can my experience with one or two obsessing spirits. A few years ago a lady of about forty years of age called upon me to aid her to get rid of an obsession, and of course, as soon as she spoke of the matter she went at once under control of her familiar spirit, and I asked him why he tormented this medium so, why he did not leave her. His answer was: "Where shall I go? I have no place else to go."

I told him to come to me. Hattie A. Berry, of Chicago, a controlling medium, and with our combined aid the spirit left, and the medium and she went home quite happy. But the next morning I did not awaken and get up at my usual hour, and it was 10 a. m. before I came down to breakfast. The first thing that I noticed was that my own home and all about the house looked so strange to me. I did not feel at home so I said nothing to the folks at the house, but went out into a large park and sat down feeling very strange and lost. After a half-hour a policeman came and sat down on the seat near me, and I felt a dread of him, and seemed fearful that he was going to arrest me; he was one that I had aided in getting over the force, and I was very acquainted with him. As he left two men offered passed me and I heard a mental voice say: "For God's sake, don't let them arrest me. In an instant I knew that my invitation to the obsessing spirit had been accepted, and I arose and kindly ordered him to get out, and instantly I was myself again."

The spirit returned to his medium, and to-day she











## THE PROGRESSIVE THINKER.

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## Woeeful Facts.

The secretary of the New England Sabbath Protective Association, in his last annual report, made a doleful representation of the condition of affairs. He says:

"The day of rest and of worship has been gradually undermined by business and pleasure and the steady encroachments of secularism."

The secretary then tells his association that in Massachusetts there are seventeen exceptions made by the courts against the enforcement of the Sunday laws; that the word "necessity" has been immensely enlarged; and that Puritanism has been legislated and laughed out of fashion. And then:

"From 50 to 90 per cent. of the population of New England are non-churchgoers, and many of these are open Sabbath desecrators and scoffers. Over 1,000 churches have been closed on the Lord's day in New England; and the rural population is, in many instances, almost without a Sabbath. Some 600 Sunday trains run regularly in and out of Boston, requiring an annual increase of more than 2,000 laborers to man them."

It is claimed Christianity had its origin in Palestine; but there were long centuries when not a Christian was found there. The Crusades were undertaken—so church historians say—to re-establish the true faith in the land of its birth. Millions of lives and countless treasures were wasted in the attempt, followed by a relapse, when the country became Mohammedan again, the people worshipping one God, with no knowledge of his son. It remains in that condition to the present, with frequent Christian visitors to worship at its doubtful shrines.

Now it seems by this secretary's report, New England, the birth-place in America of Puritanism, is relapsing into the same condition as the Orient, "Secularism" taking the place of Islam.

Opponents of the church have usurped the holy places until "from 50 to 90 per cent." are virtually antagonized the church, and a thousand untaxed temples, dedicated to God, stand empty, unused, and falling to decay, counterparts of the ruined temples dedicated two thousand years ago to Serapis and Isis. And thereby, gentle reader, hangs a tale, which in due time shall be revealed to you.

It remains to add: These evidences of the decline of faith, of which churchmen are in full possession, are the incentives to legislate God into the Constitution.

Only a revival of the Inquisition can arrest this headlong rush from the church to a broader liberty; and this is a motive for desiring an amendment to the fundamental law of the nation. A State religion and the priestly methods for enforcing belief cannot be employed without that amendment.

**Specimens of Barbarism.**

Rev. Wm. B. Riley, of Calvary Baptist Church, this city, preached a sermon on the 23d ult. against Universalism. He called this liberal sect "the most dangerous ism of the day," and said it was unscriptural. He quoted from Talmage: "I will simply state that God in His Word fifty-six times, in the plainest and most unmistakable language, declares that there is a soul, that there is a hell, and that souls are being lost."

Yes, brother, yes, and it represents those hell-fires are eternal, and that all who do not believe Jesus is the eternal son of God are everlastingly damned. The Universalists have too exalted an opinion of God, and they will be damned in consequence. Such was the preaching fifty years ago from the orthodox pulpits, and the ingenuities of to-day are the outgrowth of such preaching. Instead of trying to make the Bible teach practical common sense, the book is now assailed, and instead of the Word of God it appears to be the production of barbarous priests, specimens of whom still survive.

**Compliments From a Moslem.**

Mohammed Webb instructed a Moslem friend in New York to procure for him, from the Truth Seeker office, a copy of Dr. Brown's Researches in Oriental History. Whilst holding the book waiting another invoice to forward to Mohammed at Ulster Park, he read and wrote his principal:

"I want to thank you very much for the pamphlet, and also for the great pleasure you afforded me by giving me the opportunity to read Dr. Brown's book. I say pleasure, but I must add instruction, for I found it the most instructive work of the kind I have ever read. It seems a pity the title is not more descriptive of the contents."

All who read the book express equal delight with its contents. Mailed by THE PROGRESSIVE THINKER to any address on receipt of \$1.50.

**New Danger to Turkey.**

Late advices from Constantinople seem to indicate that many Turks are joining with the Armenian revolutionists in favor of a constitutional government, with a parliament and free institutions for the people. Outside sympathy will favor this movement. A personal government is not a popular one, neither has it the elements of stability. The Sultan would act wisely should he convene a delegation of all his provinces, and instruct them to construct a constitutional government along popular lines as speedily as possible. To delay is to lose the prestige of the hour.

**Another Revolt in Heaven.**

It is now announced that Ballington Booth, the late head of the Salvation Army in America, who was lately deposed by his august father, in London, the supreme mogul of the heavenly forces, has determined to set up for himself, having the co-operation of his wife. The new organization is to be exclusively American. The Devil will have a rest while the two branches of the army are fighting each other.

**Crookes to the Front Again.**

Spiritualists will be interested in knowing that Prof. Wm. Crookes, of London, the scientist who made such wonderful tests of spirit power a few years ago, and who demonstrated by nicely-adjusted philosophical apparatus, spirit presence, is the inventor of the Crookes' vacuum tubes which have made the discoveries of Roentgen possible.

That justice which is just is ever tempered with true humanitarianism.

## Hope in the Roentgen Rays.

Our learned contributor, Lyman C. Howe, gave the readers of THE PROGRESSIVE THINKER a brief outline of the wonderful discoveries of M. Roentgen, three weeks ago, under the head of "The New Photography," which we hope all have read and pondered at their leisure. We apprehend in this discovery is involved questions which heretofore have been inexplicable to the most profound philosophers. Will it not lead up to the unraveling of the mighty mysteries surrounding clairvoyance and kindred phenomena? Results are known, but what forces are called into activity which produce these results are not known.

The hypnotist passes his subjects by manipulations into what seems a cataleptic condition. A profound sleep follows. The nerves of sensation are oblivious to everything outside of the operator's command. By further manipulation good subjects pass into a clairvoyant condition. Under the direction of the master mind he seems to range through space, visits planets and suns, and dives into the most secret recesses of the earth. Walls and distance have lost their power, and an eternal now pervades all time and space, the past, the present, and the future being all grasped by his vision.

Only those who have had a large experience in practical hypnotism, and its more advanced positions, can fully comprehend these statements. Without favorable opportunities of observation, with only natural visual organs, a person can hardly feel it possible that there is what has been well termed a sixth sense with almost limitless powers. And yet experience has proved the proposition true in a multitude of cases which have come under our own personal observation. We have seen the most painful surgical operations performed on subjects under the influence of induced hypnotism, without a twinge of nerves, all unconscious that the operation has been performed when aroused from this stupor. Many are the pages we have written, descriptive of distant worlds, dictated by these elevated minds. And will the reader allow us to digress by stating that subjects have been taken from our control, and led on to view other objects of which we had no knowledge, by what purported to be spirit-friends.

Now if these X, or unknown, rays, as the discoverer calls them, can penetrate opaque bodies, pass through metals and walls of stone, interrupted only by glass, which proves impervious to these rays, as it is to electricity, then does it not indicate that there is a close relation between them? Pursuing this line of thought, does it not suggest that electricity, an agent of which we are still very ignorant, notwithstanding the many uses made of it, may be the motor-power in clairvoyance? Should this be established, then may not the Roentgen process and clairvoyance be employed to aid each other in elucidating the sources of their respective powers?

**The Mass Convention in New York.**

The stupendous undertaking of the mass convention in New York, and its results, clearly show the advantage of personal influence and untiring energy. The actual expenses of the convention were over \$600. To meet this a little more than \$200 had been pledged and was on hand, in small sums, before the convention began. The hall alone cost \$350, for the entire six sessions; the bills and posting cost \$150, and the advertising, small bills and music over \$100 more.

The music was first-class and Mrs. Richmond expresses great indebtedness to Prof. Henry Kiddle (son of the late Prof. Kiddle) and Mr. Weisman, son-in-law of the same noble and respected man, for valuable aid in securing the best musical talent. The soloists were worthy volunteers and tendered their services.

The press was captured by Mrs. Richmond before the announcement of the convention had taken place, and each paper was eager to have the first announcement as an item of news.

Mrs. Richmond deserves great credit for carrying this convention through so successfully. Her ability as a presiding officer is unsurpassed; and her knowledge of parliamentary law profound. Her superior executive ability and keen foresight enabled her to achieve a complete triumph and success. She will, we have been informed, arrange for holding a like mass convention in Chicago about the 1st of May.

**Floral Treasurers.**

We are in receipt of a beautifully illustrated catalogue, containing a wonderful collection of roses from the Good & Reese Company, of Springfield, O. This enterprising firm have made a specialty of rose growing, and to-day are the largest rose growers in the world. Their catalogue is very handsome, filled with illustrations of beautiful colored roses. The elegantly colored plates of the wonderful new rose, Gen. Robert E. Lee, is especially fine. All interested in flower culture will be delighted with this catalogue, which is "A Floral Treasure." and Good & Reese Company will mail it to any address on receipt of ten cents in stamps. See their large advertisement making a special offer of "A Rainbow Collection" in another column.

**Col. Van Horn.**

Col. Van Horn, editor of the Kansas City Journal, Mo., and a pronounced Spiritualist, is now for the fourth time a member of Congress. He is one of the most profound thinkers of the present age, and it does one good to meet him, and listen to his advanced thoughts.

**Vocal With Song.**

George Ebers, the recent German convert to Buddhism, is one of the most profound Oriental scholars in the world. His writings abound in Egyptian and Eastern lore. It is said one robin does not bring spring, but usually a multitude of migrating birds follow the advent of the first, then the groves are vocal with their song.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy, and abundant. No toilet is complete without it.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

## A THOROUGH EXPOSE

At the Nation's Capital of the God-in-the-Constitution Crowd and Their Methods.

They Present a Sunday Law for the District of Columbia and Then Do Not Come Out Publicly to Defend It and Are Exposed in Their Neighbourly Work.

PRESIDENT PUTNAM, OF THE FREETHOUGHT FEDERATION; ELDER FIELD, OF THE ADVENTISTS; AND FRANCIS B. WOODBURY, OF THE SPIRITUALISTS, CONDUCT A NIGHT AND DAY CAMPAIGN AND EXPOSE THESE RELIGIO-POLITICIANS IN THEIR TRICKS.

Without exception, one of the most dastardly attempts has just been exposed in Washington to have the National Congress endorse and pass a Sunday law for the District of Columbia, not for the good of that District, but that religio-politicians might thus gain a point to assist them with their Sunday legislation and God-in-the-Constitution agitation all over the country. The residents of the District of Columbia have no vote, unless they hold a residence in some State, consequently Congress is the city government and passes all laws and statutes and ordinances for the District of Columbia. A sharp move this. If Congress passes a Sunday law for the District of Columbia, they state, "we then can go before all the people and say that Congress recognizes this Government as a Christian Government, for did they not last year say so by passing a Sunday law for the District of Columbia, in which it said to the people, Sunday, the first day of the week, is the Lord's Day," etc., etc.

The hearing on this question was held on March 2d, and at the hour at which the hearing was called no champion of the bill appeared, although one member of the committee appealed to the dear ladies present to come forward and champion the Sunday bill. The dear ladies, however, were all Spiritualists and Liberals, and when this church member of the committee ascertained this he nearly collapsed.

Before the hearing was over the pastor of a colored church dared to be a Daniel and stand up for the bill, but he assisted the opponents by expressing himself even positive that the horse-cars ought to run, as he wanted to use them. Some of these God-in-the-Constitution people are Christian tricksters of high degree, and they will certainly require careful watching. We have, however, a committee on which are friends of justice. Up to this time the Sunday law has cut a sorry figure in the National Congress. Do not forget to remonstrate. The following is from a Washington paper:

"The House District Committee gave a hearing to-day on the Sunday rest bill. This bill, introduced by Mr. Morse, of Massachusetts, provides as follows:

"That on the first day of the week, known as the Lord's Day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also, to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

"Sec. 2. That the penalty for violating any provision of this act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50 and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

"Sec. 3. That this act shall take effect upon its passage.

**SOME OBJECTIONS STATED.**

"Mr. Allen Moon, of Washington, objected to the bill as being distinctly religious in character and violative of the provision of the Constitution, in that it creates a religious establishment. It prohibits the free exercise of religion and the rights of other classes to worship.

"Mr. Remsburg, of Kansas, vice-president of the Secular Union of America, said this bill is of importance to the people in other cities. It is far-reaching in its operations. It establishes a dangerous precedent. It is an entering wedge for religious legislation by Congress. This nation, as founded by the fathers, is purely a secular nation. It was not founded on the Christian religion. This bill



## A CHAPTER IN THE OCCULT.

## ANIMAL MAGNETISM OR HYPNOTISM—HUMAN AND ANIMAL ELECTRICITY.

There are three genera of fishes which possess the power of delivering an electric shock—the torpedo, the electric catfish or electric sheath fish, and the electric eel. The torpedoes are rays, and are distributed over the Atlantic and Indian Oceans. It is said that individuals reach the weight of eighty and even one hundred pounds. The electric catfish or sheath fish belongs to the siluridae, as also does the catfish of American streams, is a native of tropical Africa, and attains a length of four feet.

The electric eel, or to call it by a less misleading name, the gymnotus, is a native of the marshes of Brazil and Guiana. The electric apparatus extends down each side of the lower part of the tail, and the shock delivered by one of the largest fish, five or six feet in length, is capable of killing the most powerful animal. Humboldt has graphically described his experience with these strange creatures, and reports that certain roads were abandoned because of the number of horses destroyed by the fish in the pools on the route.

The Indians secure them for food by driving horses into the water, and on these the fish exhaust their power, often killing the horses by their shocks. When the faculty of delivering an electric shock is exhausted the gymnotus draws near the bank to avoid the plunging quadrupeds, and falls an easy victim to the Indian's harpoon.

A series of very wonderful experiments which have just been concluded by Dr. Luys, of Paris, whose observations and discoveries in connection with magnetism and electricity in relation to hypnotism made a profound impression upon the scientific world some time ago, has led to a remarkable result. The latest discovery establishes the fact that cerebral activity can be transferred to a crown of magnetized iron, in which the activity can be retained and subsequently passed on to a second person.

Incredible as this may seem, Dr. Luys has proved its possibility by the experiments just referred to. He placed the crown, which in reality is only a circular band of magnetized iron, on the head of a female patient suffering from melancholia, with a mania for self-destruction, and with such success was the experiment attended that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies.

About two weeks afterward he put the same crown, which, meanwhile, had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, complicated by frequent recurrent periods of lethargy. The patient was then hypnotized and immediately conducted himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done.

Similar phenomena have, it is reported, been observed in the case of every patient experimented upon. Another experiment showed that the crown retained the impression acquired until it was made red-hot.

It is frequently claimed that a great influence on the time movements of a watch which he carries. In confirmation of this there is cited from the Electrical Review a case where an employe in a watch factory, a man of strong personal magnetism, had for many years strange experiences with his watch. As soon as he had worn a watch for some time, it began to run in the most freakish way. It lost, or gained, not so many seconds or minutes a day, as is the case with poor watches, but one day gained an hour and the next day lost one. Even the most expensive chronometer became unreliable if the man mentioned wore it. If another took it, it kept time very well.

A remarkable story comes from the Upper Yukima. Two years ago Peter Stromstadt located on a piece of land near what is now known as Barox Springs, his family consisting of his wife and two children. A few days after his settlement Mr. Stromstadt discovered a spring close to the shack he had erected, the water of which was strongly impregnated with iron, but not unpalatable. Mr. Stromstadt dug out and deepened the spring, and since July, 1893, the family have used the water for all domestic purposes. On the night of April 2d a heavy electrical storm passed over the Cascades, accompanied by vivid displays of lightning. The following morning Mrs. Stromstadt, while kindling the fire in the stove, found it almost impossible to separate the stove-lifter from her hands. Her husband, hearing her scream, ran to her assistance, when, to his surprise, he found that he too experienced great difficulty in detaching any article of iron with which his hands came in contact. Breakfast was finally prepared and the family sat down to the meal. The children, two girls of five and seven years, drank their milk from tin cups, and upon raising the cups to their lips found themselves unable to detach the cups from their mouths. Mr. Stromstadt, who is an intelligent immigrant from Sweden, was nonplussed, and while unable to account for the wonderful occurrences, nevertheless laughed at his wife's excited declarations that the family were bewitched. Mr. Stromstadt has written a friend

in town. He says that the small bed on which the children sleep is upon roller casters, and that in the morning the bed is invariably pointing north and south, the bed being a little to the east of north. The case is one of the most remarkable on record. A member of the Academy of Sciences, to whom the circumstances were related, states that the Stromstadt family have become saturated with iron, which was rendered magnetic by the passage of electricity from the clouds to the earth during the storm on the night of April 2d, and they are actual human magnets.

The psychology of the weather is suggested by Dr. T. D. Crothers as a promising subject for study. He says, in Science: "Very few persons recognize the sources of error that come directly from atmospheric conditions on experimenters and observers and others. In my own case, I have been amazed at the faulty deductions and misconceptions which were made in damp, foggy weather, or on days in which the air was charged with electricity and thunder storms were impending. What seemed clear to me at these times appeared later to be filled with error. An actuary in a large insurance company is obliged to stop work at such times, finding that he makes so many mistakes which he is only conscious of later that his work is useless. In a large factory from ten to twenty per cent less work is brought out on damp days and days of threatening storm. The superintendent, in receiving orders to be delivered at a certain time, takes this factor into calculation."

It is not agreeable to be struck by lightning. Nor is it at all necessary. There is a sure preventive—as sure as it is simple, inexpensive and always accessible—a pair of rubbers. If a woman will simply put on a pair of rubbers when the lightning begins to flash and the thunder to roar, and will stand on the floor, so that she touches nothing else, she will be as safe as if she were sealed in a glass cage.

Rubber is a non-conductor of electricity, and if the lightning has to go through a sheet of rubber to get to you it will leave you alone and take something else. In other words, when you have on a pair of rubbers, and are not in contact with anything, you are perfectly insulated.

This is not a theory merely; it is a fact proven by innumerable experiences. A pair of rubbers has saved many a life in a thunderstorm.

Only a little while ago Horace W. Folger, of Cambridgeport, Mass., was on a pilot boat in Boston harbor when a thunder-shower came up. He was on deck, wearing rubber boots, but steadying himself with one hand by a wire cable from the main-top-mast. Lightning struck the top-mast, shivering it into splinters. Down the cable went the current. Folger was knocked unconscious. When he recovered he was full of aches and pains, but he pulled through. If it had not been for the rubber boots the current would have passed entirely through him. As it was, the current could not get through his boots, so it passed down the cable. It might be well to add, that a pair of rubbers, to be effective against lightning, must be sound and whole. Do not put on an old pair, with a crack in the toe, because electricity will get out of a very small hole when it is cornered, and a pair of defective rubbers will do you no good.

The utilization of static electricity for medical and surgical purposes has attained in America to a point unknown in any other country. From time to time, however, reports come from Europe, and especially from France, of progressive work in this direction, and the late results of Prof. Doumer, of Lille, in the application of static currents to certain skin diseases and ulcers, are of the utmost value. It would appear that, no matter how malignant the sore may be, it speedily becomes amenable to the treatment, and many wounds that had seriously sapped the vitality of the patient and were apparently incurable, were successfully subjected to the electric spray. The treatment is simple and painless. The ulcer is first washed with some anti-septic solution and then covered with a thin layer of absorbent cotton-wool. The patient is placed on an insulating stool and the positive electrode is brought so near to the ulcer as to cause the passage of an electrical spray without any spark. This spray or electrical douche is allowed to play on the part affected for ten minutes, and cotton-wool dressing is then applied. The treatment is renewed every three days. The origin of the ulcer has much to do with the specific effect of the treatment. Prof. Doumer states that where the ulcer is due only to a varicose condition or a blow, immediate improvement is usually manifested, the pain and itching disappearing very quickly, the swelling soon goes down, and the ulcer ultimately heals over. Where the patient is greatly debilitated by old age, Bright's disease or other chronic affection, in addition to the varicose condition, the action of the spray, as might be expected, shows far less effective results. A case is given of an elderly man who had formerly been given to drink and who had large varicose veins. In consequence of a blow an ulcer appeared on the leg. The sore was malignant, and the tibia was swollen for nearly three inches of its length. The patient was treated by the ordinary antiseptic methods for

three weeks without marked change. Immediate benefit followed the use of the electric spray; the sittings were continued daily, and after the third the pain and swelling decreased. Marked improvement set in, and in three weeks cicatrization was complete, and the ulcer has shown no signs of returning. This is one of the many cases in which static current seems to have a special field, and it is now certain that, with the advent of this beautiful method of applying electricity, the possibilities of electrotherapy in the cure of diseases and the diminution of suffering have been immensely lessened.

Such is the effect of artificial electricity—of course more limited in its power than human electricity, that, as we know, cures all kind of diseases. Human electricity often appears through mediums.

M. Boens, a healing medium of Belgium, performed some wonderful cures in that country, and was several times compelled, at the instigation of the "Regulars," to submit to punishment for practicing without the requisite authority. He was condemned to punishment five times. At the "Tribunal Correctionnel" of Charleroi the President asked the witness: "Did M. Boens treat your husband?" "No, Mons. President, he only healed him." The President: "How?" "I don't understand; explain yourself more clearly." Witness: "Well, my husband was suffering horribly from rheumatism in the leg; the doctors who had been called only made the matter worse; M. Boens cured him instantaneously." The President: "By what means?" Witness: "M. Boens asked for some of my linens; wrapped the limb of my husband in it." The President (laughing): "Ah! really this was quite a speedy means of relief. Ha! ha! ha!" The President continued: "And how much did M. Boens make you pay for this miraculous cure?" Witness: "Nothing, nothing; absolutely nothing; except that calling to my attention that a poor woman, my neighbor, was going without any shoes on her feet, he asked me to buy her a pair of sabots. This I did with a good heart and with much pleasure, Mr. President." They looked on with great astonishment.

Another instance is given of a cure of a boy's foot, which had become gangrened, and was to be amputated by some physicians, but which Boens made the father of the unfortunate boy, a coal miner, promise to resist; he touched the foot and wrapped it up in some of his linen and it was soon healed, and in a week the boy was walking on the street and the amputation did not take place.

M. Boens' cures were made the subject of investigation by Mons. Tuveau, who went to Belgium and visited the several places and made himself acquainted with the instances of alleged cures, and came back to Seine-et-Marne convinced of the genuineness of the cures performed.

## A BRAVE BOY SUBJECT TO TRYING TESTS UNDER THE INFLUENCE.

"Are you perfectly willing to let me try an experiment with you?"

"You won't hurt me, professor, will you?"

"Certainly not, my boy, I promise you; but your consent must be voluntary."

"Well, I have no objection, then," and the boy, quite well known to many present, at the professor's request, rose from his place in the audience, went forward and ascended the platform. Many persons were looking on, for the occasion was a private trial of the hypnotic powers of a wandering "Professor."

A committee of four, elected from a number to see that no mischief was done and to be convinced as far as possible of the fairness and genuineness of the proposed experiments, sat upon the stage. Their faces were earnest and they watched with careful scrutiny every movement of the man and boy. Intense expectation held the little assemblage hushed as the professor made a few passes over the lad's head and face, and it became quickly apparent that he had completely lost his own volition.

Laughter reigned for a time, for the boy did many ludicrous things at the professor's bidding; such things as are less wonderful in the present day, having grown more common through frequent repetition, and only regarded as a passing and amusing source of wonderment. Having now tested his subject thoroughly and being satisfied with the strength of his "influence," the professor announced to his startled audience that he would force all the blood in the right side of the boy's body to flow into the left side; after which he would prove that this monstrous boast was an accomplished fact. The lad was ordered to lie down, which he did unhesitatingly.

Following a scarcely perceptible movement, or "pass," from the professor's magical hand, a distinct line soon appeared, which seemed to cut the head, face and neck of the unconscious boy into two distinct halves. The left side became suffused with color—a glowing, healthy red—while the right side had all the appearance of dead flesh, and was most suggestively and unpleasantly like that of a corpse. A chilly horror crept over everybody at this surprising exhibition of hypnotic skill, while an unavoidable fear that something dreadful might happen, found vent in many exclamations from the excited lookers-on. The professor said calmly and with a reassuring smile: "There is no danger; and please to observe his easy and regular breathing, which is the surest proof. Have patience a moment and I will complete the experiment by proving to you that there is no blood in his right side."

Then calling for a needle and white

thread he placed a coin between the boy's teeth, the better to hold his mouth open. With unfaltering touch he pressed the sharp needle completely through the cheek from the inside and drew it through with the thread following half way. Holding an end of the thread in each hand he drew it back and forth several times through the cheek, inviting attention to the fact that the thread was not stained by blood. Truly, it was perfectly white and clean, as all could testify after personal and strict examination. The needle and thread were also drawn through the fleshy part of the boy's hand without discoloring the thread or being followed by any drops of blood.

The professor had kept his word, albeit his audience were not ready to swear that they had not been made the victims of an optical delusion. With another "pass" or two the line down the boy's face began to disappear. The obedient blood was visibly ebbing back, back into the right side, giving at once a perfectly natural tone and restoring the normal color. With another "pass" the boy moved restlessly, and finally sat up, opened his eyes and looked about him with a sleepy smile. The audience gathered about him breathlessly, the lad regarding with wonder their curious and questioning gaze.

"Does your cheek hurt?"

"No, but it tingles."

"And how is your hand?"

"Why," rubbing it, "it is asleep."

He then stood up and walked about, seemingly unconscious that anything unusual had occurred, and looked at the professor with an air of expectancy. He had realized nothing, not even the lapse of time, and fancied himself the victim of a joke, when the professor said kindly: "That will do, my lad."

"Why, don't you want me? Won't I do?" he said; and his naive question provoked a burst of laughter which he could not understand, but which embraced forgiveness for the professor's daring and successful experiment and restored to good humor and confidence once more the indignant and perturbed individuals who had witnessed it. The lad was happy, too, for did not every one present give him a pleasant smile and show an unwonted interest in his well-being?

Amongst the conditions, as well as age, of advantage and influence to their susceptibility, we must mention as a valuable factor the person's occupation or position.

Individuals who do hard manual labor are more susceptible to hypnotism than those who exert mental activity.

The difference should here be ascribed to the fact that the first are more accustomed to concentrate their whole thought, while the others, of rapid thoughts, find the effort to concentrate them on one subject very hard. For the stated reasons, soldiers, sailors, and people who are in the habit of obeying orders, and have only one thought in their mind at the time, are susceptible. Also those who are working in the free air—healthy and robust workmen—are easily influenced; and they are more readily hypnotized than weak and delicate-looking people confined to the house.

For very sensitive people treatment by human magnetism, electricity and telepathy will undoubtedly be of most value.

The human mind is a mystery when we have the key and know how to diagnose cases; then we might with success be able to benefit and cure from any kind of sickness, not alone bodily but mentally.

CARL SEXTUS.

## FOUND THE TRUTH.

## Booth and Jefferson Believers in Spiritualism.

## WONDERFUL MANIFESTATIONS OCCUR IN THEIR PRESENCE.

It is a rather singular fact, although one not generally known, says the New York World, that Edwin Booth was and Joseph Jefferson is a confirmed Spiritualist. It is not meant by this that they trembled on the precipice of that misty belief, but that one was and the other an enthusiastic believer in the subject of Spiritualism. To such an extent is this true that Jefferson frankly tells his most intimate friends about the spirit of his first wife, Maggie Lockyer, visiting him in a material form and sitting upon his knee. Booth even went further than this and insisted that he himself was a medium, and in that capacity had frequently sat as the center of Spiritualistic circles. "Prudent mediums," he often said to a friend, "may fool me, but I can't fool myself." The first communication from the other world which he claims to have received concerned the death of his father.

The elder Booth made his last appearance in New Orleans, as Sir Edward Mortimer in the play of "The Iron Chest." He left the Crescent City for Cincinnati, on the steamer J. H. Chittenden, and during the trip suddenly died. Edwin Booth was then in San Francisco. There was no telegraph in those days, and the postal service was so slow that it was six weeks before the news of the great tragedian's death reached the Golden Gate. Yet Edwin Booth claimed that he had claimed to the day of his death that at the very hour his father died he, through his mediumship, received information of it.

## Married.

I beg to announce through the columns of your paper the marriage in this city, on February 13, of Dr. Theodore F. Price and Miss Louise Clark.

The bride is a most estimable lady and an earnest and zealous Spiritualist—attributes that will become the wife of such an able worker for the cause as Dr. Price is known to be.

The ceremony was performed by the undersigned (who is at present filling an engagement in this city). After the ceremony the bride and groom departed for New York City, where Mr. Price will attend the mass convention of the N. S. A., after which they will continue their journey to New England, where Mr. Price has engagements for the next two months.

Respectfully yours,  
OSCAR A. EDERLY.  
Philadelphia, Pa. Per L.A.E.

## SOUL GENESIS.

## Telluric Man Face to Face With Spirit or Embryonic Ego.

## Philosopher Meets Philosopher in Argument.

LOGIC OF FACTS—DAWN OF THOUGHT—PRIORITY OF MATTER—ONTOLOGICAL FACTS—CAUSAL PRINCIPLES.

## CHAPTER II.

In THE PROGRESSIVE THINKER, No. 320, Mr. A. M. Griffen has an excellent review of my essay on the above theme. The spirit of his comment is broad and sympathetic. It eclipses my efforts in that direction, as many readers and editors well know.

The reviewer says: "If he (I) had said that the matrix of spirit is the nativity of matter, I think he would have more nearly represented the tenet of the spiritual philosophy."

This shows I have failed to convince my reviewer "that matter is the predicate of spirit." This is the turn-table of our discussion. It is this point that needs to be fortified and made plain. As I have said before, I hold that spirit is a sequence; that it is naught but matter refined and sublimated. Not to be matter is to be void and nothing, a nonentity. A nonentity cannot be defined. Spirit is definable into a comprehensive personality.

## LOGIC OF FACTS.

Now for the logic of facts. It seems to me friend Griffen entirely missed their import.

P. Luys, in his book on "The Brain and Its Functions," says: "Humble in its origin, the nervous system, as Leydig has pointed out, makes its first appearance in the midst of the living tissues in the form of three or four cells, independent one of another. One step further and the cells are invested within a common envelope, a first nervous ganglion being thus constituted. Little by little the work of evolution completes itself; ganglion is united to ganglion, these soon dispose themselves into lateral rows, which emit, right and left, radicals which plunge into surrounding tissue, and soon these two lateral chains approaching, become fused together, and thus constitute a central unity or axis, around which all nervous radii emerging from the peripheral regions converge. On this the great oncoming sensorium, the brain, rests encrowded."

Here we see three or four cells make the infantile home of the initials of psychos or soul-ego. And what are the initials of this personal ego?

## DAWN OF THOUGHT.

We are informed by Mr. Herbert Spencer that "shock, like an impression from a blow, is the initial or dawn of thought." And J. Luys says that "persistent impressions become ideas." Also, during the process of incubation, there is a time "when the will is still constituted by a purely physical impression."

The matter or material which receives these persistent impressions is earthy or mineral, and protoplasm, both animal and vegetable. Irritability and sensibility, being the predicates of psychic, are the acquired properties of matter, and typify mind and soul.

## PRIORITY OF MATTER.

Hence we ask which has priority in time, matter or its properties of soul-predicates? Clearly it is matter. Matter is the house; spirit is the tenant. One is the dwelling, the other the dweller. Therefore, inasmuch as matter is endowed with the properties of heat, irritability and sensibility—psychic forerunners—insomuch does matter come to possess or evolve spirit, and not for spirit to possess or evolve matter. Can you avoid this conclusion, Mr. Griffen?

## THERE IS ANOTHER ONTOLOGICAL FACT.

Some years ago Prof. Mapes, of New York, described the difference existing between two specimens of mineral. These were earthly phosphate of lime. One specimen of lime was of rock, the other was phosphate of lime from bones. Chemically both were alike; but physiologically they are different. This difference is, that the phosphate from bones is a good fertilizer of the soil. The other, that of rock, is a fertilizer of little or no value.

This difference and the reason of it is that the phosphate of bones has been one or more times organized into the system of living beings, and there touched and impressed with the vitalizing spirit or power. On the other hand, the rock phosphate has not been so used, impressed or endowed with the vitalizing energy. It had no life-stamp. This life-impress being a fixture, and cumulative, is a predicate of soul-stuff. A psychic element. A tentative fraction of spirit. It typifies the dawn, the forerunning representative of the spirit-ego.

Here is a lesson on "the progression of the primaries." An atom of earthly matter has advanced upward one step beyond the atom of rock-phosphate. It shows how earth or mineral elements improve, grow and advance from the inferior to the superior, or from the low to the higher state. So we say the chemistry of life refines the matter it deals with. The act or process of living is an elevating as well as a purifying movement. Motion is the primitive factor of life. The process of refining and purifying cast iron is by motion, heating, moving and kneading; it is thus converted into wrought iron.

## MATTER FIRST—SPIRIT SECOND.

Now, insomuch as irritability, sensibility and the vital stamp on protoplasm and the lime atom come in with

their influence as secondary in the order of time—the lime atom and protoplasm being the primary—insomuch does the psychic or spirit-ego come in secondary in the order of time, growth and being.

Therefore, matter, first, is endowed; spirit, second, personates the endower. One is house, the other is tenant. House is matter, tenant is spirit. Matter precedes spirit.

Then, is it not proper, if not obligatory, to say: 'The matrix of matter is the nativity of spirit?' I think so.

## EVOLUTION IMPLIES PROGRESSION.

The doctrine of evolution implies progression. Progression implies that the coarse and the crude shall precede the refined.

I should feel I had labored to some purpose if I could convince so helpful and philosophic a mind as that of Mr. Griffen.

He says: "But unless there is hidden somewhere in the list a causal principle sufficient to evolve intelligence, self-consciousness, the power of abstract reasoning . . . his (my) philosophy is incomplete."

At this point my generous critic falls back on the old theistic idea, which is fated to invoke the middle-some motions of a "creator." The good Mr. Griffen tell how it is he came to embrace the Godistic, the supernatural, and therefore superstitious, view of cosmogony? It seems to me well to avoid everything supernatural.

If I were allowed to answer the above question for him, I should say he received his bent of mind in childhood, from ancestral example and monitions. He inherited them, as he might inherit a house or land. Thus, like thousands of others, he grew into them without effort; and by nothing short of personal effort and knowledge can he grow out of them.

## A CAUSAL PRINCIPLE.

He says I ought to have set forth "a causal principle sufficient to evolve intelligence and self-consciousness." These sequences are the very pith which the trend of my two essays aim to show. Perhaps I failed of the object. But we again affirm that, by the compound action and reaction of cosmic powers—or "plenal predicates," as we call them—mind, intellect and spirit are evolved.

And now, in citing, as above, the three or four nerve-cells of J. Luys, and the "persistent forces" of Herbert Spencer, we point to them for the growth and outcome of mentality with psychic life. What more can be wanted?

On the other hand, does Mr. Griffen

know of any intelligence, mentality or wisdom outside of human and animal life? Or outside of brain and brain-matter? The question almost answers itself. No! No! He does not.

Ripe reflection and study have led me to view these pseudo-personalities of religious verbiage, as God, Creator, Devil, Fetish, to prefigure the acme of superstition. Ignorance and emptiness defied. Ignorance, as I have said elsewhere, not passive but potential, savage, aggressive and malevolent. Fetishism supposed or guessed God a creator. Hence his origin.

This foremost God-assumption, this great jumped-at conclusion, is the precipitate dictum of infant man, man in the childhood of his existence. Truth is normal or natural. Untruth is abnormal or unnatural. The theistic side of our subject is supernatural, superstitious and obverse to the scientific.

God is the climax of superstition; the terminology of man's ignorance; the apotheosis of the Fetish; the great "I am" of assumption; the almighty nonentity; the supreme enigma; the adulterated idiot; the stultifying "duberty-all"; the subterfuge of the "unknowable."

I have gathered from a little book of Emerson's fifty-three Godisms in paragraph. Every statement is an assertion, unproved, bald, bare, obtrusive and redundant, without support of plinth or pedestal. It will illustrate our theme to quote a few of them:

"God exists." Who knows? Who can know?

"There is a crack in everything God has made."

"God enters by a private door into every individual."

"God has not made some things beautiful, but beauty is the creator of the universe. For poetry is not the Devil's wine, it is God's wine."

What avails it to go through a volume of such empty wording? What instruction can be gathered? None; nothing. A child pounding a tin pan is occupied for the time being, but nothing is achieved. Nothing but amusement and time consumed.

This being a world of needs, our pursuits must be in a great measure guided by the law of utilities. The useless must be avoided.

## COSMIC FORCES.

When we put law, cosmic powers and the evolved in place of God, Deity, Creator, and Devil, we have a solid footing on which to plant our feet, with little danger of slipping into ways of error. Law and cosmic forces are natural and trustworthy. Jehovah, Deity, Creator, Devil are unnatural, abnormal and misleading. Their bent is like themselves, that is, towards deception and mistakes paramount.

## ESSENTIAL POINTS.

To restate our essential points. Observe the three or more cells of J.

Luys (See Fig. 1), that we begin with are matter the primate, the substratum. Then the more or less fixed or cumulative impressions made upon matter are a sequential and super-added secondary element, making somewhat compound figure, thus (See Fig. 2), or this (see Fig. 3). It is the sequential or secondary element that typifies the psychic side; the spirit and soul side of the whole.

So, also, the protoplasmic matter in liquid form; likewise the atom of solid matter—the phosphate of lime. This, too, is a primal predicate. We may figure thus (see Fig. 4). After the sequential and secondary element is added—which is the vitalizing stamp or life impress, it may be represented thus (see Fig. 5).

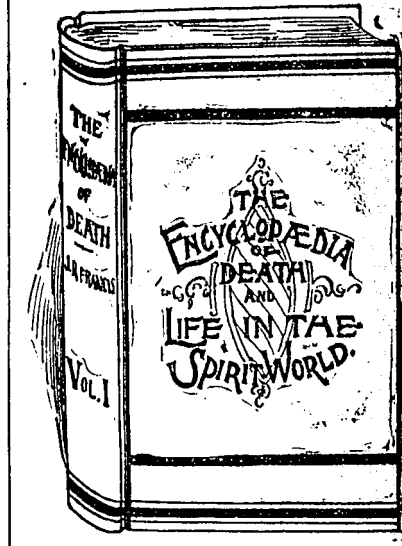
Here we are face to face with the dawn of a personal individuality.

Therefore you see the natural order of growth of the being's becoming. They necessarily and unavoidably spring into existence, as first, matter, and, second, psychic, spirit stuff or soul-substance built up with matter.

This proves that matter takes priority in the order of time over spirit. Spirit, like life, is a sequence, a product.

Can ontology be made more significant? Can the normal status of matter and spirit be more consistent, congenial and concise?

A. S. HUDSON, M. D.  
Stockton, Cal.



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## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

The St. Paul Pioneer Press, of late date, says: "The concert given at Assembly Hall last evening by the Spiritualists Association was largely attended. The program was, though rather short, was interesting. Prof. J. Jay Watson gave several well appreciated violin solos, with Miss Louise Christ as accompanist."

Mrs. Alfred Bailey, of Yakima City, Ore., writes: "On Thursday night, February 13, our son Walter, aged 11 years, got up in the night, and as he did so he saw a lady dressed in some pale standing by a chair, handling some papers which lay on it. She was standing so he got a side view of her. He thought it was 1 that had got up, looking for a paper, and tried to say, 'Mamma, what are you doing up here this time of night?' but he could not speak. She took no notice of him, and the thought struck him it was some one he had never seen before. He was alone in the room, and myself slept, and we were in bed, sound asleep. The door was open between his room and mine, and the lady was in my room. He watched her and saw her disappear, and the chair and paper also vanished. He was so interested that he got back into bed and watched for her return, but she came no more. This is the first time he has seen a medium, and has given some good tests, and we are pleased at the way our son is beginning."

M. W. Lyman writes from Springfield, Mass.: "The First Spiritualistic Society holds meetings at First Church, corner of Main and State streets, every Sunday at 2 and 7 p. m. The meetings are free. During the season the following speakers have occupied the platform: Dr. Geo. W. Fuller, of Worcester, president of the State association; Miss Abby Judson, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Mrs. Tillie Reynolds, Mrs. Helen Palmer, of Portland, Me., at present filling an engagement for the society. Mrs. Mattie Hull will lecture the first Sunday in April. The Ladies Aid Society meets every Tuesday night at 8 o'clock at the hall. The anniversary will be celebrated by a meeting in Grand Army Hall, with Mrs. Palmer as speaker, and Mrs. May S. Pepper as medium. Remonstrances against the proposed laws favoring God-in-the-Constitution are being circulated, and receive numerous signatures."

J. M., of St. Louis, Mo., writes: "The Spiritual Phenomena Association is hard at work. We had with us, at the medium meeting, Dr. J. H. Kline, who gave on mediumship. Mrs. Fannie Summer gave a poem; Mrs. R. Goodwin gave some tests; she is a good medium. The evening meeting opened with Mr. Thomas J. Christie, who held the people spellbound with his remarks. John A. Johnston followed with tests. A good medium would do well here next month. Address John A. Johnston, 3309 Franklin avenue."

A subscriber writes: "Bricklayers' Hall, 83 South Pacific street, was filled with an interested audience Sunday evening, to witness the various and interesting exercises. The services were opened by D. S. White. Subjects, 'Ancient and Modern Civilization.' Every one spoke of the lecture as being one of the finest they ever heard, and they hope he will give us more of the same. Then came the good old worker, W. H. Blair, in a few remarks he brought the mediums, W. E. Harris, G. W. Van Horn, Mrs. Dr. Deloux, Miss A. D. Jacob, and Mr. E. Mansfield. The meeting closed with the best of harmony."

Dr. Dean Clarke, as an inspired speaker, and Dr. Schlesinger, as test giver, are converting scores of the leading citizens of Portland, Oregon, and creating the greatest stir in the city. Over known that section. Among recent converts is Attorney General Williams. When their work in Portland is finished they intend to visit Puget Sound and other sections of Washington and Oregon. Dr. S. is astonishing all who visit him by his sledge-hammer tests. Those who wish to secure their services should address: Dr. Dean Clarke, Wm. Bell, 1st and Market streets, Portland, Oregon."

Asa W. Drew, delineator and lecturer, would like Sunday engagements, anywhere within a radius of fifty miles from Boston, during the spring and summer. Address him at Woburn, Mass.

Samuel D. Green writes from Brooklyn, N. Y.: "For February the 'Woman's Progressive Union' were deeply interested and delighted by the charming and forcible ministrations of our friends and sisters A. M. Gladding and her inspiring control 'Hooah.' This month they are best with the very interesting ministrations of Brother Frank T. Ripley, who, with his guides, give soulful answers to questions received from the audience, and who also are delighted with the tests of spirit presence given each Sunday evening."

E. W. Sprague is serving the Occult Science Society, of Ft. Wayne, Ind., for March and has engaged with Spiritualists of Lima, Ohio, for April. Parties wishing his services for week evenings in towns within one hundred miles of these places may address him as above, general delivery. He is open to any engagements for May and June."

Farmer Riley, who is glad to learn, has recovered his health, and is again holding seances. He held several in this city lately, and the people were delighted with them. He is certainly honest all the way through. His home is at Marcellus, Mich.

Chester Martin writes from Ottawa, Ill.: "I have just received THE PROGRESSIVE THINKER. I think the most interesting paper for a long time—the first paper in particular. We are holding meetings in our city every two weeks, at our home, No. 427 Cornell street. We have from forty to sixty at our meetings who are seeking to know of the truth of Spiritualism."

G. W. Yarnor, of Penelope, N. Y., writes: "I desire to say to the readers of THE PROGRESSIVE THINKER that we have left the Christian Church because the members and ministers persistently use the Bible-class quarterlies in the Sunday-school, and teach the Bible as the word of God. I have assisted my son-in-law, Wm. Johnson, and my daughter in building a store over which is a hall 18x16 feet, which we intend to keep

open for free speech and criticism. We would say to any of the mediums and speakers that have good standing in the Christian Church, if they come this way we will make it as entertaining for them as possible. We have Grange meetings in the hall the 2d and 4th Saturdays of each month."

S. L. M., of Joplin, Mo., writes: "We have just had a visit from William E. Bonney, one of our public workers, who delivered a lecture in the court house here, on Sunday, March 1st, at 3 p. m., to an appreciative audience. His subject being 'The Unfoldment of the Human Spirit.' He also gave a considerable number of full names while sitting in circles at my house on three different occasions, many of which were recognized by those present. He wishes to be constantly employed in the work. Address him at Cherryvale, Kan."

G. H. Brooks is to be in Watseka, Ill., for three Sundays in March, and the last Sunday in March in Paw Paw, Mich. He would like to hear from friends in Michigan, for week night lectures, and work. Address him at Wheaton, Ill.

Frank T. Ripley is lecturing to large audiences at Brooklyn, N. Y. He follows his lectures with tests.

B. F. Schmidt writes from Indianapolis, Ind.: "The First Spiritualistic Church, of Indianapolis, sends greetings to our many friends and extends to them a hearty welcome to our new home, when ever visiting our beautiful city. On February 15 this association bought a brick building, originally a church building, but of late years used as a dancing academy, for the sum of \$7,000, and which we are to occupy on May 1st, 1896. This gives us a home of our own, and we have no more to rent. The past few days it has all come about so suddenly that we hardly realize as yet what we have done. In our call for ready money, the friends of the cause responded most nobly, and in a short while we had the sum of \$2,000 guaranteed us and this gave us all the encouragement we needed to go ahead and perfect our plans, which we did. The Ladies Aid, who nobly planned, and worked the past few years, came forward with \$500, and should we not be proud of our women? F. A. Wiggin, while with us during October and November, was instrumental in raising \$200, and to his determination that we have a better meeting-place can we in a great degree attribute our movement in this direction. Our sincere thanks are given to one and all who contributed in any manner, or measure to this successful issue, and ever mindful that our spirit friends no doubt had much to do in stimulating and directing our efforts into the proper channel, we are not forgetful of them, and shall in the future co-operate with a greater zeal in presenting the truths of a life beyond the grave. February, Mrs. C. M. Nickerson, of Buffalo, was with us, and in analyzing this true worker, said that she possesses rare talents, a very receptive mind inclined to the arts and sciences, a good brain and intellect, an excellent disponent, arguing with learning and discretion, a searcher into the mysteries of life, sharp in discourse, and ambitious to know every department of science and with much occult knowledge. Some of the scientific sciences which will do well to employ this earnest and consistent worker."

The Progressive Spiritualists' Association, of Chicago, N. Y., hold interesting Sunday evening meetings with Mrs. Mary B. Bingham as their lecturer and test medium. "The work is necessarily of a pioneer character to a great extent, as a large proportion of the attendees are investigators."

G. H. Brooks writes: "My work has taken me over a wide territory this season—first to Topeka, then to Emporia, then Sterling, Hu chinson and in Arkansas City—all in Kansas. I found a spirit of inquiry all along the line. My engagements with the United States Spiritualists' Association for the first Sunday in February. This society was organized a little over a year ago, and chartered under the laws of the State last June. I found the society occupying the finest hall in the city—Lincoln Hall. The society has paid all of their speakers in full and treated them to the finest in food. Mr. Bigler, the president, is a man whom every one respects. He has been a most responsible position in the city. Dr. C. F. Ray is ever on the alert, working in the interest of the society, as well as Dr. Williams. Mr. Waite is always present as the patient seeker of tickets, and to catch sight of his smiling face you enter the beautiful hall is a tonic to one and all. There is a large German population in Milwaukee and a large number of them are turning to Spiritualism. There are three German meetings running and all well attended. So the good work goes on."

S. writes from Cedar Vale, Kansas: "Last week Mrs. Etta Seaman, of Concordia, Kan., gave us a series of magnificent lectures. In these addresses she emitted thoughts like a fireworker's rockets, and while we were exalted and reeled by their beauty, there was already another one coming. Her discourses left one out of these earthly cares, and for a time bring one nearer to heaven. It was remarkable to notice how her control knew how to keep within bounds and give just so much of reformatory hints as her hearers could bear."

Mrs. J. Lindsey is now holding meetings in Grand Rapids, Mich., where she can be addressed for engagements at 28 Turner street.

M. W. Lyman writes: "The twenty-third annual camp-meeting of the National Spiritualists' Association will be held on their grounds at Lake Pleasant, Mass., during the entire month of August. Dr. E. A. Smith, of Brandon, Vt., has been engaged as manager, and will have charge of all details. The hotel has been leased to Samuel Squier, of Westfield, who is experienced in the business. He is to control all the restaurants, the bakery and the meat market. O. L. Fisher, of Deerfield, has purchased the boating privilege. Col. Robert G. Ingersoll has been engaged to speak July 4th, his subject will be the 'Declaration of Independence.' Mr. Ingersoll will also speak on Sundays, August 9, 16 and 23. General Horace Porter, who was on Gen. Grant's staff during the war, will deliver a lecture. The electric railroad which was built last season, connecting this place with Montague, a station to accommodate 200 people will be erected this spring. The New England Association has purchased all the property of the Lake Pleasant Association (and syndicate), and there will hereafter be but one management. Everything seems, at present, harmonious, and the prospects for a large and successful camp-meeting were never better."

T. C. Jeffers, one of the Spiritualists' society of St. Joseph, Mo. (315 South 5th St.), writes that mediums are extended a cordial invitation and use of hall free to conduct meetings.

Mr. W. H. Blair gave a very interesting lecture at the home of Mrs. Townes, at East Grossdale, on Tuesday evening. There will be a discourse by the same gentleman at East Grossdale, on Hall next Sunday. Following this he will hold another meeting. Dr. and

Mrs. Perkins will hold a seance at Mrs. Towne's home on Wednesday next.

Rev. J. C. F. Grumbine will be in St. Paul from March 15 to 30. He goes to Hastings, Wis., for a three nights engagement. He has a few week nights open while in the Northwest for societies desiring his ministrations. His season of 1896-1897 is engaged up to June 1, 1897. Address him at Geneseo, Ill.

Thos. Lees writes from Cleveland, O.: "The 48th anniversary of the Rochester rappings will be appropriately celebrated in Cleveland, O., at Memorial Hall, 170 Superior street, on Sunday, March 23. Conference, 10:30 a. m.; Anniversary address, 2 p. m.; Lyceum entertainment, 7:30 p. m.; closing on Tuesday, March 31, with the usual anniversary ball. A cordial welcome to friends and the public generally, far and near."

T. D. Kayner writes from Stillwater, Minn.: "We left St. Paul yesterday for this place, and have met some very kind friends who know something, and yet wish to learn more of our phenomena and philosophy. Mrs. Kayner has given us some very good tests, and has proved the clearness of the guides that are with us, and giving us encouragement to go on with the work. Saturday afternoon we go to Minneapolis, where we expect a week's good work, as some of the slate-writing tests have gone there, and the people of that city seem very anxious for independent slate-writing. A Mr. Austin called on us at St. Paul last Sunday, and received some messages upon the slate that pleased him very much, and Dr. Aspinwall was there Monday and received some things which seemed to interest him a great deal. The power that has been added by our trip up here seems to be very great, and in that way some may be a greater and lasting good. We are in the 'hot' of Minnesota, but shall try to conduct ourselves that they will not 'want us' when we think it is best to depart. There are quite a good many here who have investigated our philosophy and yet it is a very strong church town, there being three churches in the block where we are stopping."

C. W. Peters, Chicago, writes: "The meeting held by the Psycho Phenomena Society in Washington Hall, 499 Washington Blvd., Thursday evening, was a success in every way. This society is steadily continuing its present plan of work and will give another seance and lecture Sunday evening, March 16, at the same hall. The materialization seance is free to all those attending the lecture."

## THE PRESIDENT

## Of the National Association.

HE IS AT WORK ON BEHALF OF THE CAUSE IN TEXAS.

TO THE EDITOR:—My last letter left me to work in the city of Shreveport, La. Here I found several friends, and am interested in our movement, among whom I have mentioned Capt. J. Beasley, James Heffner, J. Lamore, the latter being one of the most active workers that I have found, and a firm friend of our National Association. I referred to Marshall, Tex., as a town full of interesting features and stated that it was necessary to devote a special letter to this place.

Marshall is a city of about 15,000 inhabitants with only about ten people openly and avowedly advocates of our philosophy. These friends are among the most prominent citizens of the place and command the respect of all who know them. I was advertised for two lectures for that city on Saturday afternoon and the following Monday evening. The hall was well filled on both occasions and much interest manifested in the subject matter of the discourses. I was most hospitably entertained during my three days' visit by Mr. and Mrs. Wm. Umbdenstock, who have resided in Marshall since 1860. For more than twenty years Bro. Umbdenstock has been an ardent supporter of our movement and has stood bravely at his post regardless of the sneers and censure of his fellow-citizens.

Captain B. C. Cooley and his good wife returned to Marshall about three years ago after an absence of many years and united their efforts with those of Bro. Umbdenstock to bring about the establishment of a Spiritualists' hall in Marshall. They have succeeded in doing so to such an extent that more than one hundred of the best people of the city entered the hall on Sunday to listen to my first lecture. Brothers Dawson, Taylor, Jackson and Schrove are also with them in the good work. A private circle is held each week on Monday and Friday evenings at the residence of Bro. Umbdenstock, with results that are quite satisfactory to the interested parties. The heaven is working and it will not be long before other leading families will be as deeply interested as are Brothers Cooley and Umbdenstock. A more spiritual household than that of mine host Umbdenstock I have not found in the United States. My host and hostess made me feel perfectly at home with them and my stay with them is a veritable red letter day in my memory.

On Tuesday morning I was driven about the city to see its school buildings and other points of interest. The carshops of the Texas & Pacific railroad are located here and give employment to many hundred men. The work done here is of a very high order and even exceeds some of the order manufactures in the North. Marshall contains one of the two largest foundries in the State of Texas. The schools for colored people were established by Northern capital; one by the Baptists, known as the Bishop College, and the other by the Methodists. These schools are liberally patronized, but the Baptist institution being far the more heavily endowed of the two, is, of course, the larger and better institution.

A good speaker and test medium would find a warm welcome in Marshall and would do a good work in that city as the people are now ripe for more light upon the question of religion. The fair and trickster will find no field of labor in Marshall; only a genuine worker need apply. All the spiritual papers are patronized and circulated among the friends of the several subscribers. This has awakened a healthy interest in our philosophy and will result in good fruit in the near future.

I took leave of the friends in Marshall with sincere regret with the hope of being able to visit them again in the near future. Of my subsequent wanderings through the cities of Houston, Galveston, Ft. Worth, San Antonio and Austin, I have not time to report to you, further than to say that I have found live workers and warm friends of our cause in all of those places and that they are all, so far as I know, deeply interested in the welfare of the National Association and desirous of aiding in making it of great service to the cause of Spiritualism. More anon.

H. D. BARRETT.  
Austin, Texas, March 3.

## WHAT IS BENESS?

## Some Reflections in Answer.

In defining Beness, it is like one writing a dictionary, the perusal of which is not so entertaining to many as a well-written or hygienic condition, and excuse us if we run into abstractions having neither beginning nor ending.

The first great principle or law of everything is Beness, i. e., absolute rest, which holds everything in existence without effort, and thus prevents annihilation, also cancels the creative act. There is a dualism continually going on between absolute rest and creative motion, or between absolute ignorance and absolute knowledge—axiomatic knowing. The extremes differentiate each other into a vast number of concrete and compound degrees, each partaking of the nature of motion and rest, such as life and death, unconscious sleep, dreaming sleep and consciousness.

It is easy for wakefulness to slide into a dreamy or hypnotic condition, and this into a sub-conscious or subliminal state, where negative self is partly freed from positive self. Thus, man is dying while he is living, i. e., every degree between extremes is not wholly a discrete degree. Absolute motion and absolute rest are the only two discrete degrees, but each embodies other degrees before we reach the absolute, thus, activity and inactivity blend, overshadow each other. Some men, the more dormant than others, showing that conservatism dominates vitality. Let us return to the trunk line of the subject. Matter is inert; it is incapable of moving itself, or offering any resistance to being moved. This is one form of Beness. Inertia is a higher form. Why? Inert matter or rest is combined with motion, moving plane.

Although space capacity contains planets, stars, etc., moving rapidly, yet, space capacity exists in position unmoved, as absolute Beness or Rest. All this may appear to be a lack or limitation of the sense perceptions. Now, suppose you, like a geometer, create a geometric solid out of mind stuff?

This solid is like a vacuum from which everything physical has been pumped or thought away. The mental process is not to annihilate a vacuum, but to create one. You see it persists in form, if not in substance, as a something, which something is at rest, and illustrates our idea of the law of Beness. Don't call it a nothing; for that you cannot create.

Again, endless progression presupposes an everlasting ignorance, without which there is no progress; hence, Beness may assume the form of your old, big, black, twin brother, named Ignorance, who discovers Chaos in awaking from sleep. In short, the uncaused is Beness. It is the cause of all things, existing back to an eternal self-existence existing without a cause. Here you

are certainly lost in your own ignorance; there is no doubt about it, else you would be looking behind the eternal wall of rest, which is so overshadowed by ignorance as to prevent butting your brains out against it. Please call this another phase of Beness.

There is no cause behind the eternal cause Rest, which, as the subject, all, transfigures object and subject into the unconditioned or the homogeneous, or into the noumena behind all phenomena, or evidence of being. Count this another phase of Beness, which also, includes self-existence and the uncreated, and may include, under a lack of sense perceptions, the invisible, intangible and unknown. Evidently Rest conserves the vital forces spent in maintaining an immortal existence. Nothing but perpetual motion can perpetuate immortality; you have got to generate more power than it takes to run you. But all human machines run down at death, and this bed of Rest gives you time to wind yourself up by borrowing extra power stored up therein—the Phoenix. Here the dead are reborned young, increased in wisdom and vigor. Round and round from the force of Motion and Rest you spin from eon to eon. Being means business!

"This life that picks through and out of the shell, Shouting, 'Away with Beness and your orthodox hell!'"

F. R. LOCKLING.

807 Bird St., Hannibal, Mo.

## A VISION.

Mrs. Mattie Florence Van Dyke Foretells the Time that She Would Die.

The many friends of Mrs. Mattie Florence Van Dyke will learn with regret of her death at her home, 120 East Ninth street, which occurred yesterday at 11 a. m. Her death was beautiful and peaceful. She was conscious to the end.

A remarkable incident connected with her death was a vision, or premonition, of the time that she would die. Sunday morning she fell into a gentle sleep, and on awaking said that had seen her brother, Jacob Williams, who died some 11 years ago, and that her death would occur at 11 o'clock Monday. True to the vision, she died at 10 minutes to 11 o'clock yesterday (Monday) morning.

She also made arrangements for the funeral, requesting that she be buried in her bridal dress, and by the side of her brother, at Blanchester, Ohio.

Mrs. Van Dyke was the daughter of J. M. Williams, a retired farmer of Ross-moyne, Ohio. For several years she had been a victim of the dreaded disease, consumption, and had been visiting at Asheville, N. C., for her health, until a few weeks ago, when she returned to her home. She leaves a husband and twelve-year-old daughter, Ollie, to mourn her loss. The funeral will take place at Blanchester Wednesday at 2 p. m. She will be buried from the residence of her brother-in-law, Jacob Swigert.

Mr. W. B. Van Dyke is the well-known expert accountant connected with Waters' Business College, Cincinnati Enquirer.

## Spiritual Meetings in Chicago

The First Spiritualistic Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 651 North Clark street, at 2:45 and 7:45 p. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayers' Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Signet's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Union, Irwin Hall, West Madison and South Paulina streets; entrance 107 South Paulina street. Services at 11 a. m. and 2 and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Spiritualistic Church of the Students of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor.

The Progressive Spiritual Church—Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, conducted independently by Rev. Geo. V. Cordingley. Services at 3 and 7:30 p. m. Children's lyceum at 1:30 p. m.

South Side Christian Spiritual Society, Mrs. L. N. Claman, pastor, meets at Kenwood Hall, 4308 and 4310 Cottage Grove avenue, Sundays at 2:30 and 7:30.

Spiritualist Gospel Temple at No. 453 Washington Boulevard, near Ogden avenue. E. Raphael, pastor, holds services Sundays at 7:45 p. m. Children's lyceum at 1:15 p. m. Monday evenings at National Hall, 681 West Lake street, near Wood street. Lecture and tests at every meeting.

A Swedish meeting is held every Sunday at 10:30 a. m., at Phoenix Hall, E. Division street, near Sedgwick street. Free admission.

Meetings held by Mr. and Mrs. Geo. F. Perkins at North East Masonic Temple, 61 North Clark street, Sunday, at 2:30 and 7:30 p. m.

## "Life in the Stone Age."

Having had a number of calls for another edition of "Life in the Stone Age," as there are but a few copies left, I wish to announce that I have decided to issue an improved edition with notes, and will couple with it a series of articles on social, religious and political economics, and a few of my best poems, making a book of, probably, 200 pages, paper 50 cents each, five for \$2; cloth, \$1 each, six for \$5. I want no money till enough subscriptions are received to print the book. Send name and address on postal card and state whether you want paper or cloth-bound, and how many copies. U. G. FLETCHER, New, Ohio.

## Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I. In paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

## HARRISON D. BARRETT.

## He Is Doing an Excellent Work in Texas.

HE ANSWERS AN IMPORTANT QUESTION TO THE REPORTER OF THE GALVESTON NEWS.

"What is your subject for to-night?" the reporter asked.

"My subject will be 'What Is Spiritualism,'" was the answer.

"Can you give me a synopsis of the lecture?" questioned the reporter.

"With pleasure. Spiritualism is the direct opposite of materialism, and stands for the real and permanent instead of the seeming and transitory. It accepts and teaches the spiritual creation of the universe, and boldly affirms the spiritual nature of the Infinite. Behind every finite form of life lies a larger degree or expression of life. Conscious thought never sprang from nor can it be evolved from inert matter. The vibration of atoms never has yet given the world a living sentient being. 'Ex nihilo, nihil fit' is true; life, conscious, sentient life can never be evolved from what it is not. It must be drawn from something like, yet greater than itself. The something is the infinite father-mother, enthroned in the universe, in the form of diffusive or differentiated life, all pervading, omnipresent and omniscient. Therefore Spiritualism affirms and demonstrates the infinite life as one of its corner stones."

"It demonstrates the infinite through the mediumship of truth. Truth is the conformity of the thought to the reality of the thing, and comes to man's mind by a process called reasoning and by intuition. The five physical senses reveal the outward world, and its various parts, objectively, by the conformity of our thought to the reality of the thing seen, heard, tasted, or counted. Reason presents truth analogically by induction and deduction. The applied sciences are all the results of the reasoning powers of men. They simply relate fact to fact in the mental and physical worlds until man knows for a certainty what the results of those combinations will be. Intuition is the spiritual sense, the sixth sense, that reveals the truth in a way peculiar to itself, without reasoning or otherwise. Truth is spoken into our souls without any process of thought being used that is now known to man. Truth is the second corner stone of Spiritualism."

"Its third corner stone is immortality. This means the conscious existence of every human soul throughout the endlessness of eternity. It is prior to man's consciousness by mathematical demonstration and by intuition. The phenomena of Spiritualism are the mathematical evidences that man survives the change called death, which are supplemented by the spiritual sense of intuition. The survival of one soul proves the survival of all, and one genuine spirit rap settles the question of spirit re-incarnation."

"The fourth corner stone is eternal progression. Spiritualism affirms and then demonstrates the fact that man grows in wisdom and beauty of holiness forever and forever. It refutes the idea of a small city with high walls, containing only a few souls, engaged in the laborious undertaking of playing upon golden spheres. It says that the streets of gold and rivers of silver is contrary to reason, is overturned by it, and a rational view of the after life given to man. He is to labor for the good of his fellow-men—a labor for the unfoldment and perfection of his own soul, and will not, says Spiritualism, be given any promotion or honor that he has not earned. Vicarious atonement has no place in the religion of Spiritualism."

"Between the four corner stones of knowledge Spiritualism fills in to form a solid foundation, the living principles of liberty, justice, equality and fraternity. Upon these corner stones and these principles it builds the temple of religion. Its roof is of glass, through which every worshiper in the temple can see the spiritual ladder, the ladder of Jacob, reaching from earth to heaven, and upon it the forms of the returning dear ones who come to say to the sorrowing: 'There is no death.' Spirit communion is the fifth point in Spiritualism and is the keynote to eternal life, as it opens the gateway between the two worlds and permits us to enjoy the society of the angels."

"Its points of connection with the everyday life of man are sympathy and love. It would make practical the theory of the brotherhood of man and render to each one a kind word, a helpful smile, a clasp of the hand, and manifest by doing for the suffering that which the church has been preaching about for so many centuries."

"It makes love the lever by which humanity is lifted to a higher level of thought, to nobler conceptions of life and to closer perceptions of its duties. It would ameliorate human suffering and make the world better by right living and right doing on the part of every living person. Spiritualism offers these seven points, the infinite, father-mother, the over soul, truth, immortality, eternal progression, spirit communion, sympathy and love, as superior to the five points of Calvinism or any other form of religious belief, based, as they are, upon the bed rock of knowledge." COR.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief and complete history of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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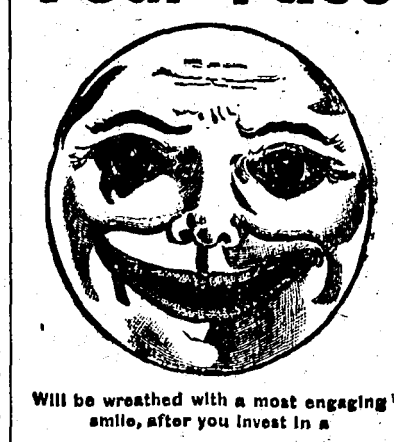
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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, MARCH 21, 1896.

NO. 330

## WEEDS! WEEDS!!

Their Moral and Spiritual Import.

A Significant Lesson Derived from Garden and Field.

By HUDSON TUTTLE.

There were no weeds in the Garden of Eden. In that glorious spot thorns, thistles and briars were unknown. Our Grandfather Adam was not obliged to go out before breakfast to hoe up rag-weed, pig-weed, pigeon-grass, red-root and purslain that had rooted themselves in his onion-bed and melon-patch. No, he took his ease, while Eve made the coffee and toast. His garden was not only the best, but it was the only garden free from weeds, ever known.

EVER A BENEFACITOR—ADAM A KNOWLEDGE. Unluckily for Adam, and for us, he succumbed to the blandishments of Eve and ate the apple, thereby bringing sin and weeds into the world! He did not realize the mischief he had done, else he would not have lived till God sought him out in the cool of the evening. We should rejoice that he did not, for if his terrible act brought weeds into the world, it brought us, their sworn enemies.

The inequity of Eve marks her as the first of scientific investigators, the first martyr to science, and by her sacrifice she brought knowledge into the world. Adam was a whining coward, willing to eat, receive the benefit, and let Eve bear the punishment. "I glorify Eve, the divine mother!" Of the sin of which she was the cause I have, at present, no words. The world, with all the sin the Devil, with God's permit, could pour into it, is a vastly better world than the namby-pamby Garden of Eden, with no chance of doing anything worthy, without being evicted!

### MAN A CREATOR.

Better a world of weeds than barrenness, and it is true that in the beginning there was nothing but weeds and thorns. Man himself had to create the fruits and grains. If Eve ate an apple, the poor Devil tempted her by a sour crab, for the apple has been made therefrom by man. He made the peach from a poisonous fruit of the Persian desert; wheat, rye and millet from unproductive grasses.

Weeds are the savages of nature, and man either civilizes or destroys them, yet in their destruction, as difficult as that of sin. They grow strong by adversity; they laugh at the rains which drown the fields; thrust their broad leaves out of the sands and whether scorched by sun, or bitten by frost, continue to expand. Give them a sandbank, a bare rock, a bed of mud; floods or drought, bleak weather or burning sun, all are one to them. They are adapted for all places and conditions, and if one kind does not thrive, another will.

If you plant your field with corn, and the pulverized soil gives no indication of the enemy, you congratulate yourself that, like Adam's Eden, your field is free from weeds, and you are to escape the curse of sweating behind the cultivator, or bending with the useful but un-artistocratic hoe.

Do not flatter and delude yourself. Long before your corn shows a green blade above the clouds, your enemy appears on the field of battle. Free of weeds! Why, if you had sown ten bushels of carefully mixed seed to the acre, it would not show against the countless millions which creep up. If you have a penchant for botany, you can now study the growth of at least a thousand species.

Pigeon-grass, pigweed and red-root on the dry portions, and smartweed, Spanish-needsles and a score of grasses on the wet, lead the hosts innumerable. If it rains frequently, you will have no time to botanize or reflect. You may learn that in that science these are known as *Bidens frondosa*, *Chenopodium album*, *Portulaca oleracea*, etc., and that is all you will learn before duty calls you to the hoe.

There is nothing that invigorates a weed's constitution like being dug up and having its roots exposed to the sun. Ten branches grow out of every broken fibre, and every piece left in the ground takes a new start. If the sun withers them, and you begin to cherish the pride of a victor, there springs up a new host from seeds that have bided their time. What care you then that purslain has the high-sounding name of *portulaca oleracea*, when it covers the ground and grows fat under the very teeth of the cultivator? It is the typical weed—utterly worthless, it has a habit of growing faster than a mushroom. Cut and hang up in the sun, it will go right on growing, blossoming and maturing seed, fine as dust, but endowed with amazing vitality. Every time you turn up fresh earth, there are seeds, peeping sown a century ago, waiting for a chance to vegetate.

There is only one way of successfully dealing with these enemies. If they once get rooted, the corn is lost. For the corn is a petted creation of man, and has no chance against these savages of nature. Constant labor is the price of clean fields. They must be met at the start, and all the time.

Nature well knows that if she did not care for the weeds no one else would care for them. She made the seeds of some worthless nothing will eat them, or poisonous if they should. She placed them in hard shells, varnished waterproof so they might lie in the wet soil an hundred years and be all the better. She wanted them sown broadcast, and to them fixed plumes and wings that the wind might blow them away; or hooks and burrs that animals might convey them. She gave them tenuous lives, so that, however unfavorable the soil, they would thrive.

No one cares for the knotgrass, and its subterranean stems take every advantage. As no one will sow the seeds of the burdock, they are provided with hooks, which make of every animal that comes near them a broad-cast sowing machine.

LABOR A BLESSING. San cares for his own, and finds that

his pampered children require his constant attention. It is labor not only resulting in the growth of the varied products, but the forethought, patience and energy, all are reflected and intensified in himself. While he grows potatoes, corn and cabbage, he develops his own character.

How like man's spiritual nature to this physical struggle between the golden grain and the weeds! The field of growing corn, covered with matted grass and rank weeds!

Like vices, the most luxuriant weeds spring from the smallest seeds. Those of tobacco are almost microscopic. How tiny the leaders! How slow in growth at first! But once established, how it strikes its roots down into the soil, and spreads its rank leaves, drawing all sustenance to itself, blasting everything near, and blighting the soil on which it grows.

How like is it to the habit it engenders, which begins with an imperceptible desire, and absorbs, until it dominates the will.

If the violet, lifting its head above the grass, like a flock of azure sky, is an exquisite type of modesty and humility, the tobacco plant is a still more appropriate type of vice. Were we to paint an ideal of that monster, we would place on its purple brow a wreath, not of the leaves of the grape but of tobacco, entwined with its flowers, and the bloated worm that feeds thereon should be there as an emblem of death!

Speaking of emblems, a political party once adopted a weed as theirs. It was the coarse and fetid poke, and anything more appropriate to represent partisan politics could not well be devised. Its rank growth, the insolence with which it takes and holds the best place; the crimson poison of its fruit; make it all-in-all the type of the placeman whose party has the spoils.

As the spiritual nature is superimposed on a subsoil of animality, in which the seeds of error are dormant, every ray of spring up when favorable conditions arise, too often it becomes a neglected field, given over by the owner to the growth of rank weeds.

When the harvest comes, as come it will in the procession of the years, instead of the sheaves of duty there will be worthless stubble of weeds, black in the November frosts.

### THE REMEDY.

There is one remedy: To keep out the weeds, they must not be allowed to start.

Keep out evil thoughts they must be forbidden entrance. How many who in early life are models of excellence become unseemly by the growth of a single habit, which, like a weed, rooted itself into the recesses of their hearts and flaunted its noisome leaves in the face of plying friendship. So deep penetrating its roots they cannot be extirpated without destroying their support. The habit was at first like the tender seedling, and often by the tender care of the parent, it became a scabrous tree. Then was the golden moment when a wave of the hand, a happy thought, would have crushed it out forever.

By this we are taught how best to resist error. We are not to rest supinely in this moral, spiritual, or physical field of labor. Whatever Eden may have been, the Earth is now quite a different place, and success and excellence are only achieved by earnest and persistent effort.

### FIELD OF SPIRITUALISM.

In no field have weeds more luxuriated than in that of Spiritualism. From the miasmatic marshlands where it touches the reeking slime of selfishness and passion, to the serene highlands bathed in the pure light of science, everywhere some form of weed has found a place to stake its roots, and often by excessive growth has completely concealed the soil from which it springs, and the grain it has blighted.

The casual observer, seeing nothing but the coarse herbage, feels justified in concluding that the soil supports nothing but weeds. But there is strength in such a soil for the beautiful asphodels of purity and love to bloom in immortal fragrance.

As the garden and the field require constant vigilance to culture the good and desirable and hold in check and destroy the overwhelming weeds, so in the field of Spiritualism there is need of constant effort to maintain the right and true against error and the rampant growth of credulity and folly.

### THE MORNING LAND.

There rises o'er the seas of time  
The morning hills of light  
Whose glory thralls  
Our earthly palls  
With rays of splendor bright.

Earth's fairest scenes are but a shade  
Of that ethereal shore  
Which eyes of seer  
Have oft seen clear,  
And viewed its landscape o'er;  
Have seen its lakes of azure blue,  
Its fields of fadeless green,  
Its forests grand  
On every hand,  
Where storms are never seen;  
Its palaces of crystal walls,  
Its tower of glistening gold,  
Its rippling streams  
Like etherial dreams  
That to those realms unfold.

Along those fabled mountain brooks  
The flowers perennial grow,  
Whose fragrance sweet  
Our spirits greet  
Beyond the realms of woe.

The all of being is the light  
That gleams o'er all those hills,  
And in those vales  
Dim earth-life pales  
With all our mortal ills.

Then for that realm we guide our  
Barque,  
E'en to the farther shore,  
And find our rest  
On mountain crest  
Where toll shall be no more.

ERNEST S. GREEN.

Every noble work is at first impossible. Carlyle.

Over 115,000 names, mostly German, are on a petition sent to Albany for Sunday opening in New York.

## O'SULLIVAN'S SPIRIT.

Patrick Brennan Tells of a Startling Experience.

HE OCCUPIED THE ICEMAN'S COTTAGE, BUT, WITH HIS FAMILY, MOVED OUT, DECLARING HE COULD STAND THE HORROR NO LONGER—HIS TALE OF A GHOSTLY VISIT FROM THE CRONIN CONVICT—BELIEVES HE HAS HAD A WARNING.

### A HAUNTED HOUSE.

Another strange incident has been added to the series of fatalities connected with the Cronin murder. Now Patrick Brennan, lessee of Iccoman Patrick O'Sullivan's home, declares the dwelling is haunted and that he would not sleep there another night for a fortune.

Patrick O'Sullivan appeared to me as plain as day," says Brennan. "It was a warning, and now there is a deadly snare in the house, which makes it impossible for anyone to live there. Anyone who ever inhabits that house will meet with bad luck. It and the Carlson cottage should both be burned to the ground, for an evil fate hangs over them."

Those who deserted the house because of the fear of Iccoman O'Sullivan's ghost are Patrick Brennan, John Brennan, Michael Brennan, John Lee, and Mrs. Catherine Brennan.

### PACK UP AND LEAVE.

The house occupied by Iccoman O'Sullivan is located at No. 6 Bosworth avenue, in the rear of the Carlson cottage. All day yesterday and last night the sound of hammering and sawing was heard in the place. The occupants were hastily preparing their household goods for removal. No one slept in the dwelling last night. The former residents were scattered all over the neighborhood. They preferred to seek temporary quarters rather than face the supposed horrors which might confront them.

When Iccoman O'Sullivan was sentenced to prison, his cousin, Thomas Whalen, occupied the house for some time. Mr. Whalen afterward established a roadhouse near Calvary cemetery, and remained there with his family. During Mr. Whalen's occupancy the place was repaired and repainted, and, with the spacious yard, presents a pleasing appearance.

The Lincoln Ice Company purchased Iccoman O'Sullivan's business, and ran it for several years, but with no great degree of success. The company later sold the business to Patrick Brennan and Henry Fate.

### WORKED FOR O'SULLIVAN.

Patrick Brennan, who insists that O'Sullivan's house is a den of horrors, was in the employ of the Iccoman previous to the Cronin murder. He was a warm friend of the Iccoman, and was a witness in the first trial. He, among others, attempted to establish an alibi for the accused. When Brennan and Fate purchased O'Sullivan's business, young Brennan and family moved into the Iccoman's home. This was a year ago.

According to the statement of Mr. Brennan the occupants of the place have not had a day of peace since they have been there. Mrs. Brennan, the aged mother of the three Brennan boys, has protested incessantly against living in the house because of the unsavory sounds heard at night. She has said that she has repeatedly declared to her son that she would not live in the house, but Patrick took no stock in these things until a little over a week ago, when he saw something that almost shook his reason. Patrick says that he is "game," and kept the memory of it locked in his breast until yesterday. Then it overpowered him, and he came out and informed Mrs. Whalen, her husband, and the Brennan family of the premises. Mr. Brennan then came back and ordered every one out of the house. He will try to find a flat to-day.

### WHEN HE SAW THE GHOST.

"It was during the cold spell, a little over a week ago," said Brennan, "that I had an experience which made me question myself as to whether I am in possession of my reason. It was the last bitterly cold night, and in order to get some of the warmth from the stove I moved my bed down from the second floor to the front parlor. I was alone. It was here that poor O'Sullivan's body was laid out for burial. I slept with my brother and we both had retired to rest at 8 o'clock."

"It was a little after 9 o'clock when I suddenly awoke. I felt a terrible sense of oppression. I opened my eyes, and coming from above was a dense cloud which stood a few feet above my head. The cloud suddenly began to tremble and rays of light darted through it. The rays quickly gathered in the center of the cloud, and like a flash was formed the face of Patrick O'Sullivan. He had the same good-natured smile on his face which he wore on the night of the death of Dr. Cronin."

### TRIED TO TOUCH THE FACE.

"I felt for a moment as if I must be crazy. My hair stood on end, I tell you, but I am game all right. To see whether I was dreaming, I stretched out my hand to touch his face. Then the vision disappeared."

"Perspiration broke out all over me, and I pulled the cover over my head, fearing to look again. I said nothing to my brother and slowly the dreary night passed away. I was ashamed to speak of the affair, for I thought they might think me crazy. But I could not rest. I walked for miles and miles, and finally went to Milwaukee. But I could not stay there and had to come back. I finally decided to end the whole thing by getting out of the house. For the last three or four days there has been a frightful smell in the dwelling. I have been sleeping in a livery stable since I returned from Milwaukee."—Chicago Tribune.

Reproof should not exhaust its powers on petty failings.—Anon.

Weak men fight their friends, strong men fight their enemies.—Grant.

## UPWARD AND ONWARD.

Great is Science and Its Marvels.

Wonders of the Age Increasing at a Marvelous Rate.

THE X RAY NOT THE ONLY WONDERFUL THING DISCOVERED BY PRYING SCIENTISTS—NO END IN SIGHT.

TO THE EDITOR:—It appears from one of Chicago's great dailies that there are the days of science, when science, tired of wasting time on rudimentary tales and antique stone axes, has come at a bound into the present, and has accomplished results which, to say the least, are exceedingly wonderful. At any rate, science says that these results have been accomplished or are on the eve of accomplishment. It may be believed, the millennium is close at hand. The night is not far off when, even in New Jersey, people may sit on unprotected porches and cast looks of scorn at any chance mosquito, for it will be the last survivor of a vanished race, and except in armies mosquitoes are not to be dreaded. Duplivity will vanish, for all men's thoughts will be open to the day. No man will have secrets, for the inner recesses of his strong brain will be photographed at pleasure. No one will be sick, for at the approach of the first symptom he will go forth and sit under an electric light until well. And Methuselah will have rivals too many to count, for life will be indefinitely prolonged. All this is about to take place, say the scientists.

The Entomological Division of the Department of Agriculture has just issued a circular dealing with mosquitoes. It tells how to catch them at the fountain-head and nip them in the bud. It takes hold before they are mosquitoes; when they are larvae, living under the surface of the water and coming up now and then to take a breath of air. The directions are short and pointed: "Put kerosene on the surface of the water."

If for any reason this is not feasible, as in case the water be used for drinking purposes, the plan is then to get a number of fish of known rapacious tendencies, and stock the pond. Fish and mosquitoes do not agree. Mosquitoes agree with fish—indeed, as soon as they are delicate—but fish are hard on mosquitoes. This is the result sought. The circular gives a number of methods of getting rid of mosquitoes after they have become mosquitoes, but it lays great stress on the fact that they are not really necessary, for near dwellings mosquitoes need not exist.

### THE "HUMAN MICROSCOPE."

The impossibility of concealing one's thoughts has been discovered by Dr. Riport, a French physician at the Hospital Salpêtrière, Paris. In brief, his investigation has shown that the principal facts of the mind are material, circulating through the system; second, that the brain performs the mind precisely the same function that the heart performs for the blood, the circulation being maintained by a series of vibrations or pulsations corresponding to the pumping action of the heart. The brain, therefore, being the use of the "human microscope," the sight of a person placed under hypnotic influence.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spinal column. It comes back to the brain in the form of a gray mist, in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. The brain, therefore, being the use of the "human microscope," the sight of a person placed under hypnotic influence.

### THE RAINBOW BATH.

Chromopathy is the technical name for the light and color cure. It consists, as the announcement puts it, of "nature's finer forces scientifically applied by electric light baths." First the sickness is located and the part affected is determined. Then the light applicable to the trouble is turned on. If the disease be of a nervous order, as insomnia, hysteria, melancholia, and the like, a soothing blue light is used. If a tonic is the needed thing, if the system is run down and requires a stimulant, red or yellow is the thing. "The blues, purples and greens make the patient passive; the reds and yellows stir him up and fill him with all noble ambitions as he can hold. The patient sits in the bath like a mountain top in the glow of a Western sunset. The bath is about the size of a room, yet permits ample ventilation. The selected color is inserted, the light is turned on, and the cure is commenced in a blaze of colored glory. From fifteen minutes to three-quarters of an hour, according to the strength of the patient, is the time for one treatment."

Wonderful as have been many of the inventions and scientific discoveries of the more immediate past, it is within the bounds of probability that the immediate future will realize yet greater ones that will have bearings of vast importance to the human family. Readers of THE PROGRESSIVE THINKER are not unaware of the very important and beneficial discoveries of Dr. E. D. Babbitt, of East Orange, New Jersey, in the realm of light and colors, and his system of medical therapeutics based upon the tested effects of different colored rays. To those who are not informed in these matters, we recommend Dr. Babbitt's books on health, as advertised in this paper.

CONTINUED ON PAGE 7.

## YOUR BANKERS.

Hang Them on the Outer and Inner Walls!

Spiritualistic Halls and Temples Should Be Decorated with Appropriate Mottos!

TO THE EDITOR:—Beautiful banners, neatly inscribed with gems of Spiritualistic thought and teaching, should decorate every Spiritualistic hall and temple in this glorious land of ours. Every society should also own one or more photographs that will reproduce the truths of Spiritualism in varied form. The reproduction of such lectures is the mission of Spiritualism, aided by the photograph of the Spiritualist Edition.

Among the many mottos which the ladies of our societies could neatly inscribe upon beautiful banners to hang upon our walls, the following might be selected:

There is no death.  
God is love.  
Try the spirits whether they be of God.  
The manifestation of the spirit is given to every man.  
Truth is the creed of Spiritualism.  
One God and One Humanity.  
The world is our country, to do good our religion.  
Spirit return is a demonstrated fact.  
Death is resurrection.  
The fatherhood of God and the brotherhood of man.  
Truth for authority, not authority for truth.  
The truth has made us free.  
Those we mourn are not absent, only invisible.  
They live whom we call dead.  
What seems death is transition.  
There is a natural body and there is a spiritual body.  
Moses' edict against is prima facie evidence of communion with the dead.  
The air is full of farewells to the dying and mournings for the dead, but Spiritualism is the "Balm in Gilead."  
The voice of mortal breath is but a sub-urp of the life elysian.  
The stroke of death is but a kindly frost which cracks the shell and leaves the kernel round to germinate.  
Knowledge is power.  
Our knowledge plucks from death its sting.  
Truth crushed to earth will rise again.  
Denial is the truth comes uppermost.  
With the exposure of fraud comes the exposure of truth.  
To the "cranks" belong the credit for the world's progress.  
We can answer Job's question if the church can't.  
We have answered Job's question demonstratively in the affirmative.  
Deity is as natural as life.  
It is just as natural to die as to be born.  
Spiritualism is the great comforter.  
Christ—the great medium.  
The common and uncommon people hear Spiritualism gladly.  
Truth only asks a hearing.  
Spiritualism has no conflict with science.  
Spiritualism, the force that will equalize society.  
The Spiritualist is not afraid to "die."  
Spiritualism, a religion, science and philosophy.  
When the masses are educated the rights of man will be established.  
"God bless our home" not only, but every home.  
"Peace be unto this house" not only, but every house.  
Live and let live.  
Education the world's redeemer.  
Foreign missions for education and material aid.  
Home missions for education and material aid.  
Temporal aid first, then a spiritual education.

The material and spiritual are too closely connected to neglect either. Mene, Mene, Tekel Upharsin. Simply to thy truth I cling. We reap as we sow. Nearer, my God, to thee. Effect always follows cause. The kingdom of God is within you. Everywhere is hell to the bad. Spirit and matter both eternal. The world moves. Evolution is the law of nature. An honest God the noblest work of man.

Every man is the noblest work of God. God is no respecter of persons. "To be or not to be?" To be it is. "Thou canst not kill thyself or others. There is a calm for those who weep, a rest for weary pilgrims found, but not in the 'ground.' Sweet spirit hear my prayer. We keep the holy faith in God, in man, and in the angel spirit ministrant between.

Phenomena the vestibule to the philosophy. The dark is as natural as the light. Our phenomena occur both in the dark and light. Thirty-five phases of mediumship and more a-coming. Greater things than these shall ye do. The "X" ray, recently discovered, is another proof of the truth of clairvoyance. All phenomena depend upon "conditions." All chemical combinations depend upon "conditions." Thunder and lightning depend upon "conditions."

Conversing with a distant friend depends upon "conditions." The telephone, phonograph and telegraph demand their "conditions" for success. Cold and heat, clouds and sunshine, depend upon "conditions." What a pity we have so long been ignorant of a future existence!

CONTINUED ON PAGE 7.

## "SOUL GENESIS."

An "Important Question" Considered in the Light of Reason.

An Intellectual Treat for Our Readers.

TO THE EDITOR:—Brother A. M. Griffin has a very interesting criticism in your issue of January 11, on Dr. A. S. Hudson's "Soul Genesis." I desire to add a little "fuel to the flame," and, perhaps, the light may be so increased that the shadows may retire from some portions of the scene that are now dusky. I shall indulge in no philosophic or scientific expressions; unless it be when referring to what has been said in the articles named.

To constitute nature as we find it, there must necessarily exist five different things, all of which are essentially, without genesis, and are incapable of annihilation. Two of these are time and space. I shall waste neither time nor space in discussing them, as every rational mind comprehends the necessity of their infinitude.

The other three things are essential entities, and I prefer to call them by the most simple terms by which they can be expressed, which are life, spirit and matter. They are so different in their natures and attributes that it would be a stultification to class any one with either of the others. They are each universal, and I will not proceed to define their qualities, normal conditions, and attributes. Matter is that substance which possesses stability and rest. It is divided into simples. Its normal condition is a state of rest. In and of itself it would rest suspended throughout space in atomic form. If life and spirit were withdrawn from it, it would immediately resolve to its normal condition—a state of rest—atomic form. It has no other attributes, qualities, conditions or modes, per se, but stability and rest, and these two terms are a distinction without a difference.

Spirit is that substance whose normal condition is expressed best by the words "I move," "I cannot rest." Its normal condition is in antithesis to the normal condition of matter. Like matter, it is divisible into simples; it may compound per se. Matter is only compounded through the agency of spirit. Matter per se cannot compound. What scientists call chemical affinity is another name for spirit activity.

Matter, to our natural senses, is tangible, is grasped by the hand, cannot be realized by our natural senses except through phenomena in matter. Its principal phenomenon is force, which is produced by its constant motion. Some people imagine that we see light, but we do not see light, we merely see the phenomena that light produces in passing through our atmosphere. Electricity produces the same phenomena, but electricity, per se, is invisible.

We know spirit only by the phenomena that it produces. Man has just begun to study the spirit universe and knows but little thereof. There are, as yet, no proper terms to express spirit entities, but I will name some of the most suitable that we have, among which may be mentioned, gravitation, magnetism, chemical affinity, electricity, heat, light, animal magnetism, sound, etc.

Life is that substance in nature whose normal condition is consciousness; better expressed, perhaps, by such terms as "I know," "I understand," "I comprehend." It has also the attribute of will energy.

It composed of numberless simples, and is simple never compound. Force being the first state of consciousness, it is ever seeking to express itself in matter through the medium of spirit. For, be it known, that life cannot act upon matter except through the agency of spirit.

Spirit possesses no consciousness, no intelligence. This fact to most people is a great stumbling-block over which they plunge headlong into numberless errors. But it is through the agency of spirit that the conscious life is unfolded to the capacity of each type. Each simple, or type of life, is conscious of a specific form, and it directs spirit to build accordingly. Its will energy possesses unlimited potentiality in directing and controlling spirit activity.

Each type of life, in conformity with its consciousness, builds a specific form for a specific duration. Otherwise there would be no reason, and there is reason in all nature, in the form of the dog, lasting but for twelve or fifteen years, and that of an elephant, lasting for four or five centuries.

Every type of life that exists to-day has ever existed, and ever will exist. Nature had no creator, no one to borrow from, and whatever she has holds to with a certainty that is as infinite as herself.

Wherever a type of life finds conditions suitable to its ideal form there it expresses itself in the material habitation, and the active end of spirit are so constantly changing material conditions that a vast multitude of these types of life have found suitable conditions on this earth for their expression in matter.

While all life possesses consciousness, yet consciousness is an attribute of degree. In some types of life consciousness is confined to a very limited unfoldment; while in the man type of life it appears to be capable of an unlimited unfoldment.

It is for this reason that the man-life builds not only a material body, but also a spiritual body, that its consciousness may not be checked when the material body has endured its allotted time. It is only in the potentiality of man's consciousness that I can discover the reason for its building a spiritual body. Individualized life can only express itself through a bodily form. And man's life, having a consciousness not satisfied with the limitations of matter, builds for itself a more permanent body of spirit not susceptible to the calamities of the material universe.

CONTINUED ON PAGE 7.

## SPIRITUAL PHENOMENA.

The Forces Employed, and Their Uses.

Grand indeed are the facts that underlie and are wrought by that which modern people have chosen to call Spiritualism. We desire to invite your special attention to the phenomena of Spiritualism, and declare that said phenomena, of whatever name or nature, are produced by the crude chemical, electro-magnetic forces, which are struggling for liberation and cohesion with the more refined forces that are used in making up the chemical and electrical balances upon which the world's and man's progress is dependent. As long as mortals and forces fall below such assignment and service, they are rated as belonging in the chaotic state, and as outside of the rhythmic harmony of God and nature, or in other words, outside of God's moral government.

Those whom you call mediums in these modern times are frequently made martyrs in the conditional contest which are governed by the stage manager of the world's complex drama. These forces, and conditions, are strong, but are wisely governed for a grand purpose—that of effecting an equilibrium in God's moral government on the mundane sphere chiefly, where so many millions of beings are held by their unwholesome environments and dense conditions, as prisoners in dungeons, the spirits within them famished, as the avenues for the liberation of soul-food were never opened to them, no support can be taken even though it be profusely scattered about them. Words of instruction may be listened to and admired, but cannot do their work in quickening and sustaining the soul powers in their growth, until in the struggles that may be caused the good put forth in destruction be gathered up and joined with superior force which then begins action which continues until freedom and safety is secured to the before-time captives.

It is difficult to give expression to all the knowledge we bring, through a mind which we must use carefully, in order not to overtax it, and it is likewise difficult to give expression to the knowledge limited in the divisions of the system of phenomena, to understand why this thing and the other thing form a part of the exercises and effects of phenomena displays; hence they are quick to censure those who are the helpless subjects, pawns that others who have long suffered in the bondage of conditions, may be liberated and uplifted into higher service and caused to realize the power of the harmony and glory of the order of God's moral government.

We would that all who are prone to censure the methods which the Supreme makes use of to consummate his labors of redeeming humanity would make an effort to cross the threshold into the realm of the mysterious warping forces just back of the scenes of action. Then indeed, they would be silent and study to discover the true causes of effects observed, and yet the measure by which the equilibrium of the chemical and electrical balance is secured may remain hidden from their understanding, as it is a matter of personal merit and the Lord opposeth the understanding of them who will to these things. Again we repeat, those balances are necessary as bases upon which to rest works, and are the propelling levers for pushing delayed works on to consummation.

Were it not that the addition of higher forces and conditions to those naturally belonging to the earth sphere are greatly needed, there would be none of such phenomena as are so common at the present time, for man would need no other phenomena than those which naturally come into their realm.

MRS. M. KLEIN.

### THE DOOMED.

The Crime—The Cell—The Rope—Meditations.

Oh, peace to my soul! but why should I hope  
For aught to this soul,  
But scaffold and cap—the end of a rope—  
The drop—a dark hole!  
Doomed and what then? Will death put an end  
To this haunting guilt?  
Is death but a sleep whose dreams inter-  
With blood I have split?  
Or does the dumb old eternally hide  
The past—dead to man?  
Does earth take its earth, when mortal has died?  
More beings to plan?  
Be still, oh, my soul! Aye, why should I hope  
For peace here below?  
A few fleeting hours—the cap and the rope—  
The priest—prayer—I go.  
These walls have great eyes that speak  
Of a doom.  
In silence they speak—  
Like ghosts that arise from out the cold tomb  
Their vengeance to wreak!  
I know I have killed—have murdered—  
Have slain!  
Those bodies had souls—  
I see them—they haunt from these walls  
—a stain—  
And now the bell tolls!  
No hope in this life—no hope out  
beyond.  
Till all debts are paid!  
No Christ can atone—no judge loose the  
bond—  
My crimes are all weighed.  
Farwell to my friends, my home and my  
all—  
This chill o'er my soul that horrible  
fall  
Is hell unto me!  
But enough, oh, soul! deeds once done  
are done,  
And now the penalty—  
Inevitable—a shock—I am gone  
Into eternity.

DR. T. WILKINS.



## PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

**NATIONAL CONVENTION PROCEEDINGS.**—The proceedings of the third annual convention of the National Spiritualists' Association, held at Washington, D. C., October 15, 16 and 17, 1898, has been recently printed in book form, and sells at 25 cents per copy. The book contains 236 pages of interesting matter. The address of President Barrett is brilliant with good points in support of Spiritualism and the N. S. A. and is alone worth the price of the book. I ordered ten copies and placed them in good hands. To those who had doubts about the success of the N. S. A., I suggest that they read the book and then order a few copies to help pay the printing bill. The N. S. A. is in the full tide of successful expansion. The workers deserve the grateful thanks of all true Spiritualists. Address Francis B. Woodbury, secretary, 600 Penn. avenue, Washington, D. C.

**AND IN THE NINETEENTH CENTURY.**—There is a newspaper published in Massillon, Ohio, entitled Sound Money. From its ably-edited columns I clip a couple of "sound" items. I give them without doing an 't, or crossing a 't, and without note or comment:

"A little girl 9 years old in Morgan township, Scioto county, Ohio, was seized by the church doctor on Sunday night, February 2, for the crime of whispering in church, taken two miles and a half and arrested before a justice of the peace, fined \$5 and costs and sentenced to ten days imprisonment. She was conveyed in an open wagon twenty-two miles to Chillicothe and handed over to the sheriff, but he seems to have a heart in him, and refused to put her in jail, but took the child to his home. It is a great wonder that the child was not lynched—burned at the stake at the church door, and oh, how complacently the Pharisees of that congregation could have parted their coat tails and warmed themselves by the fire."

"The pastor of the Presbyterian church at Bowling Green, Ky., has organized a military company, consisting of the young men of his church. They will be armed with the latest improved rifles. It is a pity that the churches are losing their hold upon the people, when such exhibitions of inconsistency are everywhere presented? Is such work for the glory of God or for glory? This preacher seeks his own glory, and his work is a sten in the nostrils of all true Christians."

**ARE THEY BOUGHT?**—Two Connecticut preachers, the Rev. John H. Mason, of New Haven, and the Rev. C. A. Piddock, of Hartford, says the Catholic Review, recently stated in public that the members of the legislature of that State were "bought like cattle in the shambles." These reckless, emotional ministers ought to be compelled to prove these charges, or else hold their peace.

**FREE-FOR-ALL FIGHT.**—At Crabtree, Ohio, February 20, an attempt was made to expel Mrs. William Campbell from membership in the church, and it is alleged that the religious revival then in progress broke up in a free-for-all fight. Ohio is bound to be ahead.

**THE A. P. A.'S.**—A serious religious battle occurred recently at Louisville, Ky., between the A. P. A.'s and Catholics. They had a quarrel, which resulted in a pitched battle. Twenty shots were fired before the police succeeded in stopping the riot. Only one man was seriously wounded. The lion and the lamb don't seem to lie down together very peacefully, notwithstanding the near approach of the millennium.

**WAS IT THE PRAYERS?**—A large number of the pious people congregated at the Baptist church recently, at Slater, Missouri. Such a scarcity of water was never known. Nearly 2,000 tanks of water had been sold; stock suffered much; and the good people decided to pray for rain. The rain eventually came, but whether as a sequence of the prayers, the weather clerk does not inform us.

**STRANGE MANIFESTATIONS.**—There were some very strange doings at Sandusky, Ohio, about February 1, which alarmed the county officials in the court house. A special dispatch to the Cleveland Leader says: "Strange noises have been heard about the office of Recorder Schippel. The noises were similar to those made by a company of soldiers at drill and seemed directly above the recorder's office, as though marching, countermarching and executing military maneuvers. The next day, and for several days, the noises were repeated. The county officials have naturally felt a delicacy about having the story got out, involving them as searching for the military spooks. They seem to feel that they will not be accused of being imposed upon by some hocus-pocus trick, and that they have not been the victims of some freak of the imagination." Most likely not. Explanations therefore are easy to find.

**CHURCH PROPERTY.**—Auditor Schellentrager, of Cuyahoga county, Ohio, has very properly decided that eighty feet of land belonging to St. Agnes Roman Catholic church, which the pastor desires exempt from taxation, is taxable. It adjoins other land belonging to the church, but it is not used for church purposes. Even if the land was used for church purposes, it ought to be taxed all the same. It is a great outrage upon the mass of the people that that property which is of no earthly use, and particularly of no heavenly benefit to them, should not pay its just proportion of the taxes to support the Government which protects it. The church, if it desires the people to come into the fold, should practice the golden rule. Do as you would wish to be done by. There is much unrest on this question of church taxation and the Ohio legislature should give it their attention. Let church property be taxed.

**CITY OF CHURCHES.**—During the reign of Emperor William, Germany, it is alleged that an extraordinary impulse has been given to church building. In Berlin alone no less than twenty-six new churches have been commenced. These churches represent a money value of 20,000,000 marks, 3,000,000 of which have been provided by the Emperor and the Government and the remainder by voluntary contributions. Berlin will now be fully entitled to style itself "the city of churches." But the idea of using 3,000,000 marks of the people's taxes to build churches, whether the people want them or not, is preposterous in the extreme. Isn't it thought (1) in the rulers of the people to thus look kindly after the salvation of their souls, even if they do make them pay the expense?

**RELIGION OF THE CROSS.**—At a church revival at Tunkhannock, Pa., while services were in progress a dynamite bomb was exploded under the window outside. Windows were broken and a panic ensued. A search was made for the miscreants, but without avail.

There has been an intensely bitter feeling since the split in the Evangelical church, and the acquisition of the church property by the Dubs faction, and this outrage is probably the outgrowth of the trouble. These outrages are very common among the "elect," and they are not to be wondered at. When they present a reasonable system of religion to the world, one that holds out to them an assurance of immortality beyond the grave, then, and not until then, will these outrages cease among the churches. The people realize the insufficiency of the religion of the cross to do them any good.

**THE CATHOLIC RELIGION.**—It seems that there is an alleged plot on the part of the higher clergy at the City of Mexico, in favor of secret annexation to the United States. This, it is said, explains the mystery of Bishop Platters in inviting Archbishop Corrigan and other dignitaries, in order to indicate to the Mexican masses that they had powerful friends in the United States. Monitor Republicano, a true, says: "If these things are true, it is plain that the clergy insist on perpetuating more crimes against the fatherland. Their hateful tendencies are unchangeable, and they will always continue to be grand hypocrites and traitors to Mexico." The U. S. Government, as now administered, has shown such special favoritism to the Catholic religion, that it is no wonder that the Mexican clergy desire to bring about a close understanding. Danger to the liberties of the people is imminent. Sound the tocsin of alarm!

**STRANGE STORIES FROM MICHIGAN.**—The members of the Hiawatha Co-operative colony, at Manistique, Mich., is alleged, have had some wonderful and marvelous, spiritual manifestations. One of the lady members of the colony has, it is said, developed wonderful powers as a medium. She can call up the spirits of the departed and communicate with them in broad daylight. But the most wonderful thing reported is the feeling of a tree by invisible hands. (The tree could be plainly seen and the blows directed upon the body of the tree, and in a few moments, the tree came crashing to the ground. Other equally strange stories are told. Of course the reader is not bound to believe all this. But if you will read "Moses Hull's Encyclopedia of Biblical Spiritualism," you will read of and find equally marvelous things recorded in the Bible. No one who accepts "holy writ" can consistently be a disbeliever in Spirit manifestations. The book is an eye-opener.

**FRAUDULENT SEANCES.**—It has recently been alleged that Dr. Henry A. Rogers, as we see by a Detroit, Mich., paper, has been giving fraudulent seances. It is said he dressed up men and women in white garments and sent them down into the circle of his dupes. Finally, a reporter for a Detroit paper, who is a detective, attended one of his seances. The result was that Rogers was arrested and carted away to police headquarters. I don't know anything about the man Rogers. If he is a medium and has been deceiving people he deserves to be punished severely. Many people attend these Spiritualist seances just for the fun of the thing, as they would a circus. If you attend a seance and feel deceived, they have no one to blame but themselves. I know that I have witnessed genuine materializations in my own parlor, under test conditions, and such are certainly attainable in the city of Detroit. There is genuine as well as counterfeit mediumship.

**RIGHTS OF THE PEOPLE.**—At a recent convention of the Allegheny and Beaver county, Pa., branch of the State and National Liquor Dealers' Association, Rev. John Whitehead, Swedenborgian, told them "there could be no question about the right of people to drink liquor, any more than to drink water; that the liquor business is no more dishonorable than any other, provided it were conducted intelligently and in good order." The convention seemed to agree with him and contented itself with passing resolutions denouncing "the abuse of liquor." Only this and nothing more.

**PSYCHOLOGICAL STUDY.**—A psychological study of the phenomena of "conversion" has been undertaken under the auspices of a religious journal, among the colored tribes of the West Indies, says a writer, a convert will remain whole days in a sort of waking trance; and the observer has been struck with the analogy which seems to exist between the prevailing frenzy of these demonstrations and some of the cruder manifestations sometimes exhibited in the conversions of civilized countries. I say, by all means, let the inquiry proceed. It may possibly discover scientific theory of conversion. I have witnessed many strange doings in our Methodist church many years ago. Some of the converts would pound the benches; others would dance and cavort around until they would come in contact with and upset the stove; others would jump up and down, as if impelled by some unseen power. Of course, these good people hadn't the least idea that they were psychologized, or mesmerized, for hypnotism wasn't recognized in those palmy days; and sometimes there would be enacted a regular "day of Pentecost." It is yet maintained, only, perhaps, with a trifle less fervor than in the days of yore.

**COMMITTED SUICIDE.**—Hon. Michael D. Harter, formerly a member of the Fifty-third Congress, from the Mansfield, Ohio, district, lately a resident of Philadelphia, Pa., committed suicide at Fostoria, Ohio, February 22, by sending a bullet through his brain. He was a very successful business man, and his family relations were said to be of the very best. He was a member of the Lutheran church, a strictly honorable man of considerable ability. It is alleged that a few days before he "shuffled off this mortal coil," he asked the pastor of his church whether if a man committed suicide he could go to heaven? The clergyman gave it as his opinion that he could. He was a liberal giver to churches and charities, and vainly thought that that would save him. Poor man! Had he understood the spiritual philosophy he never would have asked such a silly question. He was about 50 years old and well-known to the writer of this paragraph.

C. H. MATHEWS.  
New Philadelphia, Ohio.

**Place of Meeting Changed.**—The committee appointed to take the preliminary steps to select location for a permanent Spiritualist camp-ground for Eastern Kansas at the Missouri Valley have decided to hold their next meeting at Bonner Springs, Kansas, instead of Kansas City, as stated in this paper some time ago. The committee will meet on the 31st of March, 1899, at 10 a. m., at the place named above.  
By order of committee,  
O. G. RICHARDS,  
Eudora, Kansas. Sec. Com.

## SOCIALISM—WHAT IS IT?

Jesus Taught the Principles of Socialism.

An Earnest Plea for the Practical Brotherhood of Man.

Webster defines socialism as a social state in which there is a community of property among all the citizens. This definition does not cover the subject, and to the ordinary reasoner or superficial thinker does not convey to the mind the great principles contained in the word socialism.

Many who never give the subject any thought, class Socialists in the same category as Nihilists—or Anarchists—and thereby display their ignorance and pose as the know-it-alls. To understand the subject and gain some positive facts, we must go back to the time of the man called Jesus—the man of sorrows. He was the greatest and best Socialist of whom we have any record. He not only advocated socialism, but practiced it so far as he was able. The Bible legends on his doctrines are the cornerstone, foundation and structure of Socialism. In that age of comparative ignorance and superstition he taught the principles of Socialism in what are called parables—as in Matthew xiii, 3: "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: And when the sun was up they were scorched; and because they had no root they withered away: And some fell among thorns, and the thorns sprung up and choked them: But others fell into good ground, and brought forth fruit; some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear. And the disciples came and said unto him: Why speakest thou unto them in parables? He answered and said unto them: Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Our theological friends maintain that all his teachings were for the spiritual welfare in the world to come. It was nothing of the sort. It can be proven by the writings they claim as infallible that he advocated material advancement on this plane, and he wished it to resemble the kingdom of heaven by educating the people to a higher standard in morality, truth and brotherly love. The foregoing is proven by his answer to his disciples; they were in harmony with his teaching and could understand the spiritual feeling that came from well doing. In Matthew xx, he also illustrates his teachings by actual trial. One having hired laborers at different hours of the day, yet paid all alike when even was come. They murmured, of course, as we would now, not understanding the system of government he wished to establish. The different hours apply to the difference in ability, but because one man had better environments and conditions to rise above his fellows, he was not for that reason to be paid higher wages. Here are equal rights and opportunities plainly lined out for us to follow.

To further show his meaning and intentions toward his fellow-men, he taught the Lord's prayer to his disciples. Did you ever reason on this prayer, so short yet comprehensive? Luke xii, 3, 4: "Our Father which art in heaven, hallowed be thy name, thy kingdom come. Thy will be done, as in heaven so on earth." Will any one with a particle of common sense say he said one thing and meant another. He was trying to establish a system here, on this planet—nowhere else—such as he supposed existed in that far-off place.

In Matthew x, 34, he says: "Think not that I am come to send peace on earth. I came not to send peace, but a sword." Can anything be more true? Consider all that Socialism has to encounter before it succeeds, and then say he was a true prophet. My friends, when you read your Bible, read as you would any other book. Reason with a little common sense. We all have some, and if you begin to reason you will be surprised at your previous stupidity. We all want the truth whenever found. We all enter this plane in the same way. We must all depart in the same manner. Why, while we must remain, not to have the same rights and opportunities? Is it asking too much to allow your brother the enjoyment that can be had here for a few years, that you want yourself?

We are better than is supposed, when we are tried. We all help a little in assisting each other when our attention is called to a worthy object. Why not all unite in establishing this kingdom on earth, with our voices and ballots? We have the best government that ever existed, but a government that is the cause of so much misery, poverty and destitution among its population, is not the best government that can be established by the people.

The greatest foes to the establishment of the kingdom of heaven on earth are the churches and their fat-salaried theological pulp-pounders, who still persist in deluding poor humanity with a visionary hope of a delusive salvation by the means of a good man's death, who was barbarously murdered by ignorant people who did not understand his teachings. They shout for spiritual development, and utterly ignore the material necessities of the human race. They are utterly lacking in knowledge, or they would be aware of the fact that the spiritual nature must act in harmony with the physical or it will not progress. One is as important as the other while on this primary plane, and they must develop together. When the material needs are lacking, the spirit will not progress.

Progress is a law of nature as fixed and immutable as the law of gravitation—attraction or repulsion, and must be recognized. When our little baby arrives, do we try to stifle its spiritual growth by neglecting its physical wants? On the contrary, I must question if any of us consider that it has a spirit; we are so pleased in coddling up the physical encasement that we don't think about its spiritual until it is able to comprehend something of the nature of spirit. Nature gives us the lesson; we should try and teach in harmony with her ways. If our theological expounders of the so-called supernatural would stop battling with the windmills of myths—logical dogmas, learn a little practical common sense, and not stand in the way and be a stumbling-block to the advancement of the whole human race, by their antagonism to the teachings of the lowly Nazarene, how socialism would advance. But most of these fossilized barnacles of the pagan days do not wish to be disturbed in the enjoyment of their soft snaps. When one becomes honest enough to get a little common sense, how quickly he loses prestige, among those whom he has abandoned. He has gone crazy, or has softening of the brain. They do not locate his disease correctly—they are so entrenched in ignorance that they cannot recognize it as a case of softening of the heart, or spiritual development—it is something beyond and above their comprehension. Let us say God bless such men, and may they find the truth in their deeds.

Friends, I appeal to you again, seek for the truth, and do not be satisfied until you find it. You will first have to shake off the shackles you have inherited from your ancestors—your belief in the teachings of a so-called savior, as interpreted by our so-called spiritual advisers. Be warned—if you cannot escape a physical pain here if you become injured; you suffer yourself for yourself; no one else can bear the pain in your place. So it is with your spiritual nature—transgress a spiritual law, you must bear the consequences alone. Jesus did not pay it all—he paid for himself alone, and we must do likewise. You will reap what you sow—sow for poor humanity and you will grow in spirit and in truth in the same ratio.

It ought to make any one of us sad to think of the pitiful showing the church has made in 1,800 years. The benighted sons of the church will have much to undo when they cross the boundary line of existence. There they will see face to face, and have plenty of time for repentance, but that will not help us. We have the same senses they have, and should not permit ourselves to be psychologized by their power. Ignorance and non-resistance are the bulwarks of this great power wielded by the church in the present day, as in days of old. Reason and intelligence are her most dreaded antagonists. Cultivate these, instruct your children in the same lines. The dogmas of the church will be overturned, and we will put in force such a power for good for the whole race of human beings that we will enjoy the millennium during our present existence.

The man Jesus had a correct view of heaven; he was so spiritually developed that he could conceive a heaven on earth. This very plainly shows that harmony is heaven—heaven is not a locality, as taught by our blind leaders of the blind. How could you have heaven in your heart if it was a place such as is pictured to us by these fanatics. Harmony is the first law of nature, and to be in harmony with our surroundings is heaven. Discord, or the opposite of harmony, is hell, and the most of those who read these lines will sustain this view, possibly from actual experience.

Friends, I must make one more appeal to your common sense. Give no heed to church salvation—it's a delusion and a snare. Do all the practical good you can in all the ways you can, and all the time you can. This will develop your spiritual nature without fail—it convinces yourself. Rely on no tanneries, ceremonies or forms of the church. Jesus taught none of these things. His sayings are diamonds of the purest water, but they are hidden so deep amongst the mass of rubbish and filth that the churches do not find them.

Try giving some poor, miserable, outcast a few words of kindness, followed by a good square meal. Note the result. He has scarcely eaten the food before he begins to utter his thanks, and perchance, if he had suffered very much, he will burst into tears at your kindness. This was the doctrine of Jesus. Follow it. Socialism proposes to abolish the need of this sort of charity—advocate socialism morn, noon and night; you will gain everything by so doing. The church loses by not so doing.

"Throw out the life-line to danger-fraught men, Sinking in anguish where you've never been; Winds of temptation and billows of woe Will soon hunt them out where the dark waters flow."

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"Throw out the life-line to danger-fraught men, Sinking in anguish where you've never been; Winds of temptation and billows of woe Will soon hunt them out where the dark waters flow."

Soon will the season of rescue be o'er;  
Soon will they drift to eternity's shore.  
Haste, then, my brother, no time for delay,  
But throw out the life-line and save them to-day."  
—Gospel Hymn.  
H. M. EDMISTON.

## PASSING THOUGHTS.

When the storms and passions of life are o'er,  
And our past but a darksome dream,  
Shall we see, as we stand on the spirit-shore,  
With our lives as the link between,  
That the sorrows and cares our earthly life knew,  
Were the needful lessons by which we grew?

To seek the higher and better things  
That nature's method always brings?  
Shall our life on earth to our memory cling,  
Through all the changes that time will bring,  
Shall the laws and truths that puzzle us here  
To our spiritual eyes be made more clear?  
Shall we live by reason and not by faith,  
Shall we cease and effect through our whole life train?

Shall we e'er in the future comprehend  
Our orientation and destined end,  
Shall the mists that obscure these truths to-day  
By the hand of time be cleared away?  
O, children of earth! with your sorrows and tears,  
And your thoughts that rise to celestial spheres;  
Where the springs of knowledge break forth and flow,  
For those who aspire all things to know!  
When you have passed through the gate called death,  
And in truth and laws begin to progress,  
This fact your knowledge will surely gain:  
That how small indeed was your earthly plane.

Knowledge brings knowledge and ever ahead  
Are the fields of light and beauty spread,  
With flowers of thought, blooming bright and fair,  
For all who desire to enter there.

And never yet has a human thought  
By nature's forces and time been wrought,  
To fade and die in the realms of space,  
For all things live that Nature creates.

So in all eternity no death shall we know,  
For what dies to-day to-morrow will grow  
In a form more complete, in a better way  
Than that which it casts aside to-day.

Eternal progression and change without end,  
Is a truth grand and simple, by nature penned,  
In characters clear and distinct that appear,  
In your daily lives and surroundings here.

We have studied the cause and effect of life,  
Of human existence and love and strife,  
But whence we came and whither we go  
We cannot tell, for we do not know.

JEANIE GILMOUR.

## Eagle Bend, Minn.

In the spring of 1893, Mrs. C. D. Pruden, of St. Paul, Minn., visited this place at the request of several investigators, and gave three lectures on Spiritualism, at which time we organized a circle with about twenty-five members. The result of this little circle is the development of one trance and two inspirational mediums, for speaking and tests. We are also sitting for development, materialization, and several phases of mediumship with good results.

We had public meetings that all who desire may attend. A large number of our people are aroused to the fact of spirit return.

Mrs. S. N. Aspinwall, of Minneapolis, Minn., came to our place on Saturday, the 1st of February, 1899, and in the evening visited with the Spiritualist Circle (consisting of about forty). A very pleasant evening was spent in speaking and tests. On Sunday and Monday evenings Mrs. Aspinwall delivered two very interesting lectures to large audiences at the G. A. R. Hall. These two lectures have proven to many skeptics the true belief of Spiritualism, which will lead them to further investigation.

On Tuesday evening Mrs. Aspinwall gave a materializing seance at the house of M. M. Stosson, where eighteen full grown materializations and all were recognized. The first form materialized was the cabinet spirit. After this the forms of spirit friends of the circle began to materialize. The first form was for Mr. W. H. Byman, Sr., he recognized it, as also all his family. They all stood in the middle of the floor and conversed about five minutes, when the spirit dematerialized. Then several materialized, until one came out in a brilliant form to Mr. Sam Anderson, who recognized it as his mother. They stood in the middle of the floor, where all the sitters could see and hear them. They conversed for several minutes in the Scandinavian language. The next spirit that came, and one that created the most sensation, was Mr. and Mrs. Streeter's little boy. He came out of the cabinet and called to his papa and mamma and they met him in the middle of the room. They greeted and caressed him and several words were spoken. Then the little fellow returned to the cabinet and Mr. and Mrs. Streeter were being seated when their little boy ran across the room and caught his father by the coat, saying, "Papa, I am not gone yet," and caressed him in such an affectionate manner that made it a very touching scene to see their only child, whom they called dead, return to them in such brightness.

All the seance was very good and interesting to all. There were twenty-five persons in the circle who will verify to all this being true.

J. M. PHILLIPS, President.  
C. H. STREETER, Vice-President.  
J. H. STRONG, Secretary.

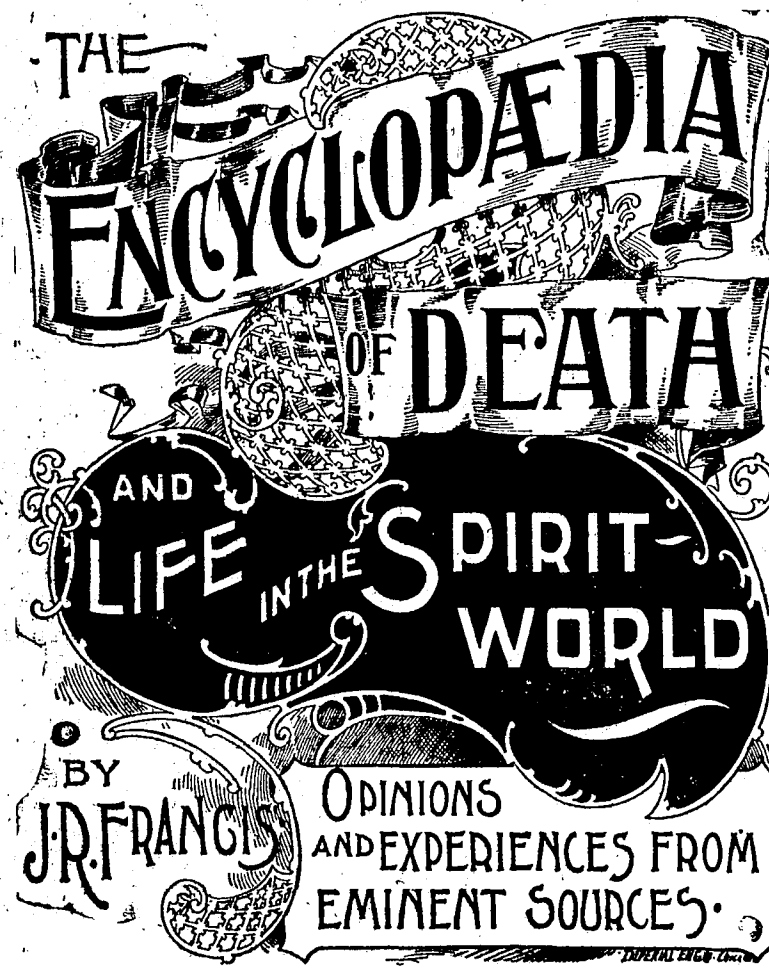
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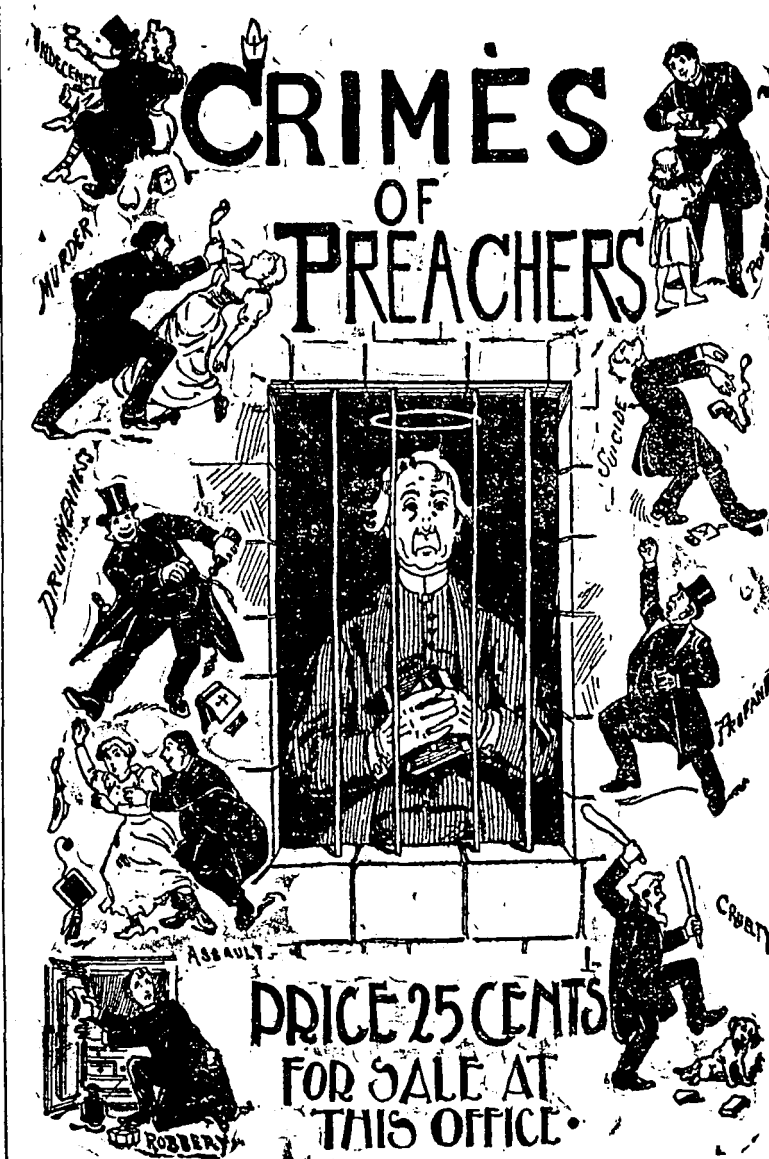
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# FRIENDS OF UNCLE SAM.

## THE STRENGTH OF THE PATRIOTIC ORDERS AND WHAT THEY ARE DOING.

### Shall the Statue of a Jesuit Be Allowed in Statuary Hall in Our National Capitol?

To THE EDITOR:—The good work inaugurated a few years ago by papers all over this country, and notably by THE PROGRESSIVE THINKER, is at last bearing fruit. The following, from the New York Herald, giving names and estimated strength of the various American orders, will be read with interest:

One thousand delegates to the Superior Council of the American Protective Association have met in annual session in Rochester, N. Y. The convention represented an actual voting strength in this State of 313,000, and in the nation of about 8,500,000.

The most important action taken by the Superior Council in Rochester was with reference to the coming Presidential nominations. A political policy was formulated by the convention, the matter of candidates was discussed, and a line of action laid down regarding the question of party platforms and issues.

The American Protective Association and allied orders are non-partisan. They make no nominations of their own, but endorse the candidacy of such men as are persons grate to them. By such action, it was told in Rochester, local elections, and in some instances State elections, have been won by them.

One of the peculiar features of the convention was that in the resolutions that were adopted no mention by name was made of any candidate for President or any other office, State or local. Discussion of candidates came up either informally on the floor of the hall or else in committee. The Superior Council, in following out the requirements of its constitution, declared that it would endorse only that party, or those parties, which should nominate candidates whose records are not opposed to the principles of the association, upon a platform which should embody patriotic utterances consistent with these principles.

WHAT IT WILL DEMAND. The American Protective Association will demand, as the consideration for its support of any nominee of any party for President, that the platform of the National Convention of that party shall reaffirm the principles of the total separation of Church and State, the restriction of immigration, and the reform of the laws regarding citizenship and the right of franchise.

It will demand, too, that such party shall reaffirm its faith in the American public school system as the basis of liberty and prosperity. The allied orders make claim to a membership representing more than one-fourth of the voting population of the United States. They assert that they hold absolutely the balance of power, and that it is in their power to elect or defeat any Presidential nominee.

This table shows their voting strength, as it was represented to me by a delegate to the Rochester Convention, who gave to me this information:

American Protective Association.....	3,500,000
National League for the Protection of American Institutions.....	1,500,000
Junior Order United American Mechanics.....	500,000
Patriotic Order Sons of America.....	250,000
Order of Deputies.....	125,000
All other patriotic organizations.....	250,000
Total.....	6,125,000

About 2,500,000 of this membership are associated with two or more of the organizations, so that the actual voting strength of the allied orders is not far from 4,000,000.

The National League for the Protection of American Institutions is not strictly a member of the allied orders, as it is not secret. Its president is William H. Parsons, its secretary is the Rev. Dr. James M. King, and on its list of membership are the names of Dorman B. Eaton, W. B. Kunhardt, John D. Slayback, J. Edward Simmons, Jonathan Trumbull, Henry Hitchcock, Bishop Arthur C. Cox, Gen. Henry V. Boynton, Wm. Allen Butler, Cephas Brainerd, Henry E. Howland and William H. Peckham. The league is working to procure this amendment, the sixteenth, to the Constitution of the United States:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

This amendment was endorsed by delegates from the different patriotic orders to a convention held in Washington last March.

COMMON GROUND. The Patriotic Orders and the National League meet on common ground, and work together in their approval of this platform:

"The objects of the league are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with



THE MARQUETTE STATUE.

influence in Congress this session and has caused the revision of two appropriation bills. The first was one which provided for the expenses of the government of the District of Columbia, and, as usual, originally included small appropriations for the benefit of a large number of local charities, including asylums for those who are afflicted in various ways, homes for the aged and infirm, industrial schools and kindergartens, hospitals and other institutions, which are partially supported and entirely managed by private committees of citizens and the several religious denominations. Among the others the Catholics have had their share, and the sum total has represented a considerable amount of money. Against such use of Government funds a protest was made by the representatives of the American Protective Association, and, although the strong ground of the opposition was the fact that the Government had no means of controlling or investigating the manner in which the money was expended, there were votes enough to send the bill back to the committee with instructions to revise that section.

The next success of the American Protective Association was in striking from the Indian bill the usual annual appropriation for religious schools. Millions of dollars have been paid to support Catholic schools among the Indians, and a smaller amount to the Presbyterians, Methodists, Congregationalists and other Protestant denominations, in addition to the regular Government system of Indian education. The Catholic schools are always held up as models, and they doubtless have been more successful than other missionary undertakings of this sort, because they are taught by Sisters of Charity, who dedicate their lives to the work and have no other ambition than success in it. The teachers of other denominations often show equal devotion, but they have not developed the same patience and skill, because their engagements are usually temporary; but unless the Senate reverses the action of the House in the face of remonstrances from the American Protective Association, all sectarian schools must hereafter be supported by the churches, without assistance from the Government. There are plenty of Government schools, but they have not been as successful as those managed by the missionary boards, because the appointment of teachers has

been more or less influenced by politics. The extension of the civil service rules to include the Indian Education Bureau is expected to result in a decided improvement.

This is good news indeed for all those who believe that sky-pilots of all classes should keep their hands out of Uncle Sam's strong box.

The fight that the patriotic orders have on hand at present is in regard to the MARQUETTE STATUE.

A dispatch to the St. Louis Globe-Democrat says that preparations for unveiling the statue of Father Marquette in Statuary Hall of the Capitol have provoked an unexpected flurry in the House. Since the newspapers have been receiving many communications on the subject from their constituents, and to-day the opposition had representatives in the lobby to make protests. Mr. Linton, of Michigan, who is an advocate of the American Protective Association, to-day introduced a resolution to have the statue taken from the Capitol, and the matter rivaled the Cuban question in the gossip of the floor.

The Linton Resolution was as follows: "Whereas, For the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest named Marquette, who died in or about the year 1675, and who is referred to in the joint resolution, as a reason for accepting the statue, as 'the faithful missionary,' and

"Whereas, The revised statutes of the United States, section 1814, provide only for not exceeding two statues in number, of marble or bronze, from each State, of deceased persons who have been citizens thereof and illustrious for their distinguished civic or military service, and when so furnished the same shall be placed in the old chamber of the House of Representatives, now known as Statuary Hall, in the Capitol of the United States, and

"Whereas, The said Marquette never was a citizen of any State, nor of the United States, nor performed any civic or military duty therefor, and

"Whereas, The statue representing him is of ecclesiastical character alone, being dressed in church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore, be it

"Resolved, That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law; and be it further

"Resolved, That said statue be removed from the Capitol and returned to its donors."

#### LINTON'S OBJECTIONS.

Mr. Linton says that the statue is objectionable, in his view, chiefly because Father Marquette is represented attired in his priestly robes, with the crucifix, and because the pedestal has after his name the initials, "S. J."—Society of Jesus. It will be necessary for Mr. Linton to obtain recognition from the Speaker to bring his resolution before the House. The statue is presented to Congress by an act of the Legislature of Wisconsin, and it was formally accepted by a joint resolution of both houses, passed in the special session of the Fifty-third Congress. The date of the ceremony of unveiling has not been fixed. It is expected that Cardinal Satolli and other church dignitaries will participate in the ceremony.

#### CONGRESSMAN MINOR OBJECTS.

One dissenting voice is found among the Wisconsin delegation, to the great credit of the State, regarding the placing of the statue of Pere Marquette in Statuary Hall of the Capitol. Congressman Minor, member from the Sturgeon Bay district, said to-day: "I think this statue of Marquette is out of place. I hardly approve of placing the statue of any minister or priest in the hall where jurists, statesmen, diplomats, soldiers and others who have achieved greatness stand. It matters not of what denomination these priests are, I would object just the same. If this nation wants to build a separate hall in the Capitol, and set it apart for the commemoration of priests and ministers who have achieved greatness, all right."

The statue itself is magnificent. It is so splendidly sculptured that it is hard to believe that it cost only \$8,000, allowed by the State of Wisconsin for all expenses. Many people declare it cost much more. The statue is of the purest and whitest marble, and is of such giant proportions that it overtops and outshines anything else in the hall. The other statues look pigmies beside it. The statue of Lincoln is completely overshadowed by the statue which Wisconsin has sent to the Capitol. The figure is fully eight feet high, mounted on a pedestal of about four feet in height. On the pedestal is inscribed the following:

"Wisconsin's tribute, James Marquette, S. J., who, with Louis Joliet, discovered the Mississippi River at Prairie Du Chien, Wis., June 17, 1673."

It is said that a party with the poetic name of Ginty—that's French—first suggested Pere Marquette, as the proper person to be carved in marble as Wisconsin's tribute to the Government Statuary Hall. Some \$8,000 was appropriated by the State of Wisconsin for the work, but it must have cost much more, and the Catholics of that State "took it up vigorously." It is easy to see where the money came from to pay for it.

The brave words and patriotic attitude of both Mr. Linton, of Michigan, and Mr. Minor, of Wisconsin, will be long remembered by all who desire to

see our nation kept free from the finger-marks of foreign fanatics and the tin-tang trumpery of theology, be it of any stripe or brand.

May Messrs. Linton and his fellow-patriots succeed in their efforts in this direction.

"Keep off the grass!"

WILLIS F. WHITEHEAD.

## SOCIAL STRENGTH.

### Troubled Spine of Ceaseless Spirit Hunger.

TO WORK WISELY FOR OURSELVES AND OTHERS MUST BE OUR FIRST DESIRE.

There are hours that come to us all, when thick shadows lie upon the purposes of life. Heart-sick and spirit-worn with the ceaseless tide of bitter waters, that beat against most earnest efforts, existence wears upon its surface only grim and haunting terrors.

When upon the horizon of every day there rests the darkened pall of useless striving, and the future's sky shows no glimmer of brighter dawn, then it is from the depths of the inner life that the soul cries aloud for answer and demands to pierce this mystery of living.

This workaday world of ours, crowded with its daily strifes and selfish needs, fails to feed the super-sensual cravings.

Honor and wealth and fame may crown with what is called success, but down beneath the surface there moves the troubled stream of ceaseless spirit-hunger.

Filled with the restless longings of an active age, we reach out to grasp any and all means which breathe of rest and secret peace. One by one we seek to gather them in, that the leisure of the coming years may not find us barren of resources or feeding upon the empty husks of false aims and futile striving.

Based upon demands like these, unnumbered projects take upon themselves shape and form, each, in its own way, serving as a separate link in the endless chain of earth's beneficence.

Art, science and philosophy present to the student-mind their endless stores of beauty, truth and knowledge. Side by side with the interests of every day, there moves in silent majesty the deeper force of human sympathy, which circles the world with the electric belt of a life all-powerful. Buried underneath the crusts of cruel torture, infamous despotism and soul-destroying tyranny, this vital chord of nature binds in one all classes, all nations and all ages.

Working slowly but surely, the power of social virtue is passing on to victory over the lower nature. Wrongs and persecutions are fast digging their own graves. Mercy and justice are crowning with joy the saddest life-lessons, until in its own good time the whole world shall pulsate to the throbbing life of personal effort, of self-sacrifice, and the final blending of the many interests into the one law of human sympathy, triumphant and universal.

Achievement has no royal birth. Only the star of honest toil lights its onward. Whether it be in the region of material forces, or amongst the geni that haunt intellectual efforts, the same law holds unquestioned sway. The moral nature grows strong through the single channel of a brave enthusiasm, uniting in one both self-attainment and victory over weaker wills.

We are told by one of America's best-loved poets that

"In the early days of art Builders wrought with greatest care, Each minute and unseen part, For the Gods are everywhere."

"Let us do our work as well, Both the unseen and the seen, Make the house where Gods may dwell Beautiful, entire and clean."

"Else our lives are incomplete, Standing in these walls of time, Broken stairways, where the feet Stumble as they seem to climb. Build to-day, then, strong and sure, With a firm and ample base, And ascending and secure Shall to-morrow find its place."

Socrates taught that the solid basis of goodness alone upholds the truth of human happiness. This principle, freighted with celestial purity, he propagated in the midst of an age and people steeped in the lusts of sensual luxury.

Inspired by a trust in the overruling spirit of right and justice, he planted not only for the time that was, but for all futurity.

To work wisely for ourselves and others must be our first desire, if we would attain this crowning gem of life. The noble discontent that impels the patient toiler on to greater deeds, acts a jeering part in social unfoldment. It is the recognition of latent power, the hand upon the soul's dial-plate pointing to progressive pathways.

If we would enter the fields of permanent social strength, it must be only through the portals of personal freedom. It is the freedom of the one that builds the broadened basis for the many.

Holding as its right the boundless fields of thought, freedom claims the vast heritage of moral and intellectual wealth. It rests, as do all the virtues, upon the foundation of an all-compassing and eternal justice. With this light for its guide, freedom stands the savior of man.

She leads him out of the darkness of superstition, frees him from the slavery of the senses, rescues him from the bondage of pretense, raises him from the stagnation of self-satisfaction; she speaks to him as an intelligent being, conscious of future possibilities, and, strong in her might, self-reliant in her trust, she invites

him to regions of undiscovered truths, and passes with him onward and inward, until he learns to know himself and stands face to face with his own vice and virtue.

When he shall become victor over self, when he shall choose worth instead of wealth, honor in place of dishonor, truth in place of falsity, moral law in place of legal trickery, living charity in place of dead dogma, justice to all in place of license to self, when he shall erect within his own soul an altar of peace and purity, then, and not till then, will he fulfill his God-appointed destiny.

These seeds of living truth are planted in every member of the human race, their heritage from the "great first cause." Condition and circumstance may cover deep with the rubbish of ignorance, but the vital force knows no ending.

Let, then, the hours, the days and the years be consecrated to the unswerving aim of self-growth, which blesses not only the individual, but the many, and which binds man as one with the universe and with God.

The principles of truth and virtue have lived throughout the ages, and stand now with undimmed lustre, doing duty in this, the nineteenth century. Upon one common altar still burn sacrificial fires with unceasing brightness. Reaching out through the frozen regions of man's nature, with genial warmth, they seek to kindle anew the electric force of kindred souls and teach God's lesson of man's brotherhood.

In the resources of a free people are the grandest elements of true social growth. Eminently fitted are our own institutions for this end. Upon our own soil may the healthy seeds be sown. By our own people may the plant be nurtured with care, until the perfect blossom shall bloom with its fragrance not only our own, but other lands.

Let, then, the sons and daughters of this Republic fulfill the special work assigned them. As weavers in the great social web, let them choose with wisdom each thread and fibre of the mystic substance. Sham and pretense and gilded trickery may reign in courts and palaces, whose hollow pomp imposes hollow homage. Tales of blue-blood and ancient lineage fit well the dusty halls of worn-out ages, but they have no place in the busy workshop of to-day, throbbing as it is with vital needs and stirring acts. Let us, then, waste no time in yielding deference to the self-importance and the glittering gewgaws of a false position, built upon the coffin bones of decaying ancestors. Of such aids we have no need in this land, whose social health can be nurtured alone by the broadly-flowing stream of a true republican simplicity.

It is the honest manhood and the pure womanhood that shall wear the crown of faithful effort for human good, more priceless than rarest gems of royal value.

If we would grow strong in the individual, the family and the national life, we must look well to, and guard wisely, the underlying bonds of social power. From the depths of this force must be drawn the skill and the knowledge that control.

Magnificent in its area, embracing all the possibilities of soil and climate, boundless in its mineral wealth, challenging the giant power of mind, in unlocking for man its hidden treasures, this country stands to-day colossal in its material forces. Personal liberty has chosen this wonder-land in which to work out its own problem of advanced action.

Its people have conceived the idea of human rights, and have offered opportunity to the oppressed of other lands to help them in unfolding, leaf by leaf, this volume, freighted with the welfare of unborn millions.

Upon every man and woman and child there rests a sacred duty. Upon the father and upon the mother, upon the teacher and the citizen, upon those in private life, and those in public life, is laid the earnest charge of working bravely for themselves and for their fellows.

Coming to us through the mysterious portals of the inner life is the divine voice urging us on to unceasing action, to honest labor, true and faithful in its details, that we may build up, step by step, motive by motive, thought by thought, and deed by deed, with part fitted to part, all rightly balanced and adjusted, the power and majesty of that all-supporting and all-enduring superstructure of social strength.

ELLA M. DARR.

Oak Park, Ill.

### Missouri State Convention—Official Call.

The regular annual assembly of the Progressive Spiritualist Association of Missouri is hereby called, to meet at G. A. R. Hall, Commercial street, Springfield, Mo., on Sunday, March 28, 1896.

Each branch society, chartered by the State Association, will be entitled to one delegate for every twenty-five members or fractional part thereof; also the president of each society will be ex officio entitled to a seat in the assembly as a delegate.

At the same time and place all Spiritualists and friends of the spiritual movement are invited to meet in mass convention, to continue two days, for the purpose of considering plans, ways and means for the efficient and vigorous prosecution of the work throughout the State, and for general discussion and exchange of thought on questions of vital importance.

Eminent speakers and mediums will be in attendance. The Forty-eighth Anniversary of Modern Spiritualism will be appropriately celebrated on Sunday.

All delegates will receive free entertainment, and are requested to report on arrival to the secretary, 311 South Jefferson street. E. M. HENDRICK, Springfield, Mo., President.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

## AS TO THOSE PETITIONS.

### Which Center in the District of Columbia.

THE WASHINGTON POST MAKES SOME SENSIBLE REMARKS THEREON.

Washington is the nation's city, and this fact is a sufficient reason why all the people of the States and Territories should be interested in its welfare. Citizens of all the States and Territories are here, and it is natural that their friends and neighbors, at their old homes, should desire for them all the blessings derivable from the enactment and enforcement of good laws. The permanent residents of Washington do not resent as an impertinence the interference of outsiders in this city's government. The Constitution of the United States, and the laws made in conformity therewith, warrant such interference. The District of Columbia being under the exclusive jurisdiction of Congress, and being governed directly by Congress, the constituents of the members of the Senate and House of Representatives are clearly within their rights when they petition Congress to pass this, that or the other bill relating to the District.

But, while cheerfully conceding all this, and while experiencing genuine satisfaction in the great and growing interest of the people of the United States in the affairs of their beautiful Capital, we may be permitted to remark that some of the petitions pouring in on Congress are based on misinformation as to the conditions prevailing here. We notice, for example, that Senator Bruce recently presented a "memorial of the W. C. T. U. of Ohio, for the enactment of a Sunday rest law in the District of Columbia."

It is scarcely presumable that the good women who put their names to that memorial knew—as all Congressmen and all residents of Washington know—that there is no other large city in the United States where there is so much Sunday rest as in Washington. The saloons are closed, not nominally, but actually; the barber-shops are also closed; no places of amusement are open; the streets are as quiet as those of a country village. Not long ago an Ohio man, temporarily domiciled here, took his gun and started for the suburbs to shoot birds on a Sunday morning, as he had been accustomed to do at home. But he had not gone far before he was arrested. He put up five dollars and went to his boarding-house. On the advice of a lawyer he forfeited the five dollars by failing to appear for trial.

In the city of Columbus, the capital of Ohio, and in Cincinnati, the metropolis of that great State, the stranger, even though he has lost the run of the calendar, knows when Sunday comes, not because it is a "sweet day, so pure, so calm, so bright," but because it is the noisiest day in the week. We do not mention this to find fault, for it is none of our business. Although the quiet that prevails here on Sunday suits us, and suits the people of this city, we do not seek to enforce it on Ohio cities. We prefer to have the theaters and all other places of amusement closed on Sunday, but the residents of Cincinnati and Columbus prefer to keep them open on that day. That is their business. We like to have the saloons closed on Sunday, but Cincinnati and Columbus prefer to have them open on that day, and we are advised that the Sunday saloon trade in those cities is the best part of their business. But that is not our affair.

From all parts of Ohio, as well as from other States, petitions like the one mentioned above are being forwarded to Congress. They come from Chicago and St. Louis and Kansas City and Denver—all calling for a Sunday rest law for this city, which, under existing laws, is the most quiet, restful city in the United States on Sunday. As we have already said, there is no impertinence in sending these memorials, but they do injustice by creating the impression that Washington has special need of a Sunday rest law. If the good ladies of the W. C. T. U. knew all the facts in relation to this matter, they would be petitioning the lawmakers of their respective States—of such States as Ohio, Illinois, Missouri and Colorado—to adopt the model Sunday of the National Capital.

### "THE ARCANUM OF NATURE."

#### A Merited Tribute.

Vol. I. The Philosophy of Creation. Vol. II. The Philosophy of Spirit.

These volumes are recognized in this country and in Europe as standard authority on the subjects on which they treat. They are the only books on Spiritualism that have been quoted by scientists as authority; and that, too, by men like Buchner, who represents the extreme of materialism.

That most able geologist, Prof. Winchell, State Geologist of Illinois, acknowledges his indebtedness. Henry Russell Moser says: "The Arcana had a world to do in shaping my thinking, and that of a greater man than I—Prof. Winchell." The Spiritualist said: "We have no hesitancy in pronouncing this the best work of the author under the acknowledged inspiration of his immortal teachers. It should constitute a part of every Spiritualist and thinker's library."

A revised edition of 500 copies of each volume has just been published in England. The price, mailed free, is the same as the London publishers, \$1.00. For sale by Hudson Tuttle, Berlin Heights, Ohio, and at the office of THE PROGRESSIVE THINKER.

Nature is commanded by obeying her.

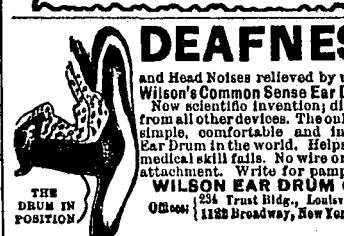
—E. D. B.

## Bottlebinding.

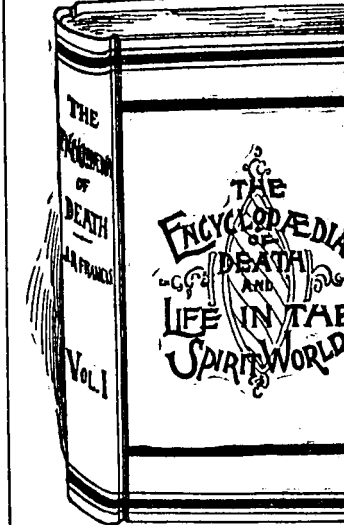
You can't judge the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.



DR. J. C. AYER'S SARSAPARILLA.



VOLUME II.

### Of the Encyclopedia of Death and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was, when remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

By ordering one volume of the Encyclopedia with the bound copies of the Vol. I. or Vol. II. that you want.

#### BEAR IN MIND.

Vol. I. of the Encyclopedia of Death and Life in the Spirit-World, Vol. I., bound in paper cover, and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

Bear in mind, that in order to get the Encyclopedia of Death and Life in the Spirit-World, Vol. I., bound in paper, free, you must get a new subscriber to join with you. It would bankrupt any paper on this earth to give each of our present subscribers this 400-page book free without any recompense whatever. In order to be entitled to the book, each of our present subscribers must send a new subscriber, which partially aids us in bearing the burden. The new subscriber will also be entitled to the book. See full terms elsewhere.

#### Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death and Life in the Spirit-World, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

"Science of the Soul." By L. A. Shorman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper bound, 60 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

For sale at this office.



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Herein mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We have extended invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Hudson Tuttle and Emma Rod Tuttle are engaged by the Cleveland Progressive Lyceum for the coming anniversary, March 24th.

Dr. A. W. S. Rothermel can be addressed at Milwaukee, Wis., until further notice.

N. S. Banfield writes from Lowell, Mass.: "As your paper travels eastward, I thought it might interest some of your readers to know what was going on in the spiritualistic circles in Lowell. Last Sunday at Welles Hall, the First Society of Spiritualists held a grand mediums' meeting for the benefit of the society. It not only netted them a good round sum of money, but was received with great enthusiasm by the large audience which gathered afternoon and evening. The five mediums who participated were residents of this city, and the speaking, recitations and tests given were very satisfactorily received. This movement was originated and sustained by Agnes Houghton Banfield, who did all in her power to encourage those mediums who had never appeared publicly before. We have extended a cordial invitation to a meeting of the Spiritualistic Club, with a membership of fifty people so far, and still growing. We meet every Saturday evening; have engaged Fred A. Wiggins for a night in April. Mrs. Banfield is still busy with her pen, and intends to publish a book another year."

W. H. Hillard, secretary, writes from Grand Rapids, Mich.: "Sunday, the 16th of February, was a great day for the West Side Spiritualists. On the evening of that day the above organization was effected, with an unusually large attendance in attendance, and which bids fair to eclipse anything of the kind ever organized in this city, made up as it is from active, fearless, intelligent people. This is the result of the personal efforts of that noble woman, Mrs. John Lindsay, whom to know is to love: a woman who is gifted with great spiritual power. She is also an efficient worker in the Women's Relief Corps, where her power and influence is largely seen, but when her magnificent gifts are felt the most is in our spiritual meetings."

Adrian B. Ormerod, platform test medium and trance speaker, can be addressed for engagements for camp-meetings and societies at 214 Calhoun street, Fort Wayne, Ind. State full particulars in first letter and save time. Terms easy.

K. J. Vanderhoff writes from Payne, Ohio: "Mr. Finney, a trumpet medium, of Fort Wayne, Ind., held quite a sensational seance on the evenings of March 5 and 6, at neighbor Hall's seance-room. There were twenty persons in attendance, and all went away thoroughly satisfied that spirits do return to us, and talk through the trumpet, and tell the glad tidings of a better life beyond the grave. The second evening was very cloudy atmosphere, and the prospects looked dismal; but at 8 o'clock thirty were seated in circle, and were quiet as a marriage bell, when a voice from the spirit-guide broke in upon us, and life was restored, assuring us that all would be done that could be under the circumstances. In quick succession different spirits presented themselves and gave evidence of sweet spiritual life. Among the number was Laura Mentzer, Joe Gorrell, Thos. Harris, J. Y. Baker, Geo. Ball, Mabel Harris, Pannabaker and others, all of whom testified that death was but a shadow, and beyond the grave the spirit lives on in a better world. Encircling the spirits was the ever-faithful Johnnie Williams, the control, ever cheering with his mirth and sweet music. May the spirit-guide and Mr. Finney return to Payne, and give the people more knowledge of the Spirit-world. Mr. Finney is ever ready to answer all questions, and by his true principle and honor, lead the people out of darkness into the light of a better life. We can only say the cry of fraud in his circles is ignored by all honest minds, who is ever ready to testify that the demonstrations are too great for an ordinary man who has only two feet, two hands and is six feet high. His work is marvelous, entertaining and instructive."

Geo. Kemp, corresponding secretary, writes from Des Moines, Iowa: "The Iowa State Spiritual Association located at Des Moines has been incorporated under the State laws of Iowa. Officers: A. Thornton, vice-president; P. M. Kelley, secretary; G. W. Kemp, corresponding secretary; C. C. Mitchell, treasurer. Directors—John Swap, W. H. Harlan, W. A. Hammer, and Alfred Larson. Address all communications to Geo. Kemp, 1211 Mulberry St., Des Moines, Iowa."

Dr. H. C. Andrews is now engaged at New Orleans, La. He writes: "Our glorious cause is gaining ground here. We are engaged during the present month and perhaps longer. We shall return North to lecture in Michigan, Ohio and Indiana during June, July, August and September." Societies desiring a good speaker and test medium in these States should open up a correspondence with Dr. Andrews at once. He can be addressed at No. 2435 Freret St., New Orleans, La. We hear good reports of his work."

Mrs. D. L. writes from New Whatcom, Wash.: "Rev. G. L. of Port Smith, Oregon, has just closed a series of lectures at this place, being the most successful ever held in this city. He is an inspirational speaker, magnetic healer, test medium, and also gives psychometric readings. His lectures and test circles were well attended. There are a good many here who believe in and have embraced our philosophy. We think that the people of this city are intelligent, liberal and progressive as can be found anywhere. Some of our church-members were present. We feel that much has been done towards breaking down the great walls of sectarian prejudices, which have held the world of thought from reaching out into the boundless realms of the unseen for truths that are hidden there. A meeting to be held in West Fern, ten miles from this place, in August."

Will C. Hodge will be permanently located at 710 Prairie street, Milwaukee, Wis., until the opening of Clinton camp-meeting, and correspondence relating to engagements, or to the business of the Milwaukee Valley Association, should be sent this address. Will attend funerals.

Dr. Willis Edwards holds his meetings at 551 North Clark street, corner of Sculler.

In answer to an inquiry, we will state that Farmer Riley, whose honesty and integrity as a medium has never been questioned, has a record of 31 his health that he is holding materializing seances.

Marguerite St. Omer writes from Cincinnati, Ohio: "The expose bubble burst in the courts this morning, and Mrs. Folson was discharged, the judge saying the people went expecting to see a 'white elephant materialization,' and he thought they saw what they went for and got their money's worth, and dismissed the case. Grander than ever is the second volume of the 'Encyclopedia.' Please state I am open to receive camp-meeting engagements."

Mrs. C. McFarlin is now lecturing at Milwaukee, Wis. Her work there has been highly appreciated. She would like to make engagements to lecture in Chicago or towns in the immediate vicinity. She can be addressed at 6142 St. Louis, Ill.

James Macarthur, secretary, writes from Atlanta, Ga.: "The Society of Spiritual Science has been formed here in Atlanta, Ga., under very promising conditions, and we contemplate securing a hall with seance-rooms attached. Spiritualism here in Atlanta is in a very depressed condition, nevertheless very favorable to the organization of a powerful and flourishing society as we have over one hundred thousand population, consisting of many liberal thinkers. We are desirous of securing the very best talent in mediumship, and would be glad to have reliable and highly recommended mediums write to me at 22 W. Peachtree street, in view of securing engagements, giving terms, dates, etc."

E. S. Drew writes: "I send with my renewal names of a small club for your review. I think you will enjoy reading it very much and have interested some others in its contents. Nearly every number has one or more articles that I would so like everyone to read. I am sure you are doing much for the spread of Spiritualism. May increased success attend your efforts."

Robert Ward writes from Denver, Colo.: "The Children's Progressive Lyceum No. 1, of Denver, on Friday evening, March 6, held their entertainment at Douglas Hall, corner Champa and Eighteenth street, and it was a grand success morally, spiritually, socially and last but not least, financially. Let Spiritualists write to me for particulars, and I will inform them how to make money for a Lyceum: there ought to be one more in every town, for they are the foundation of the future religion which will be Spiritualism. The above named Lyceum meets every Sunday afternoon at 130 at Odd Fellows' Hall, 1643 Champa street, G. W. Kates, conductor; Mrs. Loe F. Prior, guardian; Prof. E. W. Georgia, musical director. Mrs. Loe F. Prior, the originator of this Lyceum and entertainment, is a wonderful organizer and a thorough business woman and one of the best lecturers and test mediums in the United States. On the last Sunday of March we are going to hold the forty-eighth anniversary of modern Spiritualism in Odd Fellows' Hall. We will hold three services: On Sunday morning and evening, lectures by H. D. Barrett, the president of the National Spiritualists' Association. In the afternoon the services will be by the Lyceum. On Monday and Tuesday we intend to have mass meetings in one of the largest theaters in Denver, with Mr. Barrett as presiding officer. We have invited all the mediums in the State to attend the meetings. Mr. Barrett will arrive in Denver on the 29th of March and remain with us for a week. We are going to give him a grand reception on his arrival and a hearty welcome. The Lyceum will meet at Douglas Hall, with Mrs. Loe F. Prior as pastor; R. Ward, president. Mrs. Prior's lectures are of a highly interesting and scientific nature."

G. W. Kates writes from Denver, Colo.: "The Children's Lyceum gave a very successful entertainment Friday, March 6th. About 500 persons were present and the programme was highly interesting. The Sunday services are largely attended and the Lyceum is rapidly increasing in interest and talent. We expect to have a gala time here at the anniversary. Each society will celebrate and a mass-meeting will be held, with Mr. H. D. Barrett, president of the N. S. A., present. You may look for a good report as to how Denver shall receive President Barrett and honor the N. S. A."

The First Spiritualist Church of Chicago, of which Mrs. Cora L. V. Richmond has been pastor for many years, will celebrate the forty-eighth anniversary of modern Spiritualism on Sunday, March 29th at its usual place of meeting, the Schiller Theater, at 10:30 a. m. A very attractive order of exercises is in progress of arrangement, consisting of addresses by Mrs. Richmond and several eminent speakers, fine music, and probably interesting exercises by the Sunday-school. A general time of rejoicing is anticipated.

Mrs. Lora Folson, musical medium, will take part in the camp-meetings as musical director and conductor of entertainments. She can be engaged upon liberal terms, and furnish stringed instruments, if desired. Address 3803 Indiana avenue, Chicago, Ill.

Nellie Phillips Raleigh, secretary, writes from Paw Paw, Mich.: "The Paw Paw Valley Spiritual Association will hold its annual election and anniversary meeting at Paw Paw, Mich., on Sunday, March 29th, at 2:30 p. m. Please super and social after the meeting. G. H. Brooks, of Wheaton, Ill., will give two lectures followed with psychometric readings at Longwell's opera house, Sunday, the 29th, at 11 a. m. and 7 p. m."

Geo. V. Cordingley, who is doing a good work on the South Side, writes: "I have been away from my church for the past week, having been called to the thriving little city of Evansville, Ind., where I found many sincere Spiritualists and investigators. I was the guest of Mrs. M. Kratz, who is the pastor of the Progressive Spiritual Society, of that city, and is doing a grand work for the cause. I found her a charming hostess, as well as one of the best speakers and psychometricists always ready to welcome an honest medium and stranger on her platform. I occupied her platform Sunday, March 1st, afternoon and evening; the crowd being too large for her regular place of meeting, we were obliged to take the Evansville Opera House. I found the people so much enthused for the truth that the officers of the Evansville Spiritual Society, offered me the use of their beautiful temple for the following Tuesday and Friday nights, where I lectured and gave tests to large audiences. Right here it would not be amiss for me to say a word in behalf of the hospitality shown to me by the officers, and members of this society, they donating to me the use of their beautiful temple and giving me the hand of true fellowship in every way. There is room for a good lecturer and test medium in this city to do a grand work for our cause, and reap a good harvest. For full particulars address Rev. Mrs. M. Kratz, pastor 'The Progressive Spiritual Society,' or Mr. J. M. Geuppel, president Evansville Spiritual society. Wednesday and Thursday

evenings I was called by Mr. Peskin-paugh, to Mount Vernon, Ind., where I lectured, gave tests and improvised poems to a very large audience of sceptics and inquiring people, and although not Spiritualists, they treated me with more civilities than I have received from many Spiritualists."

Rook Springs, Wyoming, is said to be a good place for some first-class medium.

The prosperous church of the Students of Nature at Mount Vernon, 1052 Milwaukee avenue, is now enjoying the assistance of the well-known Mrs. Hanson, while the pastor, Mrs. M. Summers, remains, as ever, faithful at her post there. Never was there a period in the history of this society so settled as now.

The North Side Society, of which Dr. Edwards is pastor, gave a musical and literary entertainment on Tuesday evening last. The music was under the direction of that brilliant French teacher, Madame Bourgeois. Prof. Rountree gave one of his delightful readings, which kept the house in a roar of laughter. Others, as follows, assisted: Prof. Ernest and brother, Mrs. Alice Newcomb, Mr. Willard, Mrs. Podius, Miss Craig, Miss Jennie Francis, Miss Josie Denosier, Dr. Edwards and Mr. Adams. Dancing followed, and a delightful social time was enjoyed by all.

C. E. Dent writes from Vicksburg, Mich.: "I am still in the work of Spiritualism. I go to Scotts, the 15th. We have our anniversary exercises the 22nd, and I help Brother P. T. Johnson in this meeting, the 26th in Battle Creek. Frank Barton has accepted my challenge to discuss the subject of 'Spiritualism: Is It True From a Bible Standpoint?'"

C. E. Winans, materializing medium, and his manager, A. Norman, passed through the city on Monday last, on their way home to Edinburgh, Ind. They report a successful trip. They will rest awhile before filling engagements at various other places.

## MIDWINTER CONVENTION

## Of the Michigan State Spiritual Association.

IT WAS A GREAT SUCCESS.

The third midwinter convention of the Michigan State Spiritual Association convened at Jackson, Mich., February 28, in the large armory of Emmet's Rifles, at 2:30 p. m.

The meeting was called to order by our most worthy president, Hon. L. V. Moulton, of Grand Rapids. A very large audience greeted the convention. Under the direction of F. W. Curtis, the finest music was furnished throughout the meeting. The meeting was opened with the old familiar song, "America," which was sung by the congregation, as it sent forth a cheering welcome.

## THE MUSIC.

The music throughout the convention was most excellent and participated in by the following: Miss E. Marvin, Mandolin and Guitar Orchestra, Miss Davenport, Mrs. Clara Hague, Male Quartette, Mrs. Galbraith and F. W. Curtis.

## THE PRINCIPAL SPEAKERS.

The speakers present who did most excellent work were as follows: L. V. Moulton, one of the most profound thinkers on the rostrum to-day; Hon. E. W. Barber, who gave an excellent address; Mrs. C. E. Woodruff, a fine lecturer and able test medium; and a speaker, Anna L. Robinson, who stands in the front ranks as an inspirational speaker; Allen Franklin Brown, rapidly coming to the front as an excellent speaker, worker and psychometrist.

## SLATE-WRITING.

Mr. Mansfield being present at the convention, gave one of his grand public manifestations of slate-writing; many messages and names came on the slate, and were recognized.

## CONFERENCE.

A conference was conducted by Allen Franklin Brown, led by David P. Dewey, of Grand Blanc; W. A. Barber, C. T. S. Cook, H. E. Beebe, Anna L. Robinson, Mrs. E. Hodge, Madam Parceller, and Mrs. Virginia Rowe. It was interesting throughout.

## ADDRESS BY PRESIDENT MOULTON.

The marked feature of the convention was an address by President L. V. Moulton on "The Vibration Theory of Light, Sound, Thought, Memory, Telepathy, Hypnotism, Etc.," explained and illustrated by the phonograph. The large audience was held spellbound while he gave forth his scientific thoughts, teaching us that our minds were like the phonograph, making impressions on the brain the same as the wax in the cylinder, and it depended on the impression how much good or evil we would take to other life. It was one of the finest lectures ever given.

## RESOLUTIONS.

Resolved, That the hearty thanks of the Michigan State Spiritual Association are due and are hereby tendered the citizens of Jackson and vicinity for their cordial reception and generosity towards this, the third midwinter meeting of said association.

Resolved, That the hearty thanks of the Michigan State Spiritual Association are hereby tendered the various committees for their generous and faithful co-operation and assistance, by means of which the third midwinter convention of said association has been made a perfect success.

Resolved, That the hearty thanks of the Michigan State Spiritual Association are hereby tendered F. W. Curtis for his efficient and generous services as musical director, and also to each and every one of the ladies and gentlemen who so ably contributed to the musical portion of the program of the meetings.

## STATE SECRETARY.

Jackson, Michigan.

## Missionary Work.

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopedia of Death, and Life in the Spirit-World. You can prove yourself a blessing to others by adding to Vol. I, in paper cover, containing 400 pages, to be sent forth free, on conditions mentioned in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wainwright. One of the author's most useful books. It should be read by every man and woman. Price 50c.

When, He Lies, Down the Bed Jumps Around the Room.

Evidently the Spirits Are Preparing for Important Demonstrations.

## A MAGNETIC BOY.

## When, He Lies, Down the Bed Jumps Around the Room.

## Evidently the Spirits Are Preparing for Important Demonstrations.

TO THE EDITOR:—The good people residing in the vicinity of Roscoe, Ga., say that Newman Haydel and his sister, are much excited over the remarkable manifestation of a "strange power" of a 13-year-old boy, named William Thomas, who lives with his grandmother about three miles east of Roscoe, on the road leading to Palmetto. On Wednesday night of last week the little fellow sought his couch at the usual hour for retiring, but just as he was dropping off to sleep he was aroused by violent shaking of the bed. Thoroughly startled by the strange sensation, he sat up and endeavored to ascertain the cause of the commotion. That the "disturbance" was not due to human agency was apparent, and, calling to the other members of the family, he excitedly told what had occurred. They were incredulous at first, and induced him to return to his bed. In a short time the singular manifestations were repeated, and with more violence than before. The household was in a state of panic and alarm. It became evident that some unseen force was at work, the uncanny demonstrations ceasing only when the little fellow would get up and leave the bed.

The next night the bedstead rolled and pitched from one side of the room to the other, the combined efforts of three or four stout men being unable to hold it in place. On Friday night the castors were taken off and several chairs propped against it to make it steady, but the motion still continued. At last, the mother, in a fit of desperation, again commenced quaking and swaying and finally overturned the chairs and swept out into the middle of the room.

Each night for more than a week this strange performance has been repeated, and the mystery is yet unsolved. Dr. Hood, of Roscoe, has been called in, and is making a careful study of the case. He has examined the boy, and upon examination he found traces of fever and evidences of nervous exhaustion. Whether these conditions are due to the experiences through which the little fellow has passed, or whether they have some intimate connection with the remarkable manifestations described above, he is unable to determine. In fact, the mother's excitement has not abated in the least, and the phenomenon forming the chief topic of conversation in the neighborhood. The boy seems rather annoyed than pleased at the curiosity which he has aroused, and evinces little inclination to talk concerning his peculiar power.

Mere magnetism alone does not explain such occurrences as these. To call it "magnetism" leaves the matter there to "leave it in darkness" unsolved. Behind the physical manifestations is an intelligent operative cause, working with a purpose, and having an object in view. The manifestations are distinctly spiritual in their source, and the spirit intelligences are working to an end. The mystery can never be solved on materialistic grounds alone.

It is indeed a rare gift that the spirit forces are moving toward some important object, which will be made plain by further demonstrations. The boy is specially adapted to be used for physical demonstrations of Spirit-life, spirit return and spirit power.

## AGAINST TEST CONDITIONS.

Thinks Dr. Holbrook Cannot Be Converted by God Himself.

SEANCES THAT ARE GENUINE, AND THOSE THAT ARE SPURIOUS.

TO THE EDITOR:—Dr. A. F. Holbrook, of Watertown, N. Y., has in the last number of THE (always) PROGRESSIVE THINKER a very readable letter in which he throws down his well-worn one-hundred-dollar gauge, and like the boy with the chip on his shoulder, dares the mediums to take it off, boasting of the number who have failed, giving his opinion as the ultimatum which ought to settle the matter. He says that he has turned down from ever rising again. He has said it; so mote it be.

This he follows with a gracious concession wherein he speaks hopeful words to those he would gather to his hundred-dollar web where he would crush them. "O, would some power the gift give us To see, ourselves as others see us."

You may remember a little discussion we had with others through the courtesy of your valuable paper, wherein I maintained the anti-test condition plan of holding seances for the good doctor's one-hundred-dollar phase. Since that time I have investigated a little in the matter, and I have found that the oldest and sharpest Spiritualists in what was called a seance, when every form that materialized was fully able to do so if they had so desired, in any place or under any light; but it would be difficult for them to join the heavenly choir, because they had not passed the change called death; and yet these wise and keen Spiritualists were able to produce the same kind of power exhibited. At another time and place with some of these same old Spiritualists I sat where I knew every form was just what it or they claimed to be—a genuine materialized form, announced by a spirit from what we call the Spirit-world, and yet every one of these old wise people, who knew they were capable of judging in this matter, pronounced it all a humbug.

Now, in view of the above facts, is it a strange thing that the true mediums do not rush to Watertown to test the judgment of the Doctor?

To quote the reply of a control in one cabinet to the inquiry, "Why don't you take up the Doctor's challenge?"—"Because there are too many things for the truth to make the way effort to convince a man who, having made up his mind, would not change it if God himself would materialize for his benefit."

No, sir; as we wrote you once, we have a medium of great power who never has and never will yield to this wild clamor for test conditions. She is winning her way, however, and is very much in demand for private seances, giving full satisfaction to people of high intelligence.

That deception may cease and impostors be abandoned by the public is our prayer; but let all true instruments of the Spirit-world maintain their right to investigate the physical bodies and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wainwright. One of the author's most useful books. It should be read by every man and woman. Price 50c.

## STATE SECRETARY.

Jackson, Michigan.

## Missionary Work.

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopedia of Death, and Life in the Spirit-World. You can prove yourself a blessing to others by adding to Vol. I, in paper cover, containing 400 pages, to be sent forth free, on conditions mentioned in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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When, He Lies, Down the Bed Jumps Around the Room.

Evidently the Spirits Are Preparing for Important Demonstrations.

## KNOCKED OUT.

## Present Law in Regard to Sunday Strict Enough.

TO THE EDITOR:—Hurray! Once more we are victorious. The commissioners of the District of Columbia have sustained the argument of our vigilance committee, and reported against any Sunday rest bill for the District of Columbia. It is therefore very doubtful whether they can secure any law whatever under the disguise of Sunday Rest Bill, the religious politician thought he had a sure thing, but they are thoroughly exposed. A Washington paper says:

"The District Commissioners reported upon two bills yesterday, and one of them was the much-discussed Sunday bill, which is too radical for their approval. They say the provision in the bill making it unlawful to perform any labor except works of necessity and mercy, would make a radical change in the laws of the District."

"Strictly construed," they continue, "it would prevent the hiring of bicycles or cars, deliveries of milk and ice, the sale of mineral waters, Sunday papers; prevent Sunday work on Monday newspapers; the running of street cars, steamboats, hiring of houses or vehicles, the sale of railroad tickets, and the use of telephones, etc."

"The commissioners are not aware of any demand for the enactment of such legislation among the citizens of the District. Under the existing laws the first day of the week is recognized as a day of rest; scenes of disorder on that day are almost unknown; the sale of liquor does not prevail, and no city in the United States can show a better record, so far as the peaceful and orderly observance of Sunday is concerned. They therefore recommend that this bill be not passed."

FRANCIS B. WOODBURY.

## BERTHA IN SPIRIT-LIFE.

TO THE EDITOR:—During the past month our victim has been called in sympathy to mourn with the family of Eugene E. and Ophelia DeVoe for the loss of their eldest daughter, Bertha, a very lovely, amiable and highly intellectual, and cultured young lady, whose tender ways from infancy had been my happy lot to enjoy, which constrained me to place my hand upon the slate, with the wish to hear something from the unseen spirit. The following is the result:

MRS. TRYPHENA C. PARDEE.

## LINES FROM SPIRIT BERTHA.

From the land of the dead, the home of the blest,  
Where the calm zephyrs play o'er the bloom-plains of rest,  
New life's kindling morning refreshingly glows,  
And no shadowy doubts to disturb sweet repose.

I fain would regale your sad hearts with the glad news,  
Of God's holy love, every pang to efface,  
That stings the lone feeling that clings to the clay,  
Which slid from its weariness softly away.

How the freed conscious soul, in its raptured new birth,  
Holds the love-ties unbroken that thrilled it on earth;  
And heaven all glorious would change to despair,  
Were not its gift gateways set widely ajar.

On the snow-swept gales, humming winter's wild song,  
I'm borne o'er white waters, with life-cheerful strong,  
And pass the world threshold where love lingers still,  
Joining prayerful submission to God's holy will.

Sweetest peace I bring you from day unto day;  
The swift-winged years never count in decay;  
But change unto change in gleaming divine,  
That mortal increase could never enshrine;

And the freedom of thought inspired by the light  
Of truth's holy mission unfolding the right,  
Awakening the senses to praise and adore  
The God of all blessings, now mine evermore.

How fleet and still fleet the moments pass by,  
When the scenes that engage me we all shall enjoy;  
And high on eternity's gift-waving scroll,  
"Immortality brightens the on-moving soul."

We'll read and re-read in lessons sublime,  
That ne'er could be learned on the border-lands of time,  
And thus, through God Nature's developing laws,  
In effect truly worship our God for the cause.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "From grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the sciences of religions, and to every reader who gains a true conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of every reader, and the philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away the devil. Price in strong board covers, \$1; cloth \$1.50. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Papacy, and the historic facts, the states and his keen scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

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## Passed to Spirit-Life.

## Earl, the nine-year-old son of Mr. and Mrs. Thomas J. Green, passed to Spirit-Life Sunday evening, March 1st, at the home of his parents, 714 East Jackson street, after long suffering. The Municipal Spiritual Progressive Lyceum passed the following:

Resolved, That this Lyceum extend to Mrs. Green (our organist) and family our heartfelt sorrow for the loss of their dear son and brother, who has passed into Spirit-life, and further extend to them our consolations, knowing that he is not dead, but still living, only gone to a higher and brighter life."

"This little bud, so young and fair,  
Cut down by early doom,  
Just come to show how sweet a flower  
In Paradise would bloom."

SECRETARY.

At Salem, Mich., Walter Murray passed to Spirit-life, firm in the faith of Spiritualism. The funeral occurred February 28, at the Baptist church of Salem. Mrs. A. E. Sheets conducted the services, assisted by the resident pastor, Rev. Conrad, a warm friend of the family of the deceased.

A FRIEND.

The removal from our midst of Mrs. Furgeson, wife of Fennis Furgeson, of Lansing, Mich., leaves many friends who will miss her sweet womanly presence, made more endearing because of her mediumistic gifts.

In accordance with her desire, Mrs. A. E. Sheets was secured to







## A MYSTICAL FOOTPRINT

An Apparition That Is Exciting the Wonderment of an Oakland Neighborhood.

APPEARED IN A WINDOW-PANE WHILE J. L. C. JAMISON WAS PRAYING FOR HIS DEAD SON—PROBLEM FOR PSYCHOLOGICAL RESEARCH—THE FOOTPRINT IS CLEARLY DEFINED, AND IT IS ASSEMBLED TO BE THAT OF A CHILD WHO DIED OF LOCKJAW.

TO THE EDITOR:—The San Francisco Examiner of a late date contains an account of a "mystical footprint." The Spiritualists of Oakland and the members of the Oakland Society for Psychological Research have been investigating this strange phenomenon. It occurred in the house of J. L. C. Jamison, at 659 Harrison street, and consists of the sudden appearance in a pane of glass of the imprint of a human foot, just after Mr. Jamison's son died from lockjaw, caused by running a splinter in his foot.

Mr. Jamison is not a Spiritualist, but he believes firmly that the imprint of the foot on the glass was a message sent to him from heaven, and he is ever ready to tell the story to any who will listen.

The fame of this mysterious footprint on the window gradually spread through the Sixth Ward, in which Mr. Jamison lives. The neighbors all went to look at it, and they took others to investigate the phenomenon, until the news of the strange appearance reached the ears of investigators, who have formed themselves into a branch of the National Society for Psychological Research.

These investigators have looked at the imprint and listened to Mr. Jamison's story, and a report will be made upon the case to the National Society.

The imprint, or whatever it may be, looks very much like the impression of the toes and ball of a very small foot. There is no indication of a heel, but the toes are distinct. It is a little over six inches long and a fraction over two inches wide, and to an ordinary observer it would look as if it might have been a very large bubble in the glass. This resemblance to a very ordinary defect in cheap glass is lost sight of because of the resemblance to a human foot, and because even the clearest glass is not allowed to leave the factory with such a very large defect in it.

In addition, there is the positive assertion of Mr. Jamison that the glass was clear and perfect. By running the finger over the glass the markings can be easily felt.

"My boy died on December 4th of last year," said Mr. Jamison. "I have had fifteen children, and he was the eleventh that I have buried. Johnnie ran a splinter into his foot, and though I had several doctors, they could do nothing for him. Lockjaw set in, and he died."

"I thought for a while that the boy might have died from the effects of some candy that he ate, and on the night of his death I prayed to the Lord to show me the cause of my boy's death. As I was praying I heard a blow on the window, and when I looked up his footprint appeared there. I am sure that the window was perfectly clear before."

"When I came to examine the footprint clearly, I noticed that there was a little mark in one side of the foot at the exact point where the splinter entered the foot, and then I knew that the boy had been killed by the splinter. The number 10 appears on the sole of the foot very plainly, and that was the exact age of my boy when he died."

Mr. Jamison claims to be able to see the word "Lord" in the print upon the glass, but this is not very apparent to the ordinary eye. While this may be doubted, the print of the foot cannot be, for it is very clear.

Mr. Jamison says that he had another manifestation of this kind a short time ago. He was trying to convert his wife, and he was praying with her, when there came a blow on the mirror on their bureau. When they looked three tears appeared there, and in three years his wife died.

"I have not examined this case," said President Channel, of the Oakland Society for Psychological Research, "though I have heard of many cases of similar nature. The prints of hands and feet from the Spirit-world are quite common, and are believed in by many. I can say nothing about this case, and I could not go behind Mr. Jamison's statements."

Thus it is that the Spirit-world is doing its work in a mysterious way.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability, showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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MRS. MAUDE LORD-DRAKE.

The Good Work Going On in California.

COMMENT ON THE X RAYS—THE PSYCHOMETRIST—MENTAL SHADOW-GRAPHS LEFT UPON LIFE'S RECORD.

DEAR PROGRESSIVE THINKER:—Rightly named, for you certainly represent a cause for which millions are thinking, a philosophy in which many more are believing, a theory demonstrable by scientific methods, or, to state the idea differently, none but thinking people can long be your readers. Curiosity may attract a few, but only thinking people become Spiritualists. From skeptics, agnostics and materialists come the great number of Spiritualists. Many come from the church; but, in their mental journey from faith to a knowledge of conscious, personal immortality, they travel the materialistic road. Reason fails where evidence convinces, and where demonstration establishes knowledge.

Of course it requires earnest, consecutive thought to be classed with the advocates of our philosophy. For thirty-five years I have labored to demonstrate the fact that "if a man die he shall live again," and I have never yet made a Spiritualist out of a fool, or an illogical thinker.

Among the grand workers on this coast, whose name I inadvertently omitted to mention in my former letter is W. J. Colville, whom few equal in classic culture and scientific analysis—an earnest, eloquent, energetic worker—none like him, not one. Such discourses as he daily, and on Sundays, presents to three separate audiences of thinking listeners, show how he is appreciated by the people of this city, Oakland and Alameda.

I, as well as all our old workers, have been very busy during my two months' visit; and now I go to Stockton for a week or two, and then on to Salt Lake and Denver, to greet old friends and make new ones; by which time the summer sun will climb high enough in the heavens to bring green fields, foliage and the flowers I love so well, typical of the higher life and the lessons we try to teach.

We read of your blizzards, storms and floods, and can hardly realize that you and such conditions are only three days away from us and our sunshine and flowers; and such flowers! I would all your readers could see these green hills with the many patches of orange-yellow poppies and bright blue violets; the city daisies, with hedges of lilacs almost growing wild, the profusion of roses and the many "rose-trees" reminding one of those lines we all remember so well:

"In an ancient legend, the Persians say, A rose-tree blooms close by the gates of day, And, once in each life, be it sad or gay, Its fragrance comes from the skies far away."

What more beautiful expression of the vibratic rhythm of the living light and love brought to us from the bright, beautiful beyond, attuning our soul to the great Master of infinite forces and invisible resources that fall upon us benignly and beneficently if we cleanse and purify our lives for the resurrection from the blight of ignorance and superstitions with which education and heredity have enthralled us.

While scientists are experimenting with the so-called X rays (rightly named only by the X), psychometrists who all along have been able to discern all, and more than the sensitized plates of these scientists have yet recorded, in that they tell of mental shadowgraphs left upon life's record—character—have predicated that with the close of the century an era of greater spiritual unfoldment will be ushered in. This is shown by the greater demand for spiritual truth all over the land.

Those who have sneered at clairvoyance, clairaudience and psychometry because their physical senses, could not comprehend the subtle vibrations that recorded the things of which they were told, are now hard up against X rays—vibrations they cannot see, feel, hear or sense, which they cannot classify, whose location in the great ocean of vibrations between the points where sound ceases and where color begins. Are they ultra-red rays or undulating vibrations? You cannot tell. You are guessing. You see the form and shape

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 13.

CHICAGO, ILL., SATURDAY, MARCH 28, 1896.

NO. 331

## SPIRITUAL LAW IN THE NATURAL WORLD.

BY DR. L. A. SHERMAN, PROFESSOR OF ENGLISH LITERATURE, UNIVERSITY OF NEBRASKA.

IN the ninth verse of the eleventh chapter of Isaiah these words are written:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

That which at this time shall be said is in no way suggested by this passage, by this prophecy of Isaiah, as a text, but will have suggested it before I finish. It will be perhaps the concluding thought in each of our minds when we are through. I read it, therefore, in anticipation that we may have the benefit of its guidance. My text, were I to have one, would be wholly secular. It would be no generalization, no aphoristic principle, but the concrete and particular fact of a very radical and a very recent change in the attitude of the scientific minds towards revealed religion.

I scarcely need take time to premise that there has been going on for half a generation a dispassionate, almost speechless transformation in scientific thought. Twenty-five years ago many of the great leaders in physical research believed, or affected to believe, that there was no such thing as spirit in contradistinction to or apart from matter. There was not soul as the ultimate principle in man, there was no real spiritual universe. Thought, even, once considered a transcendental procedure, in which matter owned some master outside and beyond itself, was in reality only a shift of molecules in the brain, a chemical reaction, or an attitude, a condition following such reaction. Life, moreover, it was insisted, was but a manifestation of cosmic forces, derivable from the heat of the sun. Many of us remember the childlike, if not childish, faith with which Professor Huxley heralded the supposed success of his attempt to produce life from inorganic elements, assuming as a matter of course that it was not necessary to do his experiment a second time.

All this has changed. Instead of ruling out spirit and all phenomena of spirit because connected with matter and hence material, the great leaders of scientific thought are ruling out matter as such from philosophic thinking. The foundations of metaphysics, they affirm, must be relaid. Matter is nothing after all; force, energy, instead of matter, is the complex and various, at the bottom of a solitary something of which all things consist. In other words, the universe and all things in it are not alone upheld and enabled by an infinite primal energy, but are themselves that energy. Heat, light, gravity, chemistry, electricity and magnetism have long been known as the manifestations and inconvertible; hence the prime energy, the solitary force principle must generically include these special forms. Since there are, besides, forces of mind and forces of spirit, at least among the so-called organic orders of existence, the single supreme energy that keeps the universe at work must be in essence the same as these manifestations or products of itself. It cannot be lower than intelligence, nor less lofty than emotion. A cause cannot be inferior quantitatively to its effect; no more can it be inferior qualitatively.

The greater here cannot but be involved potentially in the less. Hence, it is concluded, all the manifestations, even cosmic energy, in such form as heat, light, magnetism, must be in the last analysis intelligent, and involve emotion, and the exercise of will, or at least, consent.

Hence, again, in their last aspects, the phenomena of the universe are operations or manifestations of a supreme personality and in their essence not material, but spirit. It is interesting to note how this later thinking has verified the old adage that there is always truth upon both sides of a controversy. The theory that there is no such thing as matter, that there are only ideas, that the universe is, as it were, only the thoughts of God, proves true inconceivably while very far from being the truth. The antithetical theory, that what is called "matter" actually exists, that its manifestations are not relative, mere hallucinations on the sentient spirit, but veritable, persistent, is, again, inclusively true. This desk, for instance, is not an idea merely of my brain or an idea of God that has been actualizing quality to itself, but it seems to me to feel it and lift it. It is made of veritable molecules and atoms, yet not matter in the sense of gross substance, but centres of force held by chemistry at certain distances, so as to resist pressure, and to give to our fingers—also made up of centres of force, but sentient, the experiences we know. Matter is, then, matter just as much as men have ever believed, so far as experiences from it are concerned, and yet it is really force, a congeries of force-atoms, a manifestation of a supreme intelligence and of a supreme will.

Were there time, and were it necessary, it would be profitable to review the steps by which the thinking world has come to such momentous conclusions. It has not been done in a decade though the results have come as it were to a focus within that time. It is really the work of forty centuries. Browning, in his play called "Luria," makes the title character observe that in the Orient all men know God, take Him for granted everywhere, are always consciously beneath His hand. But in the Occident men give themselves to thought, to philosophizing, and lose sight of what is nearest to them. This is strangely true. In Vedic times our Aryan kindred, on the plains of India knew no science, but ascribed each and every phenomenon in the outer world to a specific deity. As our earliest forefathers moved westward, the number of divinities increased. Knowledge grew and sciences multiplied until it became the fashion, except theologically, to think all phe-

nomens of life and development and force as produced by an abstraction styled nature. Whatever was mysterious in animal life, especially below the human sphere, was deemed to be due to instinct, another abstraction of like kind—while merely naming a mystery, yet seemed among thoughtless minds to have explained it. Science meanwhile grew on, and just as men were thinking they had proved it impossible to find God definitely anywhere or to know anything whatever of His nature, they stumbled upon him, they have stopped aghast at His awful presence just before their eyes. We are back again with the Orientals, though we have seemed always to be moving further and further from them. We are nevertheless superior to them, for we have come around by the further routes of knowledge, whereas they have still only faith.

The effect of the new science is already apparent. In spite of the fact that evolution is now virtually accepted by all thinkers abreast of the times, there is a strange lull in skeptic and agnostic circles. Atheism is stark dead, has been dead so long that some of us have almost forgotten it ever lived. Now and then there is a puppet so far removed from the highways of thought as to attempt to demonstrate the existence of a God. Such a thing will speedily be as preposterous and unthinkable as to attempt to demonstrate the fact of human consciousness, which underlies all knowledge. As boys and girls we were taught to believe that the world was made of matter, and that we could not wheel ourselves in a wheelbarrow or lift ourselves in a basket. We had been told we could not, but we did not quite believe it. We could not otherwise be persuaded that it was impossible to discover ourselves from the world of force in which we lived and moved, to treat ourselves as if not subject to the law of gravity like the stones and stones which we laugh now at such experiments when we see our children try them over again. But forsooth it is only recently in this boyhood of the race that we have found it not possible to get far enough away from God to demonstrate that He really is. When His hand is beneath us, upholding us against the law of gravity, and when we are aware of which He presses upon our bodies, how should we know that He exists? When in order that we may draw a single breath, that our tissues may be expanded and our frames shaken by a single pulse-beat, it is necessary that He pervade us with infinite energy from His own substance, His own life. We have granted and expressing some doubt as to whether there was anything beyond flesh and sinews. We now see that we must begin with what makes flesh and sinews possible in themselves, and what makes possible that such things keep their integrity in the midst of the crushing and prostrating powers that we call environment. To keep each of us alive and erect, and in health, and carrying on his paltry concerns turns out to require almost as much expenditure of energy as was once supposed God needed to keep a planet in its orbit.

We may say there are three steps by which science has advanced to its latest transcendent conclusions. The first was the discovery of the relative amount of supposed matter in solids was in reality very small—that the space occupied by molecules was infinitesimal as compared with the void interstices between. What kept the whole volume of a substance as impervious as if the molecules came in close contact nobody could explain. There was no matter, but the thought that the law of cosmic economy, since there was so little matter and so much empty space, would press the inquiry why force might not take the place of matter altogether.

If the energy dwelling in or about the molecule produced the effect of matter in occupying the interstices, why might not the same energy, in some form or forms, be great as in the molecules of iron. Heat being but a high degree of molecular activity, I can make my iron red hot by blows if I can strike them thick enough and hard enough. I am here taking, of course, for granted the common facts and principles of physical science. While force in certain forms is so volatile, in certain other forms, as gravity and electromagnetism, is itself persistent, and unvarying. This reading desk, though made up of molecules always in inconceivably intense vibration, remains of its present shape week after week, year after year, because the component molecules are bound and held to stay in certain fixed distances by chemistry. This building above us will stay where it has been set up nobody knows how long, because gravity holds it steadily down to the earth. Moreover, if we find water in the shape of a solid, we can release it by heat to the liquid form. We may put it in a retort or kettle and boil it away. Solid, liquid, vapor are the three forms which most substances or as now believed, all substances can exhibit or assume.

Within the earth there are gold and copper and iron in a molten state, just such as we produce by furnaces and crucibles in the arts. But in the sun there is the vapor of iron, of copper and other metals. Now these three forms or states are but three distinct degrees of molecular energy. We can raise iron from 500 degrees below zero, where the molecular energy ceases, to vapor, by heat, i. e., by bringing other molecular intensity to bear on this substance. The new science shows that God can make the whole universe vapor again by a thought, or that we may say a feeling, a rise in the intensity of His mood.

To interpret a little further, gravity is God pulling each unit of force towards some ganglion of greater traction. Chemistry is the same force working in a different way, holding together various units of energy in a larger consistent unit. On the outer crust of this planet keeps his energy within certain limits of intensity, never varying from these limits in the least degree. If God should or could grow weary, and relax the tension of His energy, the molecules of this desk would shrink to wards each other and every material thing in the universe would collapse. By a very little instantary as to the steadiness of His grasp the temperature of this earth would drop to a hundred, five hundred degrees below zero, and every living thing would perish. On the other hand, His patience were not invincible, if He should become angry, yet enough to sensibly the cosmic energy of the planet, so that the maximum of the minimum temperature were materially altered, life upon this planet would be impossible. But we have been speaking in figures. God has no hands to pull with; He is all hands. God has no mind to think with; He is all mind. God has no soul to feel with; He is all soul. God is in each operation of nature, in each manifestation, and all God is in each.

It will perhaps be worth while, in passing, to observe that the new theism which science has been forced to postulate is not Pantheism. Pantheism affirmed not only that God is in nature, a proposition inclusively true, but exclusive of nature is all there is of God, a proposition which is not true. In like manner evolution, in the first crude conceptions of science, was a generic name for all the habits of the first cause. We now know well enough that it is the name for some only of the occupations, the employments of God. It is a name that belittles those silent unvarying tracings by which each molecule or force centre pulling every other molecule or force centre to itself makes the great cosmic equilibrium of systems and suns and satellites and changes that stable equilibrium by growth and motion every hour. But it is not a name of the modes by which God deals with the human spirit.

Regeneration, or renewal of the ideals and tastes of the soul from without, is a fact as palpable in sociology as a transit of Venus is astronomy, is not an evolution. The dynamic access of influence which turned Saul, the stripling persecutor, into Paul, the greatest of human names save one, was not in a process of evolution. The strength which came to the timorous shrinking Luther making him a later-day martyr of zeal and daring, was evolved neither from himself nor his environment. John Bunyan was not raised from the profane and vulgar street-loafer to the author of "Pilgrim's Progress" by any of the cosmic processes. Evolution makes worlds like ours from God's energy, out of the inferior forms of vapor, but our souls which are emanations from God's substance, are touched and warmed and renewed and influenced and developed by spiritual procedures very different, which physical science shall never fathom.

We may note that the suggestions of the new science are directly in line with the old religious concepts of Deity. We cannot but think of the first cause as one, and yet as a trinity of the same sort as Browning's trinity of man, i. e., what does, what thinks, what is. All three are manifestations of the personality, but neither alone comprises that personality. It will not hinder clear perception, even of a religious kind, to think of the first person of the trinity as that manifestation of infinite energy which we call force, and which pervades or rather constitutes the universe as we know it; to think the second person of the trinity as God under the manifestations of intelligence or of the word, as the great knower, the great thinker, the infinite designer; and the third person of the trinity as God in the manifestations of divine emotion, of beauty of joy, of love, and of all influences that go out from these. The vexed questions of theology remain, of course, unaltered, as the origin of evil, the limits of responsibility, the future life of the soul, and the like.

We are now ready to consider the third and last step by which science has come to the conviction that matter is force, or certain of the modes of force. The one great proof compelling this conclusion was the nature of the medium surrounding us that we call ether. When Herbert Spencer wrote his "First Principles" he was content to allude to it vaguely as an unsubstantial something, thin, forceless, impalpable. Late investigations with light electricity and magnetism have made clear that it is no such gossamer ele-

ment, vastly lighter than air, and having no relation to bodies passing through it. On the contrary, physicists tell us, it is as viscous as sealing wax and tougher than the toughest brass. It is as if around and over us here upon the earth molten steel had been poured out, billions of miles thick—for the ether seems to fill all space—and this everlasting shroud, yet at a red heat, had been chilled or tempered to adamant hardness. This is the foundation upon which God's machinery rests, the medium through which His force grinds out its work. Through this as in sea suns and planets swim in their orbits, through this as sound works its way, in air, moves light. Electricity is the same primal energy as light, vibrating through its medium, not laterally, but spirally, with a spinning motion.

But everywhere and always is this awful pall of negative force, the blank element or medium in which all positive, active force must play. If there were no atmosphere crowding down upon us and about us with its tons of weight there could be no sound, life would be one vast unvarying silence. That we must have a sense and pervading element enswathing us. There could be no sound waves if there was no dense resisting medium, capable of being for the moment disturbed, but sure to suppress and absorb the disturbing forces, just as the surface of a pond will quickly obliterate the widening circles of a stone cast in its sun. All this we understand. But we do not adequately realize, and shall hardly for a generation yet, in order that we may see with our eyes and feel heat with our nerves there must be another enveloping medium inconceivably more dense and tense and more elastic than the atmosphere. For many years our childish thinking was that for granted that the air was only an unstable, playful something which we could inhale and exhale at pleasure, and fly kites in it if we felt like it. Later we learned that it is on the contrary a very serious and business-like element to reckon with. We know that when we merely lift an arm we raise thousands of pounds of weight with which the atmosphere constantly invests us. When we walk or run we not only carry the same inevitable handicap, but overcome unknown masses of the same energy that accumulate obtrusively before us and contest our going. Now in the boyhood of our race we are grown up men learning to live, and the vastly larger task for granted as a very simple thing, more innocuous and gentle than the breeze playing in an infant's curls, proves to be a phenomenon more portentous and awful than anything we have ever met with in outside nature. Were this building in which we sit one of the hardest of wood, and we struck with a blow from god Thor's hammer, it would not shiver and reverberate as will the ether above our heads to-night smitten by the light from the most remote fixed star, or as it will shrink and quiver at the first gray of tomorrow's dawning. Our ears are not adapted to catching disturbances, dissonances of the ether, but take place in the inner secret recesses of the brain, and the ether is so much more elastic and more sensitive to the experience, the nerves and endurance of a god.

Our life, of a goodly, is a standing miracle. No marvel that we have come to chatter much about environment, in these late days. We shall talk about it much more when we have begun to comprehend its force, when we have means that the babe, new-born into the world, cannot lift his head, we say is hardly wonderful, because it must grow strong enough to overcome gravity and atmospheric pressure. But how does it grow, and where does the strength come from with which it overmasters the cosmic forces that pluck every creature from the visible world for granted, and shaking our hands patronizingly and vaguely about the spiritual. Perhaps we discerned spiritual truths clearly in younger years, but since we have begun to read a little in metaphysics we have become unconsciously befogged. We cannot believe very much reason in the dogma that Christ was more than man. A pupil of mine once asked, "Do you believe that Christ was not born of human parents?" He was a member of an evangelical church, but had finished his senior year, and found the atmosphere surrounding the graduate student chilling to his faith. He asked what right he had to assume that the birth of a common man in the light of the modes of God was less a miracle than the birth of Christ, as we read it in the book? The new truth shows us we must start from the spiritual, not the material, in our thinking. Natural law, in the light of this new science, is a misnomer. There is no "law" with God save His own nature, save His own needs. What we see Him do repeatedly we have been wont to declare is His habit, that He must do it always. The cricket that a few weeks since used to chirp in this chapel might conclude it was the law, "natural law," that there should be the tread of many feet, and the sound of voices here each morning. That would be law of what is nature to it, in its sphere of intelligence and observation. But it will in due time note that such gatherings are interrupted, hence must cry out that it is a miracle. But there will be, after all, no miracle in such sense, but the whole concourse that gathered here will be acting elsewhere each in accord with its individual concern, its personal round of duties. Yet in another sense, the transaction would be more than miracle, for it would transcend all the conceptual and imaginative powers of such limited intelligence. Similarly, there are in the spiritual world no miracles except what God does all the time in carrying out His infinite and inconceivable concerns, and meeting the exigencies of His spiritual kingdom. Miracles and

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"Most assuredly," was his answer. "Just as soon as it is settled how to regard inertia, whether as a condition or as a mode of action, the most elementary manuals will begin with the fact of Delty as the first principle of physical knowledge, and thus bring theology and science into solidarity." Think of it—all the civilized world postulating the truth of the Hebrew theism as the foundation stone of scientific research! Japan and India borrowing our text-books and our knowledge and adapting them to their own needs, and thus the residue of the nations and tribes just as fast as trade and learning make them feel the necessity of our civilization. This will not bring the millennium, but something very near it. Knowledge of the right is not righteousness, but a necessary condition to it. That the knowledge of the Lord shall fill the earth, as the waters cover the sea, is an old-time prophecy, which perhaps we have assumed would be fulfilled only through spiritual conquests of the church. But here it is about to be consummated in the way of popular education, and perhaps within the limits of our own lifetime.

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planet on which we live? We have been conceiving that the worlds and suns swim in void space. But that is contrary to all analogy. What could steady motion of the heavenly bodies be if there were no resistance of any sort, no medium in which to find support? What would prevent the loss of all molecular energy if outlying space were really dead and empty? There must be a negative something at the bottom of the universe, to serve as ballast, which will permit operations of force upon or within itself, yet not absorb or destroy that force. That is the something which we call ether.

Very evidently, then, here is a new movement in thought of no slight concern to all of us. It is no extreme theory, held by a few and discussed in a corner, but taken for granted generally throughout the world of scientific and philosophic thought. Great advances will be made in details, and different schools of acceptance and application will perhaps arise, but the simple central idea is fixed and unassailable forever. As has been before implied, it is the crowning intellectual achievement of the century, and the supreme generalization of modern philosophy. Its consequences must inevitably transcend all consequences beside in secular as well as religious thought. We have seen already, while interpreting the real meaning of "persistence of force," how it gives significance to the commonest operations of what we have been accustomed to call nature. The first ideas of evolution assumed that environment of the atoms of matter was not matter but force, and force that both knows and feels. Yet this atmosphere is really a little thing compared with that other medium which holds up the worlds and suns and systems, harder than adamant, more unyielding than the granite hills. This is our environment. In this we walk and leap, in this we carry vague, paltry concerns, with the powers God puts within us. That we bear up under the tons of atmospheric weight which upon us is much, in no wise short of miracle. But what that we can lift our heads and go erect in this ether medium? Closer to the death-mask to face this awful world of ether clinging to us. Every beat of our pulses every moving of an eyelid, every breath we draw is as it were self-registered on the eternal adamant which binds us in. We have been wont to think we are carrying all the burdens we can submit to on account of the consequences of our unrighteousness in ourselves. But how about God's discomfort and perplexity of our sins? We have been wont to think we are carrying all the burdens we can submit to on account of the consequences of our unrighteousness in ourselves. But how about God's discomfort and perplexity of our sins?

We do not adequately conceive even the results which will accrue to education. In conversation with an eminent physicist, not long ago, upon this theme, I asked: "Will college text-books declare this doctrine of the unity of force, the oneness of all phenomena, physical, mental and spiritual?"

"Most assuredly," was his answer. "Just as soon as it is settled how to regard inertia, whether as a condition or as a mode of action, the most elementary manuals will begin with the fact of Delty as the first principle of physical knowledge, and thus bring theology and science into solidarity." Think of it—all the civilized world postulating the truth of the Hebrew theism as the foundation stone of scientific research! Japan and India borrowing our text-books and our knowledge and adapting them to their own needs, and thus the residue of the nations and tribes just as fast as trade and learning make them feel the necessity of our civilization. This will not bring the millennium, but something very near it. Knowledge of the right is not righteousness, but a necessary condition to it. That the knowledge of the Lord shall fill the earth, as the waters cover the sea, is an old-time prophecy, which perhaps we have assumed would be fulfilled only through spiritual conquests of the church. But here it is about to be consummated in the way of popular education, and perhaps within the limits of our own lifetime.

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**BY CAROLINE RENFREW**

## The Separation and the Reunion.

to the likeness of that God meant him to be. For a while they warmed themselves at love's fires oblivious of the world's care pressing around them, till at last the chill struck home.

Helen's father, a man of wealth, gained by industry and close application, a man of strong principle and stern virtue, forbade their further intimacy. He could not see his daughter throw her life and affection away on one whose life so far had proven him unworthy. But to show that he was just, and as they needed themselves in love with one

He could see no farther. "Helen is dead!" He felt one sharp pain cut through his heart; that was all. "Helen is dead." Over and over the dark words repeated themselves; over and over. He wondered if his heart had turned to

**G. GEORGE SPEAKS.**

ers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

**F. A. Slocum, M. C., 183 Pearl St., New York.**

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The nerves upon pure blood, and they will be your faithful servants and not tyrannical masters; you will not be nervous, but strong, cheerful and happy. To have

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## EDUCATION OF MEDIUMS.

## The Night Side and the Bright Side.

Much has been said in favor of the education of mediums coming before the public in the capacity of teachers. Little has been offered in opposition, or can be; for we all know the value of education, unless it be those who cannot see themselves as others see them. Yet there are educated people who have nothing else but that—neither brain nor heart-interest in the race, other than to secure all possible good to themselves—those upon whose grammatical ear grates inharmonious English, whose souls are never stirred by the sounds of distress made by the environment that they themselves have helped to create by their cold, calculating education, gained in colleges where they can turn out every four years students by the score, many of whom think they have had a "call" to preach. Some have doubted that all these calls have been authentic; their education did not fit them for their calling, nor years of experience make up the deficiency.

Mediums are necessarily sensitive, and are impressed by influences that they must go forth into the world; and irrespective of education or any qualification but that of mediumship, they do so—some to a grand work for humanity, some to utter failure. We all know, who have felt the touch and pressure from the invisible hosts about us, that their cry is to reach the people, to impress earth's children with the truth as they conceive it, that the means at their disposal does not meet the demand of the hosts who are seeking to communicate, and these hosts are like unto those about us here, of every degree of spiritual and mental worth. We know there is a night side to mediumship that so far has been largely uncontrolled and little understood. We say like attracts like, but we all know good people who have been touched by invisible influences that did not seem to be, to say the least, desirable. Some sensitive are possessed of positiveness enough to overcome and control the controls, while others lament the evil, but have not force enough to apply the remedy. Knowing all these intricate complications of psychic life as sensed by mediums, is it any wonder that we have upon our platform those displaying unbalanced conditions, and those in the audience upholding and calling it all heaven-sent—when it may be a combination of heaven and earth, with a little hell also. The education that will remove these conditions must begin hundreds of years before the child is born.

Moses Hull says in THE PROGRESSIVE THINKER of February 29th: "Our greatest trouble is that as the cause comes to the front, too many try to pose as teachers who themselves need to be taught. While we tolerate such teachers we will have plenty of them, and the world, taking them as a sample of our workers, judges Spiritualism by them. Our speakers must compare morally, intellectually, spiritually and educationally with those who fill the pulpits."

And do they not so compare, all things considered? If they do not, it is time we knew it. Less than half a century has the movement known as modern Spiritualism been expressed through mediums in divers ways, all acted upon differently according to organism, with no systematized effort, no schools adapted for the unfoldment of mediumship.

That we have poor speakers is a fact, but we have not got them all, for the Methodists have some, as well as all other denominations.

That we have had and immoral speakers and mediums, is only too true, but if we can believe the accusations made against the pulpits by Spiritualists, as well as the daily press of our land, we know we have not a monopoly in this direction either.

Mr. Hull says: "I wish we had some means of severing the chaff from the wheat." I am willing the "tares and the wheat" shall grow together until harvest, but I am sorry the tares will persist in claiming to be the best wheat.

The only means that I can grasp for the "severing" would be organization so thorough that no speakers could speak as the spirit moveth anywhere, unless some recognized board of Spiritualists had examined them and found them "morally, intellectually, spiritually and educationally" up to some standard settled upon by some such system as that by which our orthodox friends have spared themselves the mortification of uneducated fools for preachers. But they have not always saved themselves from impurity in the pulpits by their most careful methods, though the tendency has been to that end. And when our people get to this part of their investigation they will need their sixth sense fully developed.

The clergy has education as a support and tower of strength, but the "signs" have not followed them. It is not this fact hold a lesson for us? It may be in time the Spiritualists will devise some means to relegate the troublesome "tares" to the back-ground.

Large numbers of representative people in our ranks have ever hurled sarcasm at the title of "Rev.," yet we now have "Reverends" and "Pastors" in increasing numbers, having adopted these terms for the benefits that accrue. Following the same line of reasoning, we shall soon have bishops and all the rest of the "sops." This is not offered as a thrust at the church, for my position is, and always has been, as expressed by Lyman C. Howe in the last PROGRESSIVE THINKER, viz.: "The clergy represent a large

class of thinking people, and carry an influence on the side of morality and humanitarianism," and "we cannot afford to undervalue a movement which involves so much of public interest," and much more worthy our close thought. The church is a part of the past, the present and the future. If they have been untrue to their name, therefore unchristian, we have been so likewise, therefore unspiritual. The only excuse to be made on our side, that cannot also be made for them, is that we are still in our infancy.

Yes, organization will bring order out of chaos, more "Reverends" and less reverence, perhaps, more of the letter and the law, less of the spirit that quickeneth.

Once the writer was the most enthusiastic of workers for organization, could see no practical way to work otherwise. Nor can I now, but I have lost faith in the probability of thorough systematization along any lines tried thus far, and without it Spiritualism will never attain greater distinction than to be the leaven that leaveneth the whole lump. The good emanating from it will be absorbed by the great humanitarianism everywhere gaining ground in the world to-day.

An old Spiritualist, hearing this remark, said he "was not a bit afraid of it." That's the point; Spiritualists are not afraid of anything, not even themselves. Sometimes we need to be fearful of results. So many seem to exude that old, comfortable-sounding yet selfish saying: "I am at home, and wish you was"—caring very little to build up their own cause, yet crying lustily at any encroachment, letting a few bear the burden, then complain and condemn, when you stagger and fall under the load. In other words, we like a well-fought battle, providing we are not in it.

There has been a call from a "Progressive Thinker" for the expression of mediums on their own education. My own position is this: I have found mediumship itself to be an education. My guides have said of our own work: "It is one of co-operation; we will help you, guide you on to higher ground." When I have complained at some bitter experience, and ask why, if they knew the action bringing the experience to be unwise—also knowing that I was acting from my highest concept of right, they did not save me from the step, the reply has always been that I might learn and have the growth that only comes from individual responsibility. I believe in the broadest kind of education for every soul, but some have more of that precious gray matter than others, with better opportunities for cultivation. For myself, I have but little education, which has been a great regret, but I have all that it has been possible to attain, counting capacity and environment. I cannot help the lack of more brain power, nor the environments. If this be true of one, why not of all others, differing in degree only.

The fact is we are all evolving upward as fast as we are capable, all things considered. Agitation is the beginning of wisdom, therefore it is all right for those with a superabundance of brain matter and fortunate educational conditions before and after birth, to stir gently these uneducated ones, that they may not remain in ignorance. It is all right, yet I hope their suggestions will only reach those who are really passing themselves off for whole wheat, and not some sensitive souls, worthy and true, who feel they, too, have a message to give (yet doubting their own ability) struggling with mysterious finite life, trying to find their own place, their mission, their relation to other lives, and the infinite life of which we all form a part.

EFFIE FIELD-JOSSELYN.

## GOOD WORK IS DONE.

Meetings and Mediums at Bay City, Mich.

We opened our meetings in Bay City, Mich., for this season in October, with Frank T. Ripley for the month, and have had continuous meetings since—two sessions each Sunday. We had with us for January Mrs. Celia M. Nickerson, of Buffalo, N. Y. She is giving splendid satisfaction. There is a growing interest, with large and appreciative audiences.

We have in our city a very fine physical medium, recently developed. This is Mrs. Augusta Lewis, who is an old resident here. A few weeks ago she offered to give the Spiritual Society of this city a test seance for the benefit of the society. We accepted the kind offer, and fixed the 9th day of January for the same. About sixty well-known and influential citizens made up the company. A committee was selected to thoroughly examine the medium and all who might be confederates. The doors and windows were all sealed. The lights being extinguished, in a very short space of time we heard the exclamation, "I have a flower," come from different parts of the two rooms. There were fifty or more carnations distributed to the company, and in some instances the flowers were placed in the button-hole. A splendid wreath of smilax was placed around the medium's neck. It was noticed that the flowers were as cold as if just brought in from outdoors, and had the appearance of being freshly plucked; the flowers and smilax were bright and crisp. An old and well-known citizen, who has recently developed clairvoyant power, said he saw two girls (clairvoyantly) bring the flowers. This seance was given under strict test conditions, and everything was conducted in an honest and straightforward manner, and was considered a grand success and a wonderful exhibition of spirit phenomena.

FRANK ROSSMAN.

## WOMAN AND CLERGY.

## Eva A. Cassell Speaks Again Concerning Them.

THIS IS NOT THE DARK AGE, AND SHE REFUSES TO BE MUZZLED—THE CLERGY TOTTERING ON THEIR PULPITS—PRAYING DAILY TO A FALSE JESUS—THE NATION'S GROWTH RETARDED—IMPEDENCE OF THE CLERGY—HAVE GIVEN THE LIE TO SCIENCE AND GEOLOGY—MUST STEP DOWN AND OUT.

It seems that my harmless little pleasantries concerning the clergy have created a furore in many feminine breasts; but there are some who have read the article with interest. I again acknowledge the receipt of various letters tendering me the kindest thoughts of the writers, all of whom are strangers to me. "An elderly gentleman writes: 'I have read Mrs. R. Anderson's article in THE PROGRESSIVE THINKER, hitting upon you, and I think the matter reads more like a fairy tale, or the idle thought of a roaming brain, or it may be a fitting production for 'Vanity Fair.' Don't be put down, however, or let your sense of justice be crushed by anything she has written. Go on, and help turn aside the current of evil caused by the false teachings of the clergy.' I will say to this kind friend that he need not fear for me, for truth crushed to the earth shall rise again and demand a hearing."

To the lady herself I extend a greeting, and will quote from her article: "I have read Eva A. Cassell's second upbraiding of our wise and benignant clergy, and feel called upon to come to their rescue at once. She and the other women who express disrespect for the servants of the Most High, through these columns, must let the clergy alone or I won't let them alone. It is not right or womanly to call a pure-souled preacher like Mr. Matley hard names."

Mrs. Anderson threatens me, and says I must let the clergy alone, in the columns of THE PROGRESSIVE THINKER. I question her right to dictate to the editor matter which shall be published in his paper. I challenge Mrs. Anderson's right to cut off my free speech; she is infringing on my inherent rights, and is not nearly so broad and liberal as I am, since I welcome her to the columns of THE PROGRESSIVE THINKER, and concede that she has a right to her own position, as I have the right to mine; and if we can each advance arguments to sustain our convictions, we have the right to do so. As for her not letting me alone because I dare to speak my own opinions, I shall probably go on in the interests of truth and justice, and defy her to muzzle me in any way. We are not

LIVING IN THE DARK AGES,

when free speech was strangled and human reason enslaved. I say that error and superstition is represented by many of the clergy to-day, and we have the proofs of it. I am really glad that Mrs. Anderson has come to their rescue, for they are on their last legs and need bolstering up. It will take a great many women to help keep the clergy in the pulpits which are already tottering beneath them. As for the wisdom and benignity of the ministry, there may be several opinions as to how much they possess in this line. Several of them have already proved themselves deficient in wisdom, by preaching to-day an effete theology which has darkened the human brains for a thousand years, and made man the ignorant slave of priest and prelate. Had it not been for the teachings of the clergy, man to-day would have been an age ahead in progress and humanity, and woman herself would have risen to the plane she should long ago have occupied; she would have worn the crown God and nature intended, that of inherent purity, and possessed the reason which would have been hers had it not been DWAFFED AND CRAMPED BY THE CLERGY,

who taught that she was lower than man in the moral scale; who taught that she brought sin into the world; who used her bodily functions as a stigma to humble her to the dust, and taught that she was doubly cursed when bearing a girl-child; who dubbed her the

GATE OF HELL AND MAN'S TEMPTER.

Bishop Throgmorton wrote: "It brings the blush of shame to the cheek of woman even to reflect on her immoral nature," and he was a clergyman. I say that the ministry have ever taught falsely concerning my sex, and they deserve to be censured for the teachings they are ever giving forth to the world. They have taught and are daily upholding a fraudulent Trinity, Father, Son and Holy Ghost to the people, and pray daily to a false Jesus, who probably never existed, teaching the masses to rely on the so-called Lord Jesus Christ for help, instead of exerting their own faculties in warding off the evils of life. I say that it is pernicious in the clergy to teach people that Jesus suffered for the sins of humanity, "Jesus paid it all," etc. And I, for one, protest against burdening an innocent Jesus with

SINS HE NEVER COMMITTED.

These teachings are pernicious, inasmuch as they cause men to commit sin, if Jesus, instead of they, shall suffer the penalty. The principle of justice causes me to repel such teachings with horror.

As for the love and mercy of Jesus, that the clergy prate of to-day, I say that it is not the gospel of Jesus that humanity wants at this time; it is not the preaching of the clergy that man wants to-day, but it is the love and charity of his brother man that he

wants, and not the gospel of a far-away Jesus, who can never assist him, as the clergy falsely claim. It is the false shams taught from the pulpits which have ever trammelled and degraded man.

It is arrogant and impudence in the clergy to assume to stand between man and deity and deal out salvation yearly for princely incomes; to assume to be teachers to the race, and to know more of God than their brothers, and allow the latter to support them in luxury. The race needs no clergy to interfere between it and its God. Man may stand face to face with his maker, without the aid of the ministry, and he shall draw as much spiritual pabulum without the interference of the high-priced preacher. The time is coming when man shall say: "Out! Step down, thou

IMPUDENT USURPER OF DIVINITY! Henceforth I shall do my own praying and shoulder my own sins. The money I have hitherto paid to support you in idleness shall be given to the poor. Away, priest and prelate."

The evil the ministry have done shall be felt for years to come. The nation's growth has been retarded; the natural laws of the universe have been set aside by false teachings, and man made incapable of comprehending the wonderful processes of nature, which had his reason been left free to investigate, would have advanced him an epoch ahead and made him as a god to walk the earth. The human mind ceased to expand when the clergy thundered to the ears of the world that the earth was made in six days, out of nothing; that Lot's wife was turned into a pillar of salt; that Elijah was taken up bodily into heaven; that seven she-bears were made to come out of the wood and eat the children who called Elisha "bald-head," when a Talmage teaches that Christ was born of a virgin; that humanity can only be saved through the blood of the lamb. When he and other clergymen teach conglomerate trash which acts as an

EMETIC ON THE ENLIGHTENED STOMACH

of to-day, it is time to cry halt. I have too much regard for posterity to perpetuate the folly by remaining silent. We have outgrown the ministry and have no longer a use for them. If they wish to preach longer, let them do so as a labor of love, without pay, instead of receiving large salaries for pretending to know more about God than their brothers.

"Pure-souled preacher like Mr. Matley," says Mrs. Anderson! A man who would deny the blessing of heaven to even the smallest woman of my sex, cannot possess such a thing as a pure soul, for it is so blackened by his prodigious selfishness, and so narrowed by his conceptions of the feminine half of the race, that I doubt if we could discover that he possessed a soul, even with the aid of a magnifying glass.

As for the womanly part Mrs. Anderson mentions, it is not a question of womanliness, but one of rights and justice. I protest against having it even inferred that my sex is not worthy to enter heaven with man. I have as good a right to heaven as man.

"Servants of the Most High," says Mrs. Anderson! Most High what? I would like to know; unless it is the Most High Jehovah, the Lamb, and the Ram, and the Nanny-goat (but I forget that heaven is occupied only by masculine gods, and thus it could not be a Nanny, but a Billy-goat), the Holy Ghost, or other nonsensical names that the clergy apply to Deity. They are servants, not of anything high or elevating, but they are slaves to the lowest ignorance. The teachings of

THE CLERGY HAVE GIVEN THE LIE TO SCIENCE,

to geology, physiology, chemistry and to all advanced thought. Such teachings have sealed the intellect of our youth and enslaved their reason. The clergy teach them that the world was made in six days, when geology proves that it takes nature years to change the face of a rock. The clergy teach that the sun stood still to let Joshua complete his victory, when astronomy proves that it has been ever stationary. The clergy teach that woman was evolved from Adam's rib, when physiology proves that no woman could ever have been born into life excepting through the ova in the womb of her mother. Our students are taught by chemistry that thunder and lightning are the products of atmospheric currents, instead of the manifestations of God's anger to the people. I say that

ERROR AND SUPERSTITION

have been taught long enough, and it is time that we teach the clergy to emerge into the light of the nineteenth century. Too long have the natural laws governing the universe been ignored; too long has the mental development of the race been thwarted. Truth, crushed to the earth, has risen in this age to demand a hearing. The errors of the Dark Ages are to be eliminated. Justice stands smiling in our midst to-day, weighing in her scales the harm and the good done by the teachings of the ministry, and the wrong overbalances the good. Welcome in our midst, oh great and smiling goddess, Justice! Thy shadow falls over the high places of the earth, where truth has been crushed and free speech strangled, and the false money-changers are departing in fear. To thee, avenging Spirit, we bow our heads in welcome and join with thee for a noble posterity—

A GREATER UNFOLDMENT.

Priestcraft is tottering, for no longer shall the people be ruled by gods; the regime of goddesses is established in this Golden Age; Justice, and the Goddess of Liberty—oh, fair Queen,

who touches the brow of man and looses the bonds imposed by superstition—most fair unsealer of the enslaved intellect, there is peace and joy in your presence here; there is hope and blessing for posterity; there is happiness for women, the mother of the race. Under the magic touch she shall rise from out depths and stand clothed in the purity she derived from her Creator. Side by side, equal in all things, shall reign the gods and goddesses, men and women, who shall occupy the planet, and together administer the law and rule in wisdom and truth, bringing peace and heaven upon earth, making it truly the Garden of Eden, without the clergy and without the serpent.

EVA A. CASSELL.

Onset Bay, Mass.

## HE WANTS MORE.

He Desires \$1,000 to Convince E. A. Holbrook.

FOR THAT PRICE HE WILL PRODUCE GENUINE MATERIALIZATIONS.

TO THE EDITOR:—My attention has been called to a standing offer of \$100 by one E. A. Holbrook to any medium who will cause a genuine materialization in Watertown, N. Y. I have read his three-column aggressive article, in which he throws down the gauntlet to materializing mediums at large, and states that he has also diligently challenged mediums by private correspondence. He seems unable to account for his failure to get a medium to come from a distance to his town for the tempting sum of \$100, on any other theory than that the mediums are mere pretenders. Perhaps I can enlighten him somewhat by asking him to consider for a moment whether a first-class medium, who is busily engaged, could afford to drop business for several days and break engagements for such an inducement as he offers, even to satisfy "a small coterie of learned and shrewd minds" in some obscure corner of the earth.

But Mr. Holbrook says: "We intended to offer to be gentlemanly, courteous and fair. Why there should be, touching this great question, danger-signals around this beautiful city of 22,000 inhabitants, that the light cannot come in, I know not." Nor do I. I firmly believe that the angel-world could manifest in the Stock Yards of Chicago, and would do so if occasion should require. I therefore pick up Mr. Holbrook's gauntlet and make him the following clear-cut proposition:

I will produce a medium in Watertown who will give genuine materialization, etherization, and independent levitation, under crucial test conditions, for one thousand dollars.

I hope the brother will not be appalled by this sum, and while I far from approve of making the power of spirit-return the subject of wager, and lowering it to the level of sporting methods, Mr. Holbrook must remember that these tactics are his own. His offer simply amounts to betting \$100 that no medium can materialize spirits in his town. If he has the courage and confidence to bet \$100, why not bet \$1,000? He cannot lose one sou marquee if he knows as much about the inability of materializers and their fear of Watertown as he appears to think he does; and if this learned coterie of his should be convinced by ocular and other demonstration that materialization is a fact, would not such an achievement be worth \$1,000?

To give him the incontrovertible proof I must need bring a medium from a long distance, which is impossible to do with \$100. There is nothing whatever theatrical about my offer; it is plain, bona-fide and business-like; is nowise designed for free advertising, and for that reason the medium's name will not appear pending the completion of negotiations. Let Mr. Holbrook at once deposit \$500 forfeit to guarantee his readiness to the full performance of his part, and I will then immediately forward articles of agreement for him to sign. Then let him deposit the remainder of the money—with, of course, any responsible person mutually agreed upon. Within two weeks from the day on which all of the money shall have been put up I will appear in Watertown with the medium, and will submit to Mr. Holbrook's own tests, and in the presence of the most prominent people of the town, who shall be the judges. If we fail to produce genuine materializations, as I have promised, we will both admit over our own signatures in THE PROGRESSIVE THINKER, or in any other paper desired, that we are a brace of frauds and scoundrels, trying to steal the livery of heaven to use in the business of hell!

I trust that Mr. Holbrook will suspend writing about his own remarkable achievements long enough to post his forfeit. We have had enough of the color of his ink; now let us see the color of his money, and until his money shall have been posted I shall take no further notice of him, either publicly or privately. However, I shall not in the meantime class the gentleman with those wind-smiths who are forever challenging mediums for advertising purposes, and dexterously backing out when they are called down. I refer to Herrmann, Keller, Tyndall and other blatant mountebanks, and all to no purpose. They will agree to win or lose, according as it may be to their advantage. They go around the country, throwing discredit upon Spiritualism, and daring mediums to meet them on their stages. Too often have the mediums kept aloof rather than be subjected to the insults of a jeering audience led by

these calculators. Not so, however, with Slade, Evans, Foster, Allen, and C. Y. Montague, who fearlessly volunteered to meet them on their own ground.

A few years ago Steen, the so-called prestidigitator, was in Denver, flaunting an atmospheric reward of \$1,000 for any Spiritualist who could perform any phenomenon which he, Steen, could not duplicate. No Spiritualist came forward, and Steen then caused to be inserted in a daily paper an article stating that a long-haired, wild-eyed, old Spiritualist had rushed into the newspaper office and declared that he would that evening step on Steen's stage and vanquish him. The gullible public responded hugely, expecting to see a weird, grotesque combat, and the house was packed. Steen, with a great flourish of trumpets, announced that he was now ready for the long-haired man. There was no response, and the audience stirred out of its expectant silence to resentment against the long-haired levitator and against Spiritualism generally. Steen then scored the Spiritualists for their impudent pretensions, and with a dramatic gesture thundered: "If there is any Spiritualist present who can make good the boast of this old defaulter, let him speak!"

I arose and said: "I will take the place of this mythical personage, Mr. Steen, and the moment that you put your \$1,000 in visible evidence I will put the medium on the stage."

Even the monumental nerve of Mr. Steen was somewhat abashed. He said that he could not produce so much money on the spot, the gate receipts of the evening had been hypococheated, but his own financial standing was well-known, and he would tender his check for the amount. Knowing that his paper was worthless, I insisted upon first seeing the cash, and the audience backed my demand. Steen then said that such a contest could be best decided upon terms agreed on beforehand, and if I would call on him the next day he would arrange preliminaries to bring off the contest as soon as possible.

When I had met him the next day he said: "See here, I don't think you treated me very white last night in making that disturbance in my show. You should have come privately to me beforehand."

"Well," I said, "I have come now for business."

"Oh, well, of course you are not a damned fool," he replied. "You know, as well as I do, that there is no such thing as a spirit. I admit that there is a medium here and there who has a little work that I'm not out. I have had several of these contests, and won all but one or two. They take fine with the public, and there's good money in 'em. You're out for the stuff, same as I am, and what's the matter with having a contest some night next week, so we can have it well advertised in advance. I'll give you 40 per cent of the gate receipts to me to win; or I'll take 85 per cent and let you win, and that would be a great advertisement for your medium."

I exposed Mr. Steen and his methods.

In conclusion, I will again say that now is the opportunity for Brother Holbrook, whoever he is. I will take no notice of private letters or newspaper articles until his forfeit materializes. Let him act at once, or else let his pen be forever afterward dry.

L. H. BURKE.

## CINCINNATI ITEMS.

Mrs. Lillie Suffering from Nervous Prostration—Marguerite St. Omer's Work.

TO THE EDITOR:—"Great is the mystery of (Spiritualism) godliness," and so seem the hunters after the phenomena of Spiritualism, in this so-called Queen City, but it would be encroaching too much on your valuable space to give you a full and detailed account of all the doings of the different societies and mediums, and the various plots and plans for the so-called exposing of fraud or semblance thereof. The philosophy without the phenomena falls flat, and cannot hold or command audiences. Mrs. Lillie is suffering from nervous prostration, and leaves here for her home in New York.

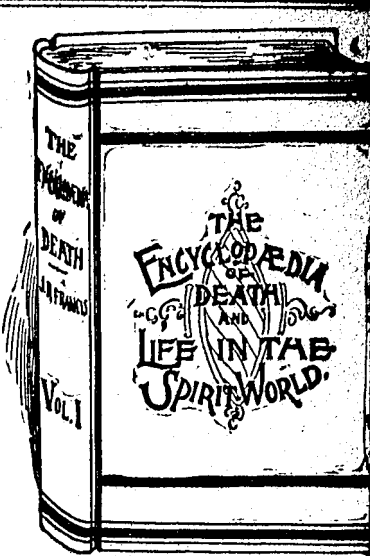
Marguerite St. Omer, who has severed her connection with the Progressive Society, is conducting services in the new Odd Fellows' Temple, so long held by Mrs. Lillie. Miss St. Omer would not be anything if not practical, and so she deals with spiritual subjects, hence her popularity, for Spiritualism is a practical religion. Cincinnati may well feel proud that Miss St. Omer has taken up her residence here; too much cannot be said in praise of her practical discourses, and of her esoteric readings of sealed letters, etc. I heard her read one last evening in which she said:

"This letter contains naturalization papers of one who has been in Spirit-life about eighteen years. You are seeking advice about that property in Germany. You also want information about your mother, who is sick."

The lady said all was correct, and that she had previously been told by Miss Omer to write to Hamburg, Germany, about some property, which she did and got an answer that that property there awaited claiming, and the naturalization papers was a connecting link towards getting the property. Her tests of the proofs of an immortality by spirit return and messages are very convincing, as she is a comparative stranger, which leaves no room for the croaker to say who told her, which I know is the case with many of the so-called tests. Many who were leading lives of dissipation here have been led to start on a road of purity to a higher standard of manhood, and the true road to spiritual progression, through her ministrations here.

LEVI JONES.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.



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The Egotism of Our Age.  
What Is Truth?  
Decoration Address.

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## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Prenatal." Q. In a late number of THE PROGRESSIVE THINKER it is stated that a newborn babe cried out: "Oh, Lord! Oh, Lord! Oh, Lord!" and soon after died. Is the statement true?

A. The story seems to have gained the credence of Dr. T. Wilkins, and on general principles, there is no reason why it should not be true.

It happens that this mother had fourteen children, and had been nearly all the time a helpless cripple, lying helpless with rheumatism, and during the months previous to the birth of this child-wonder, had been in most excruciating pain from the condition brought by that disease. In her agony she had constantly cried, "Oh, Lord."

One would conclude that a baby born under such conditions, if it had breath to cry anything, would cry, "Oh, Lord!" and yet that father of fourteen children by a crippled mother is tolerated by society! If there is an "unpardonable sin," he has committed it, and should receive the severest punishment. Laws are for the purpose of restraining the appetites and passions, and there is no reason why they should leave this field entirely to the caprice of desire, tacitly sanctioning, under marriage, what would be punished otherwise as the vilest crime.

W. J. Cordito: Q. On what passages of the Bible are the doctrines of predestination and foreordination founded?

A. The terrible doctrines of foreordination and predestination have strong support in the Bible, and logically, granting God to be of infinite intelligence, he must know to the very end of all things. The pagan world, before Christianity entertained the same belief, expressed and personified in the Fates, and scientists of the present have, in the inexorable and unchangeable action of law, the same doctrines in another form.

Among Bible texts may be mentioned Eph. i, 4-6; 2 Thes. i, 13; Eph. i, 11; Rom. viii, 29-30; John, iii, 16; 1 Cor. i, 25 and 28; Rom. ix, 1; Acts, i, 23; 1 Peter, i, 2 and 20, and many others. The unfolding of this dogma to its extreme application, by Jonathan Edwards, one of the most logical theologians of America, if not of the world, while for a time fostering its baleful power, by causing a reaction, was the means of its overthrow.

A. Millsap: Q. Has any spiritualist association published a book setting forth that they do not believe in marriage?

The reason I ask is that a minister here makes that assertion.

A. That minister is telling a very large theological lie. A book called "Study of Psychic Science," written by yourself. Am I to believe everything in it to be true?

(4) We have a "Ouija"-board at home that uses the most profane language—now, what am I to make of that?

How am I to avoid this profane language and bring a more refined spirit to the board?

A. (1) In theory a religious belief debar no one from any office in the gift of the people. There has been no Catholic president, but there have been several elected by Catholic votes and who catered to that sect.

(2-3) I make no claim for any of the books which have been given to me. The old and new testament have been received, and rest on the clearness with which they present the matter they discuss. Had this correspondent read that book carefully, he would have found his second question fully answered in the chapter treating of the evolution of the spirit.

(4) The "Ouija" is prone to deceive, but of course its profanity has a source beyond an intelligence somewhere. The question of making your séances pastime of an idle hour, holds it to be a most sacred occasion, only to be partaken of after the body is cleansed and the soul purified. When we seek communion with the dead, it should be with earnest prayer and receptive love reaching out to those we most desire.

B. L. Moss: Q. I am a great sufferer from heartburn after each meal. Nothing but soda relieves me, which I have had to take for twenty years. Some doctors tell me it is highly injurious, others that it is not. Is there a better remedy, and what is the trouble with me? Can you recommend any good doctor?

A. Here is a typical case showing the lingering faith in the skill of the doctors, even after twenty years of failure. Soda in cases of over-acidity of the stomach gives temporary relief, and is desirable in its chronic ailment. It tends to further disturbance, and in no case reaches the cause, which is want of acidity in the beginning of the process of digestion, the food not being acted on, fermenting, overtaxing the digestive processes and bad diet, and back of that, perhaps, overwork of the system, by which the vitality is exhausted, is the primary cause.

The diet should be composed of fruits and vegetables as much as possible; a rest of an hour before the meal; on rising in the morning a glass of pure water, not cold, should be drunk, and also a short time before each meal, in which one drop of muriatic acid should be mingled.

Boiled milk with well-cooked oatmeal made with preparations of wheat and fruits, are recommended. It must be remembered that more care should be taken in the quantity eaten than in the quality, and condiments, strong tea and coffees avoided.

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F. N. White: Q. (1) Do magnets, discs, etc., have the properties claimed for them, such as drawing our spirit friends to us, healing the sick, etc.?

(2) Why is a cabinet necessary for spirit manifestations?

(3) What is your opinion as to the planetary spirits communicating with earth's children? and do you consider those purporting to be spirits from Mars genuine?

A. (1) As previously explained, the

value of magnets, discs, lenses, mirrors, etc., depend on the concentration of the mind they effect. A bright coin, the flame of a lamp and a glass of water are of equal value.

(2) Cabinets are not "necessary" for spiritual phenomena. That greatest of mediums, D. D. Home, who gave sances to the most distinguished courts of Europe, never used a cabinet, and opposed its use as a ready means of practicing fraud. He also strongly opposed the use of a cabinet, for the same reason, holding that a subdued light was no obstruction to the manifestations, and proving this true by the most marvelous phenomena ever given by any medium. It was in bright moonlight that he was taken out of one window of a lofty tower and brought into the one on the next side, by unseen hands, as witnessed by Lord Dunsany and a large circle of distinguished persons. At other times it was in the approaching twilight or in drawing-rooms with lights barely softened, but always in light making everything distinctly visible.

At the most a simple curtain drawn across, to darken a space wherein the light may not disturb, is all that is necessary, even in the indecency of the manifestations, and this ought to be dispensed with after they have become established.

(3) When a spirit says it has come from another planet, it should be received with distrust. My "opinion" and firm belief is that no spirit has come from another planet, and further, there is no way to believe that the planets are uninhabited by any beings like to man. The conditions on those near-approaching the earth, like Mars, are so different that a being conforming thereto would be incomprehensible to us. There have been communications from these purporting planetary spirits which showed unmistakably that these spirits knew nothing about the planets they claimed for their homes, and were so ignorant that they did not comprehend the absurdity of their pretensions. Other worlds may be inhabited, but living beings are the outgrowth of the conditions of birth and maintenance, and differ exactly as these differ. It is the fashion of pseudo-science to people all worlds of space with human intelligences, and revel in descriptive romance, and it is taken for granted that everything is made for man, and if he fails to present it, it is a mistake and blunder. There is, however, no reason to infer that the universe was made for man—one knows its purpose. Here on the earth are conditions for his evolution. He is the perfect type of the conditions prevailing on the earth. He could not live for a moment on any other planet. Granting there are beings on Mars sufficiently like man to make mutual understanding possible, to converse across the hundreds of millions of miles of space which intervenes would be as possible as stretching a railroad to the moon.

A subscriber, Chicago: Q. (1) Can a Roman Catholic become a president of the United States and still remain a Catholic?

(2) Are all the human race immortal, whether they want to be or not? or, are we to gain immortality by good deeds, good works, etc., or otherwise, can a vicious and virtuous man stand on the same footing regarding immortality?

(3) I have a book called "Study of Psychic Science," written by yourself. Am I to believe everything in it to be true?

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## THE BROCKWAYS.

Their Manifestations Are in Dispute.

They Give Some Remarkable Scenes.

Some two months ago there came to this city, San Jose, Cal., a family of mediums known as the Brockways. They made no display or hurrah, but quietly hung out a sign—"Independent State-writing," by Mrs. Brockway. The following Sunday they attended the services held by the First Spiritualists' Union, of this city—the only Spiritualist society here. At the morning meeting they all spoke, and thereby the public became acquainted with them. On January 14 they held a public seance in Germania Hall with an audience of about one hundred and twenty people. The conditions were good, and there were excellent phenomena. A committee of three, Mr. H. S. Owen, Mr. D. McCarthy and Mr. Chase, all skeptical, but honest men, were brought up and invited to sit in the cabinet. The son, Charles Brockway, about 18 years old, was placed in an iron cage, 2 feet square and 8 feet high, and locked with three padlocks, one being furnished by the committee, and they retained the keys. The locks were then sealed with wax; strings were interlaced and knots sealed. All the members of the cabinet were locked, tied and sealed by the committee, who then pronounced everything secure. They then examined the cloth cabinet, which was some 6 by 10 feet square, and 5 feet high. During this time the medium was calling names, seven-eighths of which were recognized—several who had passed over in the East.

The committee examined all the instruments that were on the table, also some fifty or more slates. The cage sat in one corner of the cabinet, the front cloth of which was close to the door. The table was at the other extreme end of the cabinet, some six feet away. The lights were then reduced to a mellow twilight sufficiently bright to see and recognize several of the faces. The father and mother sat about 5 feet from and in front of cabinet. A quartet of voices and piano furnished some sweet, soulful music—the curtain was drawn in front of cage and table, and almost immediately bells began to ring, and were thrown out on the floor. The trumpet came through an orifice in the curtain over the cage, gave name after name, most of which were recognized. Hands appeared at three or four places in and before the curtain; slates were held out and written upon in full view, and then thrown out upon the floor. The curtain was pulled back three or four times to give the medium water, and everything was intact, not fifteen seconds elapsing between pulling back curtain and the manifestations.

The room was made a little darker when the banjo was played; sweet music on a string of bells fastened in ceiling of cabinet, four or five times and an accompaniment to singing was played upon the cornet. The audience wishing to see spirit-lights, the room was darkened, whereupon spirit-lights passed from the platform toward the audience, going from right to left, and on very large and beautiful one came right over the writer and one of the committee men, Mr. Chase, some thirty feet from cabinet. A bright star made an arc of fully twenty feet.

The lights in rear of hall were again lighted, and amid applause from the audience.

Mrs. Brockway were holding converse with the audience all of the time, so that their location was known while the room was dark. The curtain was drawn back, and medium was sitting on a stool in the cage, in a semi-unconscious state.

The curtain was then drawn to a table, leaving it in full view. The control was then asked to play the cornet; gave some notes sufficient to show that there was a power there. This ended a very successful seance.

The stage-lights were lighted, and after every thing had been examined by the committee, they pronounced everything intact, and as they had left the cage and fastenings. The medium was released, the slates gathered up and the curtain was drawn back, and one-third of them containing some wonderful and beautiful pictures. Several very fine communications were received from persons of a skeptical mind as to the future before they passed over, and some of prominence in the professions and society. The audience voted the seance a success, and adjourned amid applause.

The weeks from that date and in the same place another seance was given by the same parties, with two or three changes in the programme.

First, the committee was composed of five; second, the audience furnished the slates, and were to retain them in their possession until the last part of the seance, when they were to be gathered and taken to the platform and read; third, there was to be no dark part or spirit-light business.

Before the seance began, inharmonious conditions arose by a person in the hall charging collusion between the parties having slates and the mediums; also of a chemical preparation being used, of which they had proof, etc. One of the committee men wanted special conditions, etc.

The cage was covered with paper stuck to all the corners and edges. It was turned over and over, and examined by the committee, and was found to be intact.

The diet should be composed of fruits and vegetables as much as possible; a rest of an hour before the meal; on rising in the morning a glass of pure water, not cold, should be drunk, and also a short time before each meal, in which one drop of muriatic acid should be mingled.

Boiled milk with well-cooked oatmeal made with preparations of wheat and fruits, are recommended. It must be remembered that more care should be taken in the quantity eaten than in the quality, and condiments, strong tea and coffees avoided.

What Some Have Missed.

You, who have not read Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician—in fact, everyone—can find something of great importance therein. It is sent forth, free, postpaid, to everyone who desires a copy. It is a book to be held where. Ten thousand copies are to be given away.

"The Religion of the Future." By S. W. White. This is a work of far more than ordinary power and value. It is held by an untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. It regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

F. N. White: Q. (1) Do magnets, discs, etc., have the properties claimed for them, such as drawing our spirit friends to us, healing the sick, etc.?

(2) Why is a cabinet necessary for spirit manifestations?

(3) What is your opinion as to the planetary spirits communicating with earth's children? and do you consider those purporting to be spirits from Mars genuine?

A. (1) As previously explained, the

test seance was held in the presence of the parties whose names are appended to this. The conditions were—a cloth cabinet, 2 by 8 feet square, and 6 feet high, in which was a table 2 feet square, on which were the instruments above-named, a telegraph sounder and a music box; also some thirty slates, personal property of persons present, all of which had been washed and dried before all those present.

In front of this cabinet were three chairs, the middle one being a high-backed chair. The high legs were set inside the front line of the cabinet. On these chairs the medium and two persons (one on either side of the medium) sat. A curtain was dropped down nearly to the waist, covering the upper part of the body except the head and face, which came through an orifice. Then another curtain was brought up and pinned to this. The parties then took hold of the medium's hands, sitting as close as possible for comfort. With the other hand they held, one Mr. Brockway, the other Mrs. Brockway, and they continued the circle around the room. Mr. A. B. Connelley sat in the center of the circle, and furnished those present with a feast of the enchanting and inspiring music that his contralto produced. Under these conditions the seance began and continued for one hour and forty minutes, during which time five changes of ten people, were made to hold the medium.

The manifestations were wonderful; the showing of hands and arms, writing upon slates in full view of all, patting and rubbing the heads and faces, pulling of hair and whiskers, playing upon all the instruments—especially strong on banjo and cornet. Mr. Crawford was selected by those present to go behind and around, and to look into the cabinet during the manifestations, which he did. All this was in a light bright enough to see and recognize each and every one in the room. The only step in the manifestations was when the circle was broken to change parties in the chairs by the medium.

After the close of the seance there was found to be some twenty slates written and drawn upon, some of the pictures being beautiful—and in harmonious colors.

The undersigned citizens and residents of San Jose, Santa Clara Co., Cal., do feel it a duty to state and affirm that we believe and know the Brockway family to be true and genuine mediums for the production of such physical manifestations as are described above, and independent slate-writing; and recommend them to all honest seekers after the truth of Spiritualism. We also find them to be of a refined and genial nature in their social relations, and recommend them to all Spiritualists with whom they may come in contact.

W. D. J. HAMBLEY, [And fifteen others, prominent in business, and officers of the First Spiritualist Union, of San Jose, Cal.]

WHAT IS BEING?

Some Reflections in Answer by F. R. Lockling.

The known is finite, the unknown, infinite. To know the unknown you must either think away what you know, leaving an unknown remainder as an empty capacity to be refilled by the rushing of new ideas and thoughts, else push the old ideas and thoughts into an unknown territory—Africa—and there mining for diamonds with tools of thought. Being, like Being, is not founded on any cause; for theis is self-evident, and every act or thought to disprove the axiom is but the sequential evidence of the IS. You cannot find a cause behind the uncaused. The real cause is a living, unconscious attribute within the bosom of Being, or within the eternal, uncaused IS, as the real foundation of all that follows as a manifestation of Being.

Infinity of being has no outside; all is within. Thinking does not lessen a man, neither does it increase or decrease the eternal thoughts and ideas of the All-Being. These ideas and thoughts when viewed as you would see them, which, when conditioned in the external, become living souls and spirits ever growing into rebirth, changing body and position for lower or higher states; i. e., go where you are attracted most, which means the strongest motive directing the human will. Again, being and being differentiated and condition each other; being in the strife becomes the real object, and being, the real subject.

Behold Mother Nature, crowned with jewels, How strange the real, suns burning as fuel.

The Supreme Being cannot create from nothing, but He can change the unconditioned into the conditioned; the homogeneous into the heterogeneous; in short, can evolve the universe as manifested in nature. Thus the dormant faculties once waiting for birth are now potent factors in reconstructing the microcosm.

The eternal and supreme cause is similar to an omnipotent dynamo, whose positive and negative poles send out rivers of intelligence, rivers of life, love, energy, force, all sustaining the universe, and the same are subdivided and conditioned in the external, like electricity, where all reappears as effects in the household or in the phenomena of nature.

There is a mysterious power stored up in everything, the planet sun, stars, being, animalcule, down to atoms; all, as before dynamo, are receiving life, light, love and power from the God-head to perform their work. Thus the All-Being is centered everywhere and circumscribed nowhere. This mysterious cause is not lost, but stored up in the bosom of Being, whose vital power, like blood in the life, is revitalized and returned to the fountain-head to be renewed perpetually.

The All-Being or God-Head, is sometimes called the All-Father and All-Mother.

The two are co-eternal and co-equal, omniscient, omnipotent, and omnipresent in the objective universe; and they are ever acting as one harmonious whole.

The All-Father is the all-conscious or all-knowing pole of being; the All-Mother or over-soul, is the universe of life, love and feeling, and the negative pole of being.

They are the everliving, loving, conscious sun, around which all creation revolves. Behind the impressions, ideas, all borrowed from the macrocosm, boiling into your mind; it makes you feel and know. "All in the eye," is so self-evident as to stop many from investigation. However, a superficial knowledge is better than the thought centered in a Plutonic God, who is forging chains to bind humanity to a sulphurous creed.

The unexplained, a repetition of the same. Words hiding ignorance, a great sounding name.

The unknown, a something all the same. Words hiding ignorance, a know-all man in name.

No might or greatness can censure escape; back-slapping humility the whitest virtue strikes—Chakrapare.

## THE MAHATMA.

And His Wonderful Work.

We have now in Cleveland, Ohio, a flourishing Psychic Society, meeting, on Euclid avenue, Sunday afternoons: David Cretchley, president; Messrs. Fawcett and Snowden, respectively vice-president and secretary, with other officers. Our layman is distinctively a spiritualistic institution.

The Progressive Thinkers, a large and prosperous organization on the West Side, is composed mostly of Spiritualists, with a children's lyceum under their care.

The Psychic Society admits the truth of Spiritualism, but goes farther than the mere demonstration of spirit communication.

We have with us now, until April, a singularly interesting Mahatma, Senior Oves. He is a Slav by birth; handsome, refined, highly cultured, and is said to be a Count in his own country, though he is modest and reticent regarding his personality.

Last Sunday he permitted himself to be blindfolded, three handkerchiefs being used in such a way as to shut out every possible way of light.

He then, without the slightest hesitation, named colors by the mere touch; handkerchiefs, red, white, blue and variegated were presented to his touch, and he made no mistake, even in one of a delicate cream color.

He could distinguish sex also by the touch; but his crowning psychometric feat was to read characters, blindfolded, by means of a string as a telephone, he holding one end of it and the person being read the other.

He also stood upon one foot holding a cane lightly in one hand while strong men tried in vain with both hands to press it to the floor.

He was lifted, with ease, his weight being on the tips of one hundred and thirty pounds, but when he said to the man attempting it, "I now weigh five hundred pounds," he could not be moved from the floor. This was done by mere suggestion, without any attempt at hypnotism.

Senior Oves is a fine platform speaker, notwithstanding his decidedly foreign accent. We hope to have him at Lake Brady this summer, prior to his return to Egypt.

MRS. M. McCASLIN.

Celebration of the Forty-Eighth Anniversary of the Advent of Modern Spiritualism.

TO THE EDITOR:—As supplementary to the notice in your paper of this week, will you permit me to say we are looking forward with great joy and expectation to the anniversary celebration which we propose to hold in Schiller theater on Sunday, March 29, at 11 a. m. That every arrangement has been made to insure the day's success, and the enjoyment of all who may participate in the exercises, will be seen by the following programme:

ORDER OF EXERCISES OF THE FIRST SPIRITUALIST CHURCH, MRS. CORA L. V. RICHMOND, PASTOR, AT SCHILLER THEATRE, SUNDAY, MARCH 29, 1896, AT 10:30 A. M.

Service of song by the Sunday-school. Invocation by the pastor. Lord's Prayer, chanted by the Sunday-school.

Hymn. Brief addresses by A. M. Griffin and Thos. G. Newman, editor of Philosophical Journal.

Music—Violin solo, by Miss Olive Whiting. Anniversary address by the guides of Mrs. Cora L. V. Richmond. Subject: "The Day and the Hour."

Music—Piano solo by Mrs. Ellen McAllister Spencer. Brief addresses by Dr. Nutt; Dr. Lewis Bushnell, ex-president First Spiritual Church; Dr. Jas. E. DeWolf, president First Spiritual Church; and perhaps others.

Music—Vocal solo by Master Allen Bowen. Offertory: benefit of the N. S. A. Improvised poem by Oulna, poetic control of Mrs. Richmond.

Doxology. Benediction. Programme subject to change. Superintendent of Sunday-school, Mrs. S. Janette Bushnell Ashton.

We hope to make it a season of great rejoicing, and in order to remove all restrictions of a local character, we have decided to set apart the proceeds of the day for the benefit of the National Association. We trust this fact alone will induce all the friends of the cause to accept the warm and cordial invitation which we extend to all our brethren in the truth. We would especially say, dear friends, as we look back over the forty-eight years of our beloved cause, we have joyed to have to be thankful for the day has come when we can proudly declare ourselves, and show to the world that our religion is not a name only. The eyes of the people are upon us. The secular press is hanging in the balance; one little twist of public opinion and all the force of that mighty power is with us. Only let us be true to ourselves, true to the principles which we profess, and our banner upon which shall be inscribed only the beloved name of Spiritualism, shall yet take its place in the van of humanitarian principles. In unity lies our strength. Let us forget on March 29th that we are divided into societies, and rally under this one common banner. Preparation will be made to accommodate all, and no admission will be charged. A certain number of seats, however, will be reserved. Tickets for these can be secured by letter or otherwise, from Mrs. C. H. Catlin, 228 Homan avenue, or of any of the officers of First Spiritualist Church.

The exercises of the celebration will be presided over by Mrs. Cora L. V. Richmond, pastor of the society, and assisted by the National Spiritualists' Association, assisted by as many of our talented workers as can possibly be on hand.

C. CATLIN, Secretary First Spiritualist Church.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom will be charged the inception of the modern Spiritual movement. A short narrative many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of interesting information, and should be read by every one. Price \$2, postpaid.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

## BIG BARGAINS IN ROSES, PLANTS, AND SEEDS

Our GRAND SET of 13 Elegant Ever-blooming ROSES for only 50c. by mail, post-paid, safe arrival and satisfaction guaranteed.

These roses are fine healthy plants and will bloom all this summer in pots or planted out. We guarantee them to be by far the best 50c. you ever invested in roses, as follows:

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THOUGHT, LIFE, FORCE.  
Some Interesting Reflections  
Thereon.

STRANGE APPEARANCE THAT SEEMINGLY ORIGINATES FROM ONE'S OWN THOUGHTS—LITTLE PIGMY MEN SPORTING ABOUT.

TO THE EDITOR:—The students of the coarser phenomena of psychical science can bring their objects of study to a great extent before some or all of the senses—that of sight, hearing, feeling, smelling and taste. These senses are bodily organs or instruments common to mankind in varying degrees of acuteness.

The proud possessor of the five senses is confronted on every hand by their limitations. All substances coming under the domain of man's five senses, when attenuated by friction, or by heat, escapes their cognition. At this borderland of limitation stands the knowing and guessing scientist.

The potentiality of man will not permit him to remain in this dark labyrinth of matter, with its limited avenues for obtaining knowledge.

The first indication of man's emerging from the dark region of coarser matter is the dawning of an intuitive and impressionable nature of the soul. It is the awakening of the soul to the spirit's individuality; by means of this illumination the soul receives much knowledge of man's relation to his fellow-man, and the creation in which he finds himself.

Subjective thoughts of these illuminated minds amount to positive knowledge of the objective forms and forces in nature, and yet they are unable to give reasons for the things perceived.

Great numbers of individuals are in this state of evolution, which is proven by the ready acceptance of advanced thought by those who have reached a larger spiritual illumination, where subjective thought merges into a grander and larger realm of positive objective knowledge to the soul.

This class of teachers are rightly called seers, psychics and mediums. They possess all the senses of the first class, with the added ability of discerning forms and forces spiritually. There need be no inharmonious between the scientist who studies the cruder phenomena of nature and the psychic who is able to observe the finer forces in the psychical appearance.

The writer has studied the coarser expression of matter for years, and at the same time accumulated a large fund of subjective thought, which amounted to knowledge, but spoken of as a belief, from the fact that it was not objective to his mind.

Within the past six months much of the subjective knowledge has become positive objective knowledge to my mind. This change was brought about by my ability to see some of the infinite phenomena in nature beyond the power of the five senses to recognize. While observing the finer forms and forces, the writer is in a normal state of health and mind, and notes the phenomena the same as events of the day as they may occur. As the subject of thought-power is most interesting, these lines will be limited to it. We are filled with and live in an ocean of living forms, with bodies as tangible and real as ours.

As God spoke infinite life forms and structures came into existence. As man wills and thinks he creates objective conditions and structures in what I will call, for lack of a better name, sublimated matter.

A cumulus of sublimated matter and its life forms has the appearance of rain clouds, steam, and with all their varying conditions and colors. It seems to be made up of the accumulated aura of all animated matter and its prototype forms. It is life's constructive or distinctive thought ocean. It vibrates to every life pulsation, good or bad, and even makes of it what he wills so far as his individual power goes. The human power of the earth's people creates the general character of this mental sea of life. Acting the part of a student who has been shown a phenomenon by a preceptor, an effort was made to get the same result, which was successful, convincing me I could take part in it too.

Thought will put in motion small human, animal and vegetable life-forms that do our bidding, as the following illustration will demonstrate. The little human entities, like the animal life entities, are the prototypes of the earth's inhabitants physically, and to what degree mentally future observation may determine.

The miniature man-forms can be seen riding on horses and on bicycles, in buggies and in wagons, and seem to be generally very busy like their brothers on the earth-plane. A properly-lighted room by sunlight or gas is essential for some of the experiments.

Sitting some four feet away from a properly-lighted stage, I thought of the United States flag, and on the shelf stood a little man holding the flag-pole, while the beautiful colors of the flag were seen floating in the breeze. I thought of horsemen with flags, and they passed before me, making a line of flags as they moved on. I thought of a "merry-go-round" and its riders: The whole structure, in proper proportions, was before me. I was able to stop it and start it, as well as control its speed. I thought of cattle, buffaloes, sheep, dogs, etc., and all were seen to my satisfaction. I thought of a street hand-organ man, and at once saw him pushing his organ and stop where he desired, and commenced turning the organ. Pleased with the result, I was about to discontinue, when I observed the second

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man with hat off soliciting some money, and had to excuse myself.

Now a fish story, but one of real occurrence, in a basin of water in the same room as the shelf.

I thought of fish, and fish were swimming in the basin. I thought of a fisherman, with pole and line catching fish. I say the man, pole, line, and a fish on the hook, and the man in the act of drawing the fish out of the water. I thought of fishermen with a large fish net, and at once saw the two men in the act of letting the net out in the water some three inches from them. The net was drawn in with a catch of fish. I was interrupted, but returned an hour later and found the fishermen with the net as I had left them. I took pity on them and ordered a wagon. The net was put in it and driven away. I thought of a large steamboat, and it was steaming away on its course in all its majesty and beauty.

A. N. OBSERVER.  
New York City.

Individualism of Soul and Matter.  
It seems to be our Creator's intention that no two things throughout all nature, or the universe, are exactly alike, either mentally or materially. This indicates wisdom's individualism. From unlikeliness we know each one from the other, and every different thing. Our religious belief is that we shall know each other in the life hereafter.

This implies that memory is an element of the departed's mind or soul; that it lives and knows there as we know here. Do our minds live, love and unceasingly grow in everlasting life? Most likely they do. We grew here, and we will grow there. We will continually know more and more of God and the wonders of creation forever. In this beholding and increase of knowledge will be our heavenly joys and delights. "We shall see him as he is."

Now, how is it to be known each other there, how we are to know each other there, where we knew each other previous to death? How do we retain this resemblance of person—in the spirit form? To me the most satisfactory explanation exists in the probability that our spirit departs from the body in the exact (though to us invisible) form of every one of us; so the spirit, when spiritually seen, will represent each individual in full form and appearance, exactly as he appeared on earth.

Hence, the soul is all over us and is of our bodily form. I make no distinction between the mind and soul; to me they are one and the same. In humanity the soul is a growth, a gradual accumulation of thoughts, from the first child-thought to the last thought, in every person. Our physical bodies are subservient to our minds and mechanically perform its biddings; and thought and action in every instance is attended by and results from electricity acting within and upon every component part of our systems.

It seems to have power over matter to assimilate, select and distribute to every part of the body the material required for its growth and sustenance until it matures and dies. By its life is, and is continued so long as the body retains the proper conditions for its action. When this ceases, and its currents are impeded, vitality is diminished, till, when fully stopped, death ensues, and that which is material perishes, and the spirit puts on immortality.

Others die that we may live; in turn, we will die that others may live. Such are the continuous conditions of all kinds of life. Change is written upon everything.

HUGH M. THOMPSON.  
"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the zodiac, gives the days which each sign governs, etc., and, besides its astrological information, imparts much useful instruction. For sale at this office. Price \$1.00.  
"Mediumship and Its Development and How to Mesmerize to Assist Development," by W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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CHICAGO, ILL., SATURDAY, APRIL 4, 1896.

NO. 332

## PEN-FLASHES FROM THE PACIFIC COAST.

**SPIRITUALISM IN CALIFORNIA—UNITARIANS—CHINAMEN—GOODNESS IN THE PENITENTIARY—DID JESUS EXIST?—THE SHOE CURE—LIARS AND SLANDERERS—DEATH.**

If flowers constitute God's alphabet, birds must constitute his choir. And the boy that shoots these harmless musical birds should be sent to a reform school, put on a spare diet, and have his back placarded with "I am the murderer of innocent birds."

Not only in Southern California the land of the lime and the lemon, the orange, the palm and the pine-apple, but of the mockingbird, in the State of Missouri, there is one upon the top of my house this morning singing merrily. The mockingbird never crosses the line of forty degrees north latitude. I have listened to the nightingale on the continent, and to the lark in England; but I've never heard bird-music so rich and varied as that of the mockingbirds. It is a beautiful bird, smaller than a chickadee, sleeker, and whose weight will scarcely bend the slenderest twig; but out of these birds' tiny throats there leap rapturous melodies of flute-notes, pure and liquid as crystal spring waters, which can be heard full half a mile away. These birds are now mating and nesting; and their songs are entrancing love lyrics. They sing nine months of the year. In these latter February days pear-trees, apple blossoms, and the mockingbirds are revelling in their blossoms, swinging on their highest boughs and blowing their tremulous, fairy-like futes during the day and half of the time during these calm moonlight nights. This bird has a tender, dropping song in nesting-time that few hear. Theodore Roosevelt thus described it: "I was immensely struck with the music. Perhaps it might have been a narrow feeling of patriotism which influenced me; but certainly it seemed to me far finer than the song of any nightingale that I had ever heard, and I have listened to them often in northern Italy."

**SPIRITUALISM IN SAN DIEGO.**

Not a city of 20,000 in the Union can claim as many Spiritualists as San Diego. We have three thoroughly organized societies, and they all hold meetings each Sunday. Prof. Loveland has just closed a course of sound philosophical lectures and returned to his home in Sumnerland. Mrs. Emma J. Bullene is now speaking on her third month to the First Spiritualist Society, and giving very great satisfaction. The hall is often packed. Her lectures are exceedingly interesting and educational. Some of our oldest Spiritualists, originally from the Eastern States, do not hesitate to pronounce her the ablest lady speaker upon the Spiritualist platform. Everybody, except a few phenomena-hunters, is greatly pleased with her ministrations.

**SOLON LAUER, UNITARIAN.**

Among the good happenings that count in favor of liberalism in this city is the settlement of Solon Lauer as pastor of the Unitarian church. He is the author of "Life and Light from Above," one of the richest, most interesting and most spiritual volumes that I've read in years. He has a fine physique, a commanding appearance—is an attractive speaker and a thorough reformer, daring to say just what he thinks ought to be said. He takes no texts from the Bible as called; but reads from the Vedas of India, from Confucius, from Emerson, and from the writings of to-day's inspired souls. He lectures week-day evenings upon psychological subjects—telepathy, psychic research, apparitions, and the dwellers in the invisible worlds. He admits the truth of all the demonstrated facts of Spiritualism, and is necessarily calling crowded houses. The people have heard enough about Moses and the brazen serpent, enough about the "blood of the Lord Jesus." They want to hear about the living Christ—the present proofs of immortality, and the social doings and duties of the hour. The dogma of Hell is a black number. The devil is doomed, and science has its foot on the heel of superstition. Preachers have lost their power to frighten, and theological Zion is languishing.

**OUR CHINAMEN.**

Every morning in the week except Sunday, a young Chinaman brings his wagon of vegetables to my door. I find him pleasant, honest and very obliging. The Chinamen have a Joss-house in our city—a "heaven church," as Christians call it. Prompted in part by curiosity, I have frequently visited these unique houses where Joss is worshipped, both in China and upon the Pacific Coast. Their painted gods and images made of paper, differently shaped, are to me exceedingly ugly. Some have an eye in the top of the head. Some have several eyes and a dozen hands. Occasionally you may see one with two heads and several arms. These images are usually called idols. These Chinamen have their priests, and at given times these priests and the people stand before these images and pray together. They seem thoroughly in earnest.

During a recent excursion to Southern California there came a noted Chinese priest. Ascertaining his stopping-place in the city I interviewed him. He spoke English quite well. He was on a kind of a tour of inspection among the Chinese. He thinks Americans are given to racial and religious persecution, especially the Christian portion of our population. As we were standing by the Joss-house I remarked:

"That God is omnipresent, the many eyes denote that he is omniscient, and sees everything."

"But the shapes of them—the images are horrid-looking."

"That is a matter of taste," he replied. "They are old—antique. Some of them in form date back to Confucius' time. Neither our forms nor our religion is as changeable as yours. And then, your crosses, your altars, your pulpits, and your angels with long, uncombed hair and wings, all look very ugly to us. We cannot see things alike, therefore must be tolerant. Chinese never seek to make converts."

"But if you have the true religion; Confucius, Buddhist or Taoist, should you not strive to make believers?"

"All religions are the same at the root. All pray to some god. Chinaman, American, Indian, though they call him by such names as Great Spirit, Joss, Brahma, Theos, Dien, Gott or God." It is natural for all nations, races, tribes, to worship that mysterious overshadowing presence and power! But when artists begin to paint this being, and preachers begin to preach about Him—then the troubles and the persecutions begin. Priesthoods are on the decline.

**INSPIRED SOULS.**

Inspiration is universal. It over-sweeps epochs of all past history—and all the great statesmen, heroes, poets, orators, whose living, burning words have streamed forth in golden lines, were inspired. Such was Louis Kosuth. Many of us remember him when in this country. Some of us heard him. When he was speaking in Vaneu Hall, Boston, his organs of speech for the moment seemed paralyzed. The reporters said the orator stopped and explained the cause of his emotion thus:

"I passed last night in a sleepless dream. The shades of the martyrs of my countrymen, passed before my eyes, and once more I heard the millions of my native land shouting for liberty."

"In vision I saw the fallen defenders of Hungarian freedom rise in their dusty tombs and inquire for the fate of their mortal brothers; and when they saw that the light of liberty had not dawned upon their father-land, each took in his long fingers a sprig of myrtle, and retired again to await the morning's dawn, when a nation's harp should be taken from the willows, and the crushed people of Central Europe reach the promised land of liberty, shouting: 'The truth, it hath triumphed, the people are free.'"

**GOODNESS IN PENITENTIARIES.**

A prisoner in "Sing Sing Prison," New York, once sat in his cell on a summer day, musing upon the past. A stray sunbeam came dancing into his cheerless abode. Lingeringly and longingly he gazed at the light. A single mother had pressed, it departed. He seated himself and wept till tears refused to fall, then arose and wrote upon the cold gray walls of his iron cell these beautiful lines:

"The last golden beam of the sunlight has fled,

It kissed my pale cheek in my dark, lonely cell,

And I thought of my mother who sleeps with the dead,

And I thought of my sisters, and home where they dwell;

I fell on my couch and I wept bitter tears—

(For a convict can weep o'er the bright scenes of youth.)

And the loss of the loved ones of earlier years

Was told in the still dying whispers of truth.

"I thought of the hours when my heart was as pure

As the stones of my floor,

And the bride of my youth, whose love none was truer,

And her grief—and her death—oh! what could be more?

I thought of all these, as the last golden beam

Left my cell and the world on its mis-lead forever,

And I tried to believe it was a horrible dream

From which I'd awake—but ah! never, no, never!"

Tell me not of total depravity. It is an insult to the love and wisdom of the Infinite Father. This prisoner may have been innocent or guilty. He was certainly God's offspring—our brother—once a mother's cherub child, and with such an organization for an appreciation of the beautiful, mingled with tender sensibilities, the finger of kindness might have touched his heart in early years, and he been saved from prison life.

We remember of once seeing a man—a "state's prison-bird," as some would call him—that the Rev. J. H. Harter took into his employ when released from Auburn State prison, and he proved, under the encouraging yoke of Harter, to be a very excellent man, and to this day is highly esteemed as a citizen and an artist. How the world needs true reformers! Men should be taken for what in their souls' depths they are—not for what they were, or seem to be. Forget the past, bury the ills of yesterday, accept mortal for what they are today, and the divine within them that promises infinitely more to-morrow. Mrs. Bremer sweetly wrote:

"There is much goodness in the world, though at a superficial glance one is disposed to doubt it. What is bad is noised abroad, is echoed back from side to side, and newspapers and social circles find much to say about it; while what is good goes at best, like sunshine, quietly through the world."

ures in Greensburg, Ind., made this challenge in his circulars:

"Modern Spiritualism is a delusion, and all mediums are liars, frauds, knaves or ignoramuses. I will give \$500 to any medium of this country or Europe who will meet me and demonstrate that the so-called spiritual phenomena last produced by the spirits of those who have died."

In response to the challenge, Dr. C. C. Burns, one of the wealthiest and most prominent citizens of that city, issued the following challenge:

"In behalf of the Spiritualists and Free-thinkers of this city, I make this declaration and challenge: 'Christianity is a delusion, and some preachers are liars, frauds, knaves and ignoramuses; and I will give to any preacher in this country or Europe \$500 that will meet me and demonstrate that there is a God and that the Bible is the Word of God.'"

**CALIFORNIA JOURNALISM AND SPIRITUALISM.**

Never have I resided in a State where so many editors were Spiritualists or liberals, and not afraid to manifest their liberalism upon all proper occasions. I had the pleasure of forming the acquaintance of the Hon. M. Dague many years ago in Iowa. He was a State Senator. He is now editor and proprietor of the Santa Paula Chronicle. Recently a preacher vigorously attacked Spiritualism, when this gentleman was present. Meeting a friend on Monday, he said: "Well, Mr. Dague, how do you feel after hearing the Spiritualists so raked down last night?" Mr. Dague, referring to himself and family, replied through his journal:

"We were not conscious of being raked very hard, for we are a consistent and enthusiastic member in good standing of the Unitarian Church, but that we believe in guardian-angels, for we have good and sufficient reasons for so believing. John Wesley believed in that, and said if he had to give up that faith he would have to give up the Bible. Victor Hugo believed in the possibility of spirit return, and so did Longfellow and Dickens, and Emerson, and Whitier and Bryant, and Lincoln and Greeley, and old Ben Wade, and

him," exclaimed this astute platform expounder of Spiritualistic wisdom. Let us see. Let us see.

Josephus was born in the year 37 and was a contemporary of the apostles. Listen! "Now, there was about this time," says Josephus, "a wise man, if it be lawful to call him a man. \* \* \* He drew over to him many of the Jews and also many of the Gentiles. This man was the Christ."

"But this is an interpolation," says some one.

True, this has been affirmed and denied. The consensus of learned men, however, beginning with Ernest Renan, says that the passage is genuine. But let this passage pass—and let us see!

In Josephus' Antiquities, book 20, chapter 9, section 1, is found this statement:

"Atanus assembled the Jewish Sanhedrim and brought before it James, the brother of Jesus, who is called Christ, with some others, whom he delivered over to be stoned as infractors of the law."

The genuineness of this passage has never been disputed to my knowledge—never.

The Talmud, commenced before Jesus' time, continued during his and the Apostolic period, and after, has the most perfect and direct references to Jesus and his marvels. When in Jerusalem a number of years ago, the reputed most learned Rabbi in the world read to me several of the historical references in the Talmud by the hour, concerning Jesus' radical, law, fanaticisms and magical wonders, learned by him in Egypt. Parting with this Rabbi—a German by birth—he said he had "never known a Rabbi of repute, or an intelligent Israelite, to deny the existence of the Jesus-of-the Christians' New Testament."

May 31, 1891, I wrote a letter to that distinguished Rabbi, a professor of Hebrew, L. M. Wise, Cincinnati, Ohio, concerning the existence of Jesus. The letter and answer were published in the Spiritual Offering. In replying to me Professor Wise said:

"The Jews, as far as their literature is known to me, never questioned the real existence of either Jesus Peter, Paul and James, or any other of the original co-laborers in the origin of Christianity. \* \* \* There are mythical elements in the Gospels, yet scholarly Israelites and learned Rabbis, with the Talmud before them, never denied the existence of Jesus of Nazareth. \* \* \* If all the interpolations are taken from Josephus, there still remains, John the Baptist and

egotism, and the greatest shame of the blatant bigot is his impudence! The history, the consensus of the ages, psychology (see Prof. Buchanan's testimony) and clairvoyance all affirm the existence of the one Jesus of Nazareth, the now living Christ—our elder brother in the heavens."

**TREATMENT NO. 8; OR THE SHOE AND STOCKING STENCH CURE.**

No sect nor class of people are such bitter, viperous enemies (there are a few exceptions, and to those I do not allude) of Spiritualism and healing mediums as Christian Scientists, Mental Scientists, and Christian Metaphysicians. They stab at every opportunity. And their ignorance of Spiritualism is scarcely in excess of the sneering bigotry they manifest towards Spiritualists. Their egotism is deplorable. Their self-assertive swagger is pitifully amusing; and their ignorance of pathology, therapeutics and science is only excelled by their brazen impudence. Why, a "Christian Scientist" doctor has been for several months hurling thundering thoughts at a woman in the suburbs of San Diego for a fibroid tumor, which has just evolved into a nice eight-pound baby! The neighbors are laughing! The truth is—all that is good and true and practical in this Christian Science or Mental Science business was stolen, begged or borrowed outright from some of the branches of the tree of life—Spiritualism.

But to the point. Listen! The Christian Metaphysicians of Chicago recently published an elaborate article relating to a positive cure for those dreaded scourges, consumption, bronchitis, asthma, catarrh, weak lungs, hysteria and indigestion. Aiming to be strictly just, we give the cure in words, and Healy's own words:

"At night take off one of your shoes (or whatever outside foot-gear you have worn on your feet during the day, and place your mouth and nose in the opening of it:

"In this position inhale deeply, slowly and softly; retaining the breath in the lungs as long as comfortable. When it is not easily retained longer, let the breath go gradually into the shoe and back only for the purpose of taking it back into the chest each time you do so.

"Do not remove the shoe from the mouth and nose between breaths.

"Continue the inhaling from eight to ten minutes; till all the vapors (heavily alkaline) of life that have gravitated from your system, and are held in your shoe, neutralize the excess of acidness matter (and correct divers other abnor-

mal, chemical complications). An important product of this demonstration is taken up by the vital organs as the true life-salt. Occurring self-consciously active in the human form there is no more potential force, individualized to governmental rank, possible in this septate fact chain than this life-salt."

"Ye are the salt of the earth," was a biological proposition Jesus made which is chemically true of every physical, self-consciously active human being's present existence—and its secret.

"Repeat with the other shoe."

"It is essential to continue this practice every night."

"The marked cures from inhaling the vapors noticed in a shoe just taken off come from the corrective influences from the vapors alone. These are of the life-essence, etc."

"In persons with consumptive tendencies the life-essences spoken of go from them in excess, concentrating at the feet. These must be studiously conserved and the waste arrested in the manner laid down in this paper. It is not only difficult, but next to impossible, to inhale while in the presence of another person."

Yes—yes! It would be decidedly awkward for an invalid lady in company to jerk off her shoes, poke her nose into it and snuff into the head and lungs this ill-smelling shoe-and-stock remedy!

These Christian-Science-Metaphysical-Occultist-doctors striving to wring Jesus into the support of the feet-and-shoe curesystem, says:

"The care of the feet with the ancients was a holy office, and the shoe, indeed, a pledge for a man's honor and life. Jesus gained power from washing the feet of his followers as God. 'They sing among themselves' alternately, a hymn to Christ as God."

Suetonius, born in the year 72, refers to Christ when he says that Claudius Caesar expelled the Jews from Rome because they raised continued tumults at the instigation of Christ." (In Claudio, chapter 25.)

During the wranglings and fiery discussions between Jews and Christians, including Celsus and Julian, through the first, second and third centuries—and through all the centuries up to the twentieth or eighteenth, not a person that I am aware of, professing any literary research, denied the existence of the Jesus of the New Testament. It remained for a New York platform talker and a few Spiritualists to make the mighty discovery of the non-existence of Jesus, which discovery was based mostly upon the trance utterances of a whiskey-fuddled medium that Jonathan Roberts himself, in a letter to me (after their falling out), pronounced an "unprincipled drunken fellow. 'I feel to write—'

"The greatest folly of the fool is his

nel of the body, and compelling these organs to perform the office of vent, is one of the most common as well as the most vile of all human pollutions.

"Under no consideration should mucous be drawn to the nose or mouth for the purpose of ejection. These abnormal secretions must be forced down the channel of purification by continually swallowing the saliva."

This discovery—this positive cure for consumptives, and kindred chronic diseases, may be summed up thus: Upon rising, rub your chest with your moist, day-worn stockings; inhale, smell, snuff up the perspiratory odor of your old shoes, and swallow your hawking, filthy catarrhal mucus—dead, poisonous albumen.

As I am a man of positive convictions, and inclined as a physician to use emphatic language, I abstain from all comments upon this Christian Metaphysical nastiness—and pass this war-club over into the hands of our healing mediums and psychic magnetizers who of them, as did Jesus and the apostles, "make the lame to walk and the blind to see."

**RUSKIN ON LYING.**

Truth, integrity and moral honesty lie at the very foundation of society. Falsehood and hypocrisy are the first-born twin-sins of devils. Down with the oily-tongued hypocrite that paddles slanders, smiles in your face and harpoons you in the back. Ruskin, writing of these tattlers and liars, says:

"The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a glance of the eye attaching a peculiar meaning to a sentence; and these kinds of lies are worse and baser by many degrees than a lie plainly worded."

**SLANDERERS.**

Spot them! spot them! They are from beneath and demon-inspired. Babbling is the work of the busybody—slandering is the nefarious work of the slanderer. Speaking of that noble Englishman, Ruskin, reminds me that some twenty years ago a prominent English Spiritualist visited America, visited the Spiritualist camp-meetings, and many private and public seances.

Returning to England, and while making a report of our great country—which upon the whole pleased him—a report of Spiritualist societies, and of the progress of Spiritualism—he said, among other things: "Taking the testimony of Spiritualist speakers and Spiritualist mediums about each other, they are a hard lot—hard lot! The great and the good never slander, nor treat the slanders of others. They esteem themselves too highly. They have too much honor."

The poet pronounced the slanderer the "foulest whelp of hell." Insinuation is the dirtiest and most dangerous sort of slander. "Better to murder outright than to slander." Goethe. Gossiping slanders uniformly have skeletons of some sort in their own closets. Those that do most of this business are, without exception, prostitutes, paramours or prowling libertines. To conceal their own vile vices and cover their own skinless skeletons, they trot about hunting for scabs in other people's comfortable closets. They are right! They are upon social filth. They bed in compost. They are the buzzards of the town—the carrion-carriers of the city—the ill-odored scavengers of the street. Decent people seek the good—seek for flowers and find them everywhere.

When a semi-royal newscarrrier hinted the scandal of John Brown and the Queen to Gladstone in his library, the grand man simply exclaimed: "It's a mistake, it is false—certainly false," and turning around to his library commenced reading. There was a silence in that study-room—a silence that was painful to the dog the miserable dog that had brought the bone. Could Gladstone have possibly given this scavenger intruder a more cutting, withering rebuke?

**PASSING. PASSING OVER.**

A shadow passed over me like a cloud when reading recently in THE PROGRESSIVE THINKER of the transition of Mrs. T. W. Bovee, so long known as L. Pet Anderson, the excellent medium. Fully thirty years had I known her; and none knew her but to love her for her womanly qualities. Besides being a super-sensitive, she was a most lovely character. Of her I will say no more at my home in the years ago. Never have I seen a purer nature, a sweeter disposition. When her body would be in pain her face would often be wreathed in smiles; and from her lips there were ever dropping pearls and precious gems.

"Every sentence, oh! how tender! Every line was full of love!"

She is not dead! Death is but the shadow side of life, and must precede the higher birth, just as the bud must precede the flower. Death is the crystal stream that connects the two worlds. It is life's flower-enriched doorway. It is the gate that leads up into the garden of the gods.

"It is the grand triumphal arch through which the good to glory march." J. M. PEEBLES, M. D.

San Diego, Cal.

By taking revenge a man is but even with his enemy; but in passing over he is superior.—Bacon.

If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—Swift.

He that resolves upon any great and good end has by that very resolution scaled the chief barrier to it.—Tryon Edwards.

We can not too often think there is a never-sleeping eye, which reads the heart, and registers our thoughts.—Bacon.

His eyes have all the seeming of a demon that is dreaming.—Poe.

Who makes quick use of the moment is a genius of prudence.—Lavater.

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.—Fuller.

Those that are good manners at the court are as ridiculous in the country, as the behavior of the country is most mockable at the court.—Shakespeare.

## SPIRITS AND MEDIUMS.

How Many Spiritualists Allow Themselves to Be Fooled.

One Woman Tells Some Instructive Experience.

"The way of the transgressor is truly hard," and the pitcher carried too often to the well will finally get broken," has proven true by that impostor, Mrs. M. J. Roberts. I wondered if Brother A. J. Buck, of St. Louis, whose endorsement caused me to be duped by her and her accomplices, a year ago, is now satisfied as to the genuineness of her materialization.

I was called a fool, and told to go back to my orthodox belief, as I wasn't spiritually ripened, or ready for the phenomena of Spiritualism—all because I gave the truth of her manifestations to him while in our city.

Through no effort of any of our circle was the exposure brought about, but through the carelessness of her helper, who, in throwing back the portieres, let fall from his concealment the whole spiritual garb.

Imagine a circle of faithful, gullible individuals, called Spiritualists, paying one dollar per head to be duped! Don't you think a few of us ought to be sent to some asylum, or to be eaten by some cannibals, so as to make room for a people that have common sense? I feel we need a few more Mrs. Walters to rid us of these impostors; and we, as Spiritualists, owe her a vote of thanks.

When Mrs. M. J. Roberts and Mrs. A. McHenry visited our city they would not consent to test conditions at the request of the president of the spiritual association, Mrs. Roberts proclaiming that she was known in her own land as a genuine medium, and her work proved its genuineness, and to demand test conditions was the highest insult to her ladyship. They were here a week, when they called on me, told of their cold reception by those who had sent for them, and I, supposing that a woman of her appearance and age would not stoop to so low a crime, consented to give them two weeks of my time to seeing that circles of our first people would be formed. They were highly gratified at my interest in them, and assured me "a reward in the sweet by-and-by."

Well, the circle was formed, and composed of some of our best citizens and Spiritualists, and great was our expectation as we had all read a lengthy article by Mrs. A. J. Buck, in your paper the week previous.

We had spirits, all sizes. The room was filled with the odor of incense peculiar to the spirits of Mrs. M. J. Roberts. The music-box pealed forth in squeaky tones, "Auld Lang Syne," and "Marching Through Georgia," while we sang "Glorious My God to Thee." I am sure our God could hear us, and I thought, don't you think so?—a thought that is a piece of cheese-cloth that rustleth me to the level of common sense; so I took this seance to satisfy us that we were sold again, for there it lay in full view. Mrs. McHenry seized the robe, and rushed into the other room. Mrs. Roberts soon followed, much exhausted, after this physical exertion, and mental strain. We retired in disgust, and I assured them I would see them in the morning.

I found them then ready to take their departure, the seance-room yet filled with the odor of incense, and Mrs. Roberts looking as though she wished I had come an hour later. I demanded an explanation, and she said the money to be refunded. She hesitated, said they needed the money to get out of town, but would give us another seance. I began to look about for a mirror, to see whether I really looked so green. However, I gave her to understand that we knew when we had enough, and did not care for two rag-seances in succession. I made her the proposition that if she would open her trunk, and give up the pheromata which she wore last night were not in it, or near the bottom of it, the money would be hers; if the contrary, she was to suffer the consequences of obtaining money under false pretenses.

Well, it is needless to say the money was forthcoming, and when I said I would see that a report was given to her deception, in spiritual papers, she answered: "You needn't waste any time, as they are friends of mine."

Now, Brother Francis, from your lengthy account of her exposure, I wonder if her opinion of your friendship hasn't changed somewhat? In neither of the papers was my article noticed, she having written the Light of Truth that she gave her no conditions. Heaven! what more could we have done? Sat in a hot, closed room in September, singing the best we knew how for two hours, talked to the spirits, stood with patience the squeaky music-box, then sat like mummies, looking at the cheese-cloth on the floor when we could have seized it, and paid one dollar apiece beside. Now didn't we fill the part of the average Spiritualist? If not, what more must we do next time? Guess Mrs. Walters might instruct us. Don't you think so?

Mrs. M. J. KRATZ.

Evansville, Ind.

"One soweth and another reapeth" is a verity that applies to evil as well as good.—George Eliot.

The game of life looks cheerful when one carries in one's heart the unalienable treasure.—Coleridge.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony, and grace, and gentler beauty.—A. Kinside.

You will find poetry nowhere unless you bring some with you.—Joubert.

The pleasure for which we dare not thank God cannot be innocent.—Anon.

Evil is wrought by want of thought as well as by want of heart.—Hood.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure.—A. Lely.



## EXTRAORDINARY.

## A Ranchman's Peculiar Experience.

Spirits Hide His Coveted Tobacco.

TO THE EDITOR:—I notice in THE PROGRESSIVE THINKER, of March 7th, a communication from Dr. E. A. McCoy, who says that he has been referred to by several letters in reference to the gentleman, and think I understand him fully; and my opinion is not of the worst kind. Yet, I do think from his experience and opportunities he should have been fully convinced by this time. At the same time he, living in the State of New York, accessible to the so-called best mediums in the land, I must say, it looks a little strange that no one accepts his generous offer.

I find from experience that converts to Spiritualism are more lasting if made at home circles than those made through professional mediums.

I am glad that his convictions are so true of spirit return that if even all the mediums on earth should prove false, it would not shake my faith in my dear spirit-friends. I consider that I am among the blessed, as I admit the article in Dr. Holbrook's letter, under the heading of "Extraordinary Manifestations," to be true.

Will Dr. Holbrook please explain by what force, if not by spirit power, the following manifestation took place:

Being an excessive tobacco user, and not in very good health, one of my spirit guides undertook to break me from the habit. About the first of this month I bought two pounds of plug tobacco—6-inch plugs—and after my arrival at home I put it in a small box, and, to my disappointment, after some time the two pounds of tobacco were missing.

My wife and two little girls have looked the house over, but cannot find it, so I am only plagued by one of my guides, who comes regularly twice a day and puts a small piece of tobacco on the mantelpiece, and in this way I am allowed.

The piece was, at the time, the size of a silver quarter, and now it is the size of a nickel—quite a considerable amount from one-half a plug a day.

The pieces have ragged edges, as if broken by hand, but I cannot say in answer to Dr. Holbrook's question whether they are hands of real flesh and blood, as last night was the first time I saw him in the act of bringing it. I was, at the time, in bed, and he appeared in a spirit light—and no sooner did we see him than he was gone, or rather the light disappeared.

I had been sitting up with my sick baby, as I was fearful something was going wrong with my child; after asking what was wanted, he responded to his name and said he came to bring me some tobacco. It being utter darkness, I struck a light and found a nice little chew on my pillow.

Now, Dr. Holbrook, could it be possible that our supposed dear friends are a myth, and I am supplied by hypnotism; or that we are deluded, and it is the work of the Devil? If it be the latter, I am willing to take up my pack and follow him, as he brings nothing but good to my home.

Yes, Dr. Holbrook, I am a ranchman on the border of West Texas, seventy-five miles from a railroad, where electrical appliances for fake business is out of the question; besides, I am no Edison and would not know how to apply them. My banker is Chas. Schreiner, Kerrville, Texas; also T. C. Frost, San Antonio, Texas. I refer you to my friend, E. W. Newman, editor of the Dawning Light, San Antonio.

If I had the spare time I would write my experience for THE PROGRESSIVE THINKER, but just now I have my lambing season, and on the 1st of April I begin shearing. In May I will be in Chicago with mutton. Hope to get my spirit father's picture while there. I will call on my brother-in-law, and my family attended a seance at a place, when we were having a dark seance. By request we turned down the light, and in a few moments my brother's Bible, of 8 inches in size and weighing about one and one-half pounds, was brought from his home and laid on the table in my house. Respectfully,

JOS. A. HARRIS.

Letter from Dr. J. C. Phillips.

TO THE EDITOR:—The grand PROGRESSIVE THINKER, No. 331, came duly to hand yesterday morning, and the first article that greeted my eyes was that of Bro. Perkins on the imprisonment of Dr. P. S. George in Nebraska. I am personally acquainted with Bro. George and estimable wife and lovely children, and know them to be worthy people, and they should be sustained in this trying hour, but by the way, Bro. Perkins, I would like to inquire what the National Association of Spiritualists is doing in this case?

I learn that Dr. George is State Agent of Nebraska for said Association. Let us see if they do what they claimed they would to protect persecuted mediums.

But the most important question is—What can and shall we do to have those unjust laws expunged from the statutes of the several States?

Of course they were gotten up by the M. D.'s, ostensibly in the interests of the dear people, but really to fill the purses of those same M. D.'s. Let us demand that all practitioners be held for malpractice, and that is all the medical law any State needs.

In the meantime, friends, send your mites to assist our dear friend, Dr. P. S. George, and his family.

CLINTON, IOWA. DR. J. C. PHILLIPS.

Spirit Force Not in It.

We possess dormant faculties that may be aroused by our own efforts. Some time ago Prof. C. visited our town in the capacity of a mind-reader. His tests consisted in blindfolding himself and taking someone by the hand and going to any part of the town and getting the thing thought of. One might take a knife and go out at night in the dark and stick it in various places on his return Prof. C. would take the knife by the hand and with blade on, rush out and stick the knife at the places where it had been stuck before.

Another feat: In his absence we formed a tableau. He came in with blinds on and took the hand of one of the party who had witnessed the tableau, and reformed the same. He did many other similar feats, which at that time were to me very wonderful.

Did Prof. C.—hypnotize himself, or was it spirit guidance? He did neither. Hypnotism is unnecessary in such feats, and spirits had no more to do with it than they had in instructing Adam on the latest Parisian style of tying Mrs. Eve's apron-strings. I speak from personal knowledge, for I can now perform the same feats as skillfully as did Prof. C., and have taught many of my friends to do the same. Everyone possesses this dormant faculty, which is nothing else than muscle-reading, and it is easily learned by patient effort.

C. P. BENSON.

No rock so hard but that a little wave may beat admission in a thousand years.—Tennyson.

## MATERIALIZATIONS.

## Jeffrey Simmons Gives His Experiences.

TO THE EDITOR:—Allow me to add my testimony to that of others in favor of the materializations or form manifestations that have been witnessed at a series of seances held at different places in this city during the last two months by O. L. Concanon.

The first of these was at 484 Lafayette avenue, in the parlors of Mr. George Wines, who kindly favored the readers of THE PROGRESSIVE THINKER with an account of some of the events that transpired on that occasion.

It was my good fortune to be present on that eventful evening and to be one among others who were invited to come to the cabinet when desired by those endeavoring to manifest their presence in that way.

The cabinet used by Mr. Concanon is made by hanging two pieces of drapery at right angles with the walls thereby enclosing a space about four feet square in a corner of the room.

That being ready, it was furnished with a chair in which Mr. C. was seated, clad in black coat and vest with trousers of the same color, and a doily that served as an excuse for a shirt was all there was about his person that would pass for white.

The lapels of his coat were then firmly sewed together, the sleeves at the wrists sewed to his trousers above the knees, while the skirt on both sides was sewed to the lower border of the chair.

Lastly his hands were placed in a pan containing flour, and at the same time rice was put in his hands which he was expected to retain until after the seance was over.

Under these conditions human forms, varying in size and general appearance, from small children to persons full six feet in height, many of them clad in flowing robes of spotless white would emerge from that cabinet.

Often two, and sometimes three, were seen at the same moment.

Forms also appeared clad in male attire of dark material.

Mrs. Concanon, who was conducting the seance, also acted as messenger between spirits in the cabinet and their friends in the audience. Her practiced ear seemed to catch the words when often faintly spoken.

At length she informed me that I was wanted and immediately led me to the cabinet, where a voice apparently on the inside of the curtain, close to my ear, said: "Owassoo."

I responded by saying, "Glad to meet you," when the voice of Bessie, the medium, control, said to me, "There is some one with him."

Presently the curtains parted, when standing before me was a human form corresponding in size and general appearance to that of my wife, who, raising her arms placed her hands upon my head, then brought them together at the back manifesting a warmth of affection that was so true to life that her presence was hardly to be missed the shadow of a doubt.

I said to her: "Is Edith with you?" She answered, "Yes," and immediately disappeared behind the curtain.

Edith was the name of our first-born, who passed to the next life in 1846 at the age of eleven years.

Being left alone, my first thought was to resume my seat, when a voice in the cabinet was heard to say: "They are going to try and come together."

Mrs. Concanon had scarcely finished "wait a moment," when the curtain again parted, revealing my wife and Edith standing before me with their faces illumined by a golden-hued light in which every feature even to the shading of the hair and color of the eyes could not be missed.

Our interview closed with an exchange of kisses with first one and then the other, which to all intents and purposes were as real as any I ever experienced or ever expect to.

In a general way it may be said that certain features in each seance possess something like a sameness which may be owing to the part taken by some of the mediums in future on each occasion.

For instance, a tall, graceful figure known as queen of the cabinet, is first to appear and extend a welcome greeting to the audience. She also gives the exhibition of lace-making toward the close of the seance.

Another striking figure that steps out from the cabinet is that of a large man in Oriental costume, having dark complexion and hair of which only a portion could be seen below his turban.

He had a strong voice, and his good nature showed itself in the hearty manner in which he greeted those who approached him as he grasped one after another in a friendly hand-shake. Some will not soon forget the powerful grip he gave, when they realized that his hand was not only strong and firm, but its size was in harmony with his body.

Mr. Concanon weighs one hundred and fifteen pounds, consequently below the average size of men, his hands being small and flexible.

Several seances were given at the residence of Mrs. Robinson, on Monroe street, corner of Nostrand avenue, at which the audiences were largely composed of intimate friends selected with the view of generating harmony, with very gratifying results.

JEFFREY SIMMONS.  
118 Quincy street, Brooklyn, N. Y.

ONE BY ONE.

One by one our friends they leave us;  
Even in life they drift away;  
And these partings sorely grieve us,  
For, perhaps, they are for aye.

One by one we all are losing  
Links from out this broken chain;  
But we cannot do the choosing  
Of the ones who leave this plain.

One by one these links are broken,  
Tho' in friendship they were cast;  
But loving words may yet be spoken,  
And, my friend, we'll meet at last!

One by one are fond hopes blighted,  
And love's bright dream is fled;  
But in heaven we'll be united  
When we leave this weary life.

One by one will dear friends greet us  
When this earthly life is o'er;  
Yes, with joy they'll come to meet us  
When we reach that shining shore.

One by one we all are going  
Where together we may roam;  
For our barque the breeze is blowing  
And 'twill softly waft us home.

ANON.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Resolution is omnipotent.—John Foster.

Sarcasm poisons reproof.—Wigglesworth.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

## FRIENDLY SUGGESTIONS.

## Anent the One-Hundred-Dollar Offer to Mediums.

TO THE EDITOR:—In your issue of March 7th I see that Dr. Holbrook still holds out an opportunity to any good medium for materializations to make a hundred dollars provided that they could satisfy the Doctor as to the anatomy, density, flexibility and temperature of the impromptu-formed body.

From the Doctor's present standpoint it must seem very strange that, amongst so many good, reliable mediums all over the country, some one could not be induced to try, at least, to comply with the conditions of his generous offer, and if they could succeed in satisfying him secure the hundred dollars. But a very little calm second thought ought to convince the good brother of some very good reasons why his liberal and no doubt well-meant offer has not been accepted.

In the first place, there is some difference between a seance and a circus—as there is between a medium and an acrobat. When the Doctor pays his money to a circus manager, he has a perfect right to complain if the performance falls short of a reasonable expectation, for each performer is supposed to be able to do so much, and to do it whenever called upon by the manager. Not so with a medium. The true, honest medium when in a trance condition has no more control over the results of any one seance than the Doctor has over the quantity or quality of his dreams. Of course he is well aware of that, although he seems to have, for the moment, left it out of his calculations.

Another item the Doctor and his friends that composed the small coterie must have overlooked, and that is, that there are certain well-known and established conditions to be furnished at this end of the line, in order to produce the best results in any phase of manifestations. One of these conditions is a quiet, passive, harmonious, altruistic spirit on the part of the investigators—not a spirit of silly credulity that sees "a camel in every cloud," on the one hand, nor that spirit that will not be convinced unless everything tallies with one's preconceived notions and cast-iron rules.

No one doubts the sincerity of the Doctor's motives, yet I question the wisdom of the means he employed in his search for light. From the whole tenor of the Doctor's letter it is very evident that however much he believes in the other phases of spirit communication with our earth-bound mortals, he has no faith in materializations, as he cites several fraudulent seances, but not one that has proved to be honest and genuine. In that he has been very unfortunate, and that being so, as a natural result there exists in his mind (consciously or unconsciously) a subtle, but not a habit, position that would in itself form a considerable barrier that would have to be overcome ere the very first step toward the solution of the problem could be entered upon.

Then, again, the amount and kind of evidence that would convince a Prof. Robert Hare, Hon. Robert Dale Owen, or Sir William Crookes, is not to be deemed at all sufficient to satisfy either Dr. Holbrook or all of his coterie of friends—and yet all "honorable men."

Then, again, there seems oftentimes to attach to every phase of life some hidden, unknown, unthought-of element that can make the "best laid schemes of mice or men gang aft aglee."

If the good Doctor will pardon us for presuming to suggest what appears to us as a course to pursue, that would be more likely to accomplish his most laudable object at getting one more proof of that fast narrowing stream that divides us from our loved ones on the other side: Let him withdraw his offer; find out and get in communication with a good, reliable medium, or one that has proved so far to be so; offer them the hospitality of his no doubt pleasant home, or, if he is home amongst his friends, if they prove to be honest, truthful and refined. Give them to feel that so long as they remain your guest they can firmly rely on your friendship so long as they remain on the Alpine heights of true manhood or womanhood. Give them an opportunity in your own parlors, under the most strictest conditions, having the requisite to be as yet poorly understood law that makes it possible to produce the phenomena.

Let everything be conducted in that deeply reverential spirit that the solemnity of the occasion should suggest, and although it might not be satisfactory the first time, yet, just so sure as the sun will rise to-morrow morning, so sure will their efforts be richly and abundantly crowned with the knowledge that once possessed the wealth of the world without that knowledge would be poverty indeed. D. C. McDOUGALL.  
Rockford, Ill.

TO THE EDITOR:—Our little hamlet, though still buried in snow, is wide awake to the fact that anniversary season is near at hand. As this occasion has, for the past two years, been under the management of our local society of the N. S. A., organized two years ago, it was supposed that its members would act in the matter again this spring; but the society has apparently "given up the ghost," as nothing has been heard from it since last season.

A spicy little paper, called the "Critique," was quite freely circulated here in December, which contained some pungent statements concerning peculiar transactions of the National organization, and seemed to act as an "eye-opener" to many of our rational-minded, logical citizens. This may account in a great measure for the late quietus seeming to rest upon our local N. S. A. As that as it may, our citizens, having grown tired of longer waiting, and feeling that some inquiry lately received relative to the anniversary here should be creditably met, have decided to take community action and celebrate as we have never done before—believing as we do, from the present outlook, that we are approaching the dawn of a new uprising to a higher intellectual and spiritual growth and development than ever before reached; even as the fabled Phoenix of olden times, reborn from the ashes of its own destruction.

Our anniversary will be held on the 31st inst., when it is expected that Mrs. R. S. Lillie, and Mrs. Clara Watson, of Jamestown, will be with us for addresses. A fine quartette club from Fredonia will make glad the hearts of all who revel in song while the "fantastic" notes of our young people are already prying into the anticipations of the more practical store for them "till the wee, sma' hours," by the advent of an orchestra of six instruments—two violins, viol, cornet, clarinet and piano—under the leadership of O. H. Maxham, of Jamestown, N. Y.

The hop will be preceded by a 90-minute miscellaneous programme of shadow-pantomime, a shadow drama, recitations, etc., interspersed with vocal and instrumental music. There will also be a morning conference. Although public mention of our meeting was made but a few days ago, we have heard from several parties in adjoining towns expressing a lively interest in the work, and the intention is to visit Lily Dale on that occasion.

Many friends of Mrs. Lillie, who lately came from Cincinnati, and the present guests of Mrs. O. Cook, of Jamestown, will be glad to learn that she is rapidly convalescing, and has written that she will be with us for an address on the above date.

The C. L. F. A. Trustees will hold a meeting the ensuing week—the first one held since last September—for the purpose of a general digest of matters relative to the coming campaign season.

Editors of city papers are making interested inquiries as to the date and probable outcome of this board-meeting, and are already prophesying a higher spiritual status for the Cassadaga of the near future. A RESIDENT.

Stern duties need not speak sternly. He who stood firm before the thunderbolts of the "still, small voice."—Doyle.

When fortune means to men most good she looks upon them with a threatening eye.—Shakespeare.

There is always and everywhere some restraint upon a great man. He is guarded with crowns and shackled with formalities.—Cowley.

Among the few pitfalls in our way, the best is to fall blindly; so, my dear brother, watch and pray, and judge your brother kindly.—Alice Cary.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none.—Whately.

The honest heart that's free as air is intended fraud or guile, however fortune kick the ba' has eye some cause to smile.—Burns.

There is always and everywhere some restraint upon a great man. He is guarded with crowns and shackled with formalities.—Cowley.

Among the few pitfalls in our way, the best is to fall blindly; so, my dear brother, watch and pray, and judge your brother kindly.—Alice Cary.

The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but it demanded none.—Whately.

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## ANSWERED IN A DREAM.

## An Old Man Follows the Directions Given in a Vision and Finds a Long-lost Sister.

SHAMOKIN, Wis.—Jacob Stillwagner, an aged resident of Boydtown, a small village three miles east of Shamokin, has returned from Stetsonville, Wis., and tells a remarkable story of how he and one of his long-lost sisters were reunited through the medium of his prayers and dreams.

He claims that he was born in Iowa sixteen years ago, where he lived, together with his parents, a sister and two brothers until he arrived at the age of seven, when both of his parents died suddenly, leaving the four small children without any means of support.

Neighbors provided for the little ones until permanent homes could be found for them, but within a year of their bereavement they were scattered far apart, and soon lost all trace of each other. Mr. Stillwagner says that his adopted parents drifted eastward, and just as he arrived at the age of manhood he located at Boydtown, where he has since resided.

He made frequent attempts to find some trace of his brothers and sisters, but the years passed by and it was not until last fall that he met with any success in this direction. Then, while walking across the mountain from Boydtown to Shamokin, he was seized with an overwhelming desire to find his long-lost relatives, and kneeling on the fallen autumn leaves earnestly prayed God to direct his steps toward his brothers and sisters and allow them to be reunited before being called to their eternal home. The desire to find his loved ones became the sole object of Stillwagner's remaining days, and about three weeks before his prayer in the forest he dreamed that he was at Stetsonville, Wis., where he found his sister, from whom he had heard no tidings for more than half a century.

After the dream, he saw the features of her home and back features and the external surroundings of her home indelibly stamped upon his brain.

The name of his sister, the most important clue, had not been revealed to him in his midnight vision, but he communicated with the postmaster of the little Wisconsin village, describing the house and inmates he had seen, and ascertaining whether such a habitation and family really existed there. Several weeks passed before he received a reply, but the anxiously-looked-for letter gave the history of the woman occupying the home he described and convinced Stillwagner that it really was his sister.

So confident was he on this point that he left for Wisconsin, and upon his return East he visited Philadelphia, where he found acquaintances of the family that had adopted his sister, and who had established her identity.

TO THE EDITOR:—Our little hamlet, though still buried in snow, is wide awake to the fact that anniversary season is near at hand. As this occasion has, for the past two years, been under the management of our local society of the N. S. A., organized two years ago, it was supposed that its members would act in the matter again this spring; but the society has apparently "given up the ghost," as nothing has been heard from it since last season.

A spicy little paper, called the "Critique," was quite freely circulated here in December, which contained some pungent statements concerning peculiar transactions of the National organization, and seemed to act as an "eye-opener" to many of our rational-minded, logical citizens. This may account in a great measure for the late quietus seeming to rest upon our local N. S. A. As that as it may, our citizens, having grown tired of longer waiting, and feeling that some inquiry lately received relative to the anniversary here should be creditably met, have decided to take community action and celebrate as we have never done before—believing as we do, from the present outlook, that we are approaching the dawn of a new uprising to a higher intellectual and spiritual growth and development than ever before reached; even as the fabled Phoenix of olden times, reborn from the ashes of its own destruction.

Our anniversary will be held on the 31st inst., when it is expected that Mrs. R. S. Lillie, and Mrs. Clara Watson, of Jamestown, will be with us for addresses. A fine quartette club from Fredonia will make glad the hearts of all who revel in song while the "fantastic" notes of our young people are already prying into the anticipations of the more practical store for them "till the wee, sma' hours," by the advent of an orchestra of six instruments—two violins, viol, cornet, clarinet and piano—under the leadership of O. H. Maxham, of Jamestown, N. Y.

The hop will be preceded by a 90-minute miscellaneous programme of shadow-pantomime, a shadow drama, recitations, etc., interspersed with vocal and instrumental music. There will also be a morning conference. Although public mention of our meeting was made but a few days ago, we have heard from several parties in adjoining towns expressing a lively interest in the work, and the intention is to visit Lily Dale on that occasion.

Many friends of Mrs. Lillie, who lately came from Cincinnati, and the present guests of Mrs. O. Cook, of Jamestown, will be glad to learn that she is rapidly convalescing, and has written that she will be with us for an address on the above date.

The C. L. F. A. Trustees will hold a meeting the ensuing week—the first one held since last September—for the purpose of a general digest of matters relative to the coming campaign season.

Editors of city papers are making interested inquiries as to the date and probable outcome of this board-meeting, and



## MEANS OF PROGRESS.

"First the Natural, and Then the Spiritual."

## The Law of Material, Social and Spiritual Evolution.

## ORDER AND PURPOSE IN NATURE—FACTORS OF PROGRESS—MOTIVES OF ADVANCEMENT.

Order is nature's first law, and did it not work to a purpose, nature animate and inanimate must end in chaos and would have so ended long ago. Hence we have no reason to find fault with nature nor any of the means by which it works out its purposes. If evolution is true and no profound scholar now doubts its demonstration, to say that things in the past have not been right to their conditions is to impeach the wisdom of the purposing mind and to say that the conditions were wrong is to assume that our wisdom could have bettered them.

The extent of man's freedom lies in the ability to choose between different motives presented, and though he make a mistake in the choice, to still continue to choose until he chooses the right. The past is not a factor in our progress, only as it teaches us to prevent the mistakes to which we are liable in the future. But the Divine Sovereignty bounds all. Not realizing this fact, progress would seem to have been retarded by the mistaken fault-finding of mankind over the follies and evils of the dead past, instead of receiving things as they are, and building upon what they deem better foundations. It is like a fly lighting on and fretting to the dome of St. Peter's, arguing from the mishap that the whole architecture is a failure.

There may be some who are so constituted that they must find fault with the past, and so we must call this a part of the evolution, and when they turn their faces forward and onward and strive by their own higher education to elevate themselves and those around them to a higher level, this also is a part of evolution and seems to be the only permanent ground of progress. It is sure ground, because, as the race advances, man, always acting from the strongest motive, the highest and best motive available from a set of outgrown conditions, must govern and it cannot be otherwise. The law of order, then, all the while prevails, however nature is complicated and diversified by the different conditions, surroundings and environments of the embryo, the germ, the growth and the fruition.

Atoms do not remain single—they exist in pairs as positives and negatives, called molecules; while each molecule has an attractive side that draws to it its affinity, forming new compounds, and around a center molecule attract molecules and thus all natural material forms, animate and inanimate, are built up, and in and beneath all is the degree of the immanent designing wisdom.

Crude materiality, which the ancient writer calls the natural, is first in the evolutionary development. This is demonstrated by the fossil remains of plants and animals that we find in the strata to chapter and verse of nature's unerring volume.

The "natural" refers to the outward man and his relations to the outward world; the "spiritual" refers to the inner man and his relations to the spiritual world. In all the affairs of life it is essential that the outward should first be made safe. The dwelling place, the outward clothes, and all outward comforts and means for the protection of health, and through proper development the eradication of hereditary impediment, to the end of a perfect organism—all come through evolution in the order named, to prepare the way for something nobler and higher.

The first concern of the low-down cave-dweller was the arrangement of his habitation for comfort. His wants were few, but such was his nature that the gratification of these enlarged his desires for something correspondingly better. He next clothes himself in skins, simply for further protection, which anon he adorns to his more exquisite fancy, as his self-pride is awakened; and so, on and on in the construction of his dwelling and the arrangement of his attire, these higher sentiments have grown and expanded. The extent of that expansion, geology, ethnology and the processes of evolution have demonstrated; and so we need not trace from the first footprints of humanity, each step down the long processes of the ages that science has made familiar to the long period of time.

It has taken to develop from those crude beginnings the palatial residences of today, and bring to the outward man his present surroundings, and how the speed of progress quickens with each evolutionary cycle. The reason is, the last cycle has all the accumulated past to build upon, and progress becomes a geometrical, and so the greatest wonders appear during the last cycle. If such wonders have appeared during a past lifetime, what mighty wonders must be revealed in the next coming cycle! All the outward structures mentioned have undergone a wonderful change corresponding to the truths newly revealed; the outward appearance of our dwellings and our attire not the least.

A few hundred years have brought the contrast. The palace of the king of four hundred years ago would hardly compare in beauty and utility with the dwelling of the mechanic of to-day. Four hundred years ago the softest bed of the nobleman was a pallet of straw. It is the law that the things that first be made secure. The exterior of the house is first completed, then come the interior ornate finish, the exquisite appointments to please the finer sensibilities bordering on the spiritual. This order cannot be reversed without jarring the whole structure and marring the beauties within. This is equally true of this body of flesh—the temple we live in.

Natural law made it impossible to develop the spiritual man first. He could not be entrusted to so precarious a keeping. The spiritual could not at first, and cannot now, except with the comparatively few who have arrived at the spiritual, be presented as a motive to cultivate and perfect the material.

An ancient, in the soul-presence of the All-pervading, declared: "The earth is full of riches." These riches first in their order adapted to the wants of man as in his progress from savage life he comes to need them to still further ameliorate his condition; these riches are not in vain, and they all will be applied, and here we arrive at an important point: Only through the hope of material gain could these riches be brought out and utilized for man's advancement. This may be considered as treading on dangerous ground, where tender feet have trod, and, sore and bleeding, are yet treading. But the statement is only the unalterable fact of evolution.

In accordance therewith this hope of personal material gain has thus far necessarily been the mainspring of all man's action. Nothing else has raised him above the savage. From this motive the world has hitherto worked; in fact, has had no other.

The time for a change of motives through a change of condition and environment has not yet come, and so the mightier new developments and improvements on the old await. When these are accomplished, the trumpet of change will sound, and it will be the harbinger of a millennium.

But how is it now? The hope of worldly gain, and this alone, caused the first step toward civilization. It has awakened genius in the minds of the few and stimulated to invention by which the hidden forces of nature have been harnessed to the car of progress to lighten human toil and bring to man, in the ultimate, the highest comforts of this life and make earth a fit dwelling-place for a progressive race. But all this is to be done on a large and mighty scale, on which we are barely laying the foundations.

To accomplish these mighty developments must require immense capital; and nothing but material wealth combined, accumulated through this motive of gain, can possibly do it. From this one source has come the accumulated wealth. It is still the motive to action and must be until conditions shall change the motive. Had the motive at the commencement of this accumulation been any other, such as philanthropy and benevolence, looking after the unfortunate, the spendthrift and the profligate; had the scale of wages been made higher, to foster greater industry; had the ruler made laws to give way and distribute means accumulated, the money would have been scattered, and of these immense manufactures, telegraphs, railroads, quick navigation, etc., on the present colossal scale, to cheapen products and lighten toil, we should have never heard; for with the past undevelopment of the masses, profligate and high living and sensuality would have scattered the world's material means.

Through much tribulation economy is learned. We may find fault with these wealth-accumulators and grieve over the sufferings of the poor; it speaks well for our human nature, and is the precursor of a gradual growth towards higher conditions. Our instincts and our sympathies are a part of us, and act an important part in the grand evolution. But to say that these evils of which we complain are wrong to the conditions, and that the conditions are wrong, is to assume that the world is not built on the right plan and everything should have been made perfect at once.

Here we are, face to face with evolution, commencing with the lowest forms and motives of living beings, with the rising steps of eternity over which to travel. As well criticize the cave-dwellers because they did not come up to our ideals and adopt our methods, though their day was long before these methods were discovered.

Wealth has accumulated on a large scale for a higher advance of the race; that coming generations may enjoy what they, what we have not. Who shall complain? It is the law in all ordinary affairs, and in the world's progress there are some exceptions of extreme parsimony and heartlessness, as we might expect; but the fair and honest account, who keep the wheels of industry motion, are true philanthropists and benefactors of mankind. Such is the plan of progress. The world must wait for the accumulated blessings, as each cruder age of the past has waited for the age succeeding. Only the greater blessings are nearer at hand.

For material advancement in a material age motives must be outward and material. The outward motive will continue until something higher and better shall change it. The long-continued motive of war between the two English-speaking nations has, by a discovery of mutual interests and brotherhood, been suddenly changed for one of peace, soon to become the ruling motive of all nations.

Every new discovery in science brings us deeper into the occult realm—nearer the spirit or soul-world from which all intelligence proceeds, and the foregleams of the morning of the spiritual day, seen by the few in advance, are soon to break in upon the long night of the material, with its weeping and wailing, its doubts and its longings.

Knowledge is to take the place of faith. Man is destined to see clear before the vision of all men that the result of every act done in this world will be seen in its effects upon the future life in accordance with its nature—elevating and advancing the soul, or depressing and retarding its progress—and then mankind can find no other motive to action but to do good to fellow-man. Then the material, more penetrating than the greatest desires of the world, will not cease for want of a motive. The great enterprises will continue, for in mutual and eternal interests all will be one; and in the highest good of all will be found the highest good of each. The interiors of men's minds, as are recently of their bodies, will be laid open to the world.

When not a thought is so concealed but every feeling shows it; And good when evil is revealed. Stands ready to oppose it.

Then mankind will have good thoughts, for their "secrets" will be revealed from the house-tops. We are approaching nearer the psychic world, and a flood of light from the spirit-shore is soon to burst over this troubled sea of humanity, more penetrating than the mysterious X-rays shining in darkness, and in the dissolving views of the gross and material; the soul and not the body will be seen as the real man.

Then a clear sight into the world of spirits will be common. So predicts the world's great astronomer, Flammarion, and other leading scientists; and why say I cannot photograph the interior of things, and the riches of earth—her metals and mines—will soon be laid open to the view. We have telephoned through her mountains, not by visible wires but by the invisible mathematical vibrations of the mighty force of the universe, and soon by the same force below the dancing currents men shall speak to man through the distant and rocky strata unseen. Already mind speaks to mind from the objective, subjective and incarnate realms of being and for the era when by the light of truth the veil between these realms shall be rent in twain, the world is waiting. Who, then, shall say of the vision of the modern seer, "It is impossible?"

When the material has done its mighty work of physical development, and the spiritual shall have been inaugurated, then the motives of men will be changed; then the truly golden age will have come. "First the natural, and then the spiritual."

DR. E. A. HOLBROOK, Watertown, N. Y.

Don't Delay.

We want to reach a class of new readers, and in order to do so we are willing to make a great sacrifice. For 25 cents we will send them THE PROGRESSIVE THINKER for three months and the Encyclopedia of Death, and Life in the Spirit-World, in paper cover, a book containing four hundred pages, printed in fine style. This offer holds good only during the month of April.

Any one of our present subscribers who will send us a new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

## CONVINCING PROOF.

A Half Hour with the Spirits.

Seances with P. L. O. A. Keeler.

As a general thing, personal experiences are not particularly interesting to those who are seeking the sphere of something to enlighten the understanding on the subject of Spiritualism, but having recently had an experience with Pierre L. O. A. Keeler, in connection with independent slate-writing, which of inestimable value to me, I desire to circulate before the readers of your widely-circulated paper, not as an advertisement for Mr. Keeler (he needs no such thing from my pen), but this communication will answer the question that has been put to me scores of times since I came to Boston, by letter and otherwise: "What do you know personally of Mr. Keeler's mediumship as an independent slate-writer?"

I have always been willing to take the chances of the multiple who have seen and tested Mr. Keeler for themselves, but nothing can make so much of an impression, or touch us so tenderly, no matter how convincing the manifestation may be, as when something comes directly to ourselves.

There may be nothing in the communications that I design to incorporate into this paper, but I am sure of special interest to the reader, and I am anxious to give the facts in connection with the sitting I had with Mr. Keeler at the time the messages were obtained. I am interested on behalf of those who are disheartened and losing faith in Spiritualism, in consequence of recent exposures among those who have proven themselves unworthy the name of Spiritist.

I made two calls on Mr. Keeler. Knowing he always requested parties sitting with him to write the names of departed friends on separate slips of paper, I prepared mine before I left my room. I placed them closely folded on the table in a way that, had the medium been so disposed, he could not possibly have read them. After sitting a few moments, the medium took a pencil from the table and wrote the name of Ollie A. Blodgett. I would say, in the several years of correspondence with this dear arisen sister, she never signed her name in any other way in her letters to me. As soon as he had written the name he said to me: "Did you write this name?" I answered in the affirmative. Mrs. Blodgett was not only a dear friend of mine, but had been the most successful medium I had ever met in voicing the messages of my spirit friends, and I was firm in the belief that she would communicate with me on that occasion if possible.

Immediately on receiving the name of Mrs. Blodgett, Mr. Keeler asked me to wrap my handkerchief around two slates; he simply tied the knot, as I could not well do it with gloves on. I held the slates while he tied the handkerchief; in a second of time the writing commenced; the medium held two corners of the slates lightly, I held the others. On opening the slates the following was written:

"Dear Mattie:—Your father, Henry E. Browne, is here, but unable to write this time. He is waiting for another day we will try to give you all you desire." The signature, "O. B.," was faintly written, but legible. I would say I did not write my father's full name; I wrote H. E. Browne. Of course I was disappointed, but the little message contained much for me. Mrs. Blodgett had given me scores of messages in slate-writing from the dear one she named in the message. She knew my father's full name, and I knew Mr. Keeler's knowledge of the loved ones who went to spirit-life years since. Supposing he had known them all, and everything connected with them, that would have made no difference—he did not execute the writing. All such failures (as he called the sitting) are to me evidences of the genuineness of mediumship, for if Mr. Keeler has some way of doing the work himself—filling dozens of slates as he does some days, how was it that he failed to do so on that particular occasion?

I made another appointment, and it is of the results of that sitting that I desire to write. I was in Mr. Keeler's room less than forty minutes and obtained four slates full, two of the slates containing messages from the dear ones who manipulate the slates at all. The papers containing the names were under my hand a portion of the time on the table, and from first to last near the edge of the table on the side where I was sitting. He gave me the initials of several parties whose names I had written, and he requested that I put the papers under his name under the handkerchief, as quickly as this was done the writing commenced.

On opening the slates I found a message from my father, written in his peculiar style; his signature was a perfect fac-simile of his writing, and under it was the characteristic line he nearly always put under his autograph.

In the other slate was a message from my mother, the words were clear and distinct, and after returning to my room, Mr. Hull and myself compared the autograph of my mother with one we have in an album, and the writing is so much alike, that one would naturally conclude one person wrote them both.

My father's message reads: "My Dear Daughter:—Well, if I could have known during my mortal days all I know now, I might have very easily regretted the progress of the race, and have condemned us all to the change called death. I have found that no one has anything to fear in their approach to this 'after' life. I have learned most effectually that men make creeds and creeds do not make men. I am in a peaceful abode, but a natural one. I know of the vexations and trials to which I am subject in this primary sphere. Life here seems to me in agreeable activity, which alone can make life worth the living. Devoted father, H. E. BROWNE."

The following is my mother's message: "With all the deep and tender interest, dear, I felt in you during your early days, do come now to you. The mortal bugbear, death, snatched me out from the mortal and from those who love me. While I deprived them of my primary sphere of material presence, it did not put me out of existence, or actually separate me. I praise God from whom all blessings flow, that you have been enabled to realize that the death of the body is not the end of existence. Think of me as I was in the fullness of life and health, never as a dead woman, for I live and feel in a measure I guide, guard and help each of you. Your father is with me. Lovingly, "MARY E. BROWNE."

I cannot refrain from reproducing a portion of Mrs. Blodgett's message in this. I desire to state that Mrs. Blodgett nursed me through a serious illness when we were residents of Iowa. By the solicitation of her spirit band, on one occasion when it seemed the sands of my life were running out, she came to my home and was under her treatment a number of weeks. Even after I recovered, she frequently said, "and yet I think you will go to the spirit realm first." I mention this because there is one expression in the message that seems to identify the spirit, if there were nothing more. Here is the message: "Dear Mattie:—To think after all the little experiences which made us dear to each other, that I had to go. One would have no doubt but that you would have gone first, and often had I thought of the peace and reward awaiting you in the realm of spirit, little knowing I would have two of you in the spirit realm. Dear Mattie Hull, if I can aid you in any way, command me. I beg of you to tell any of my dear ones left behind, to receive my love as a crystallization of organized life. With loving memories, "OLLIE A. BLODGETT."

The other messages were of a somewhat personal nature, and I will not include them in this.

If this communication falls under the eyes of one who is doubting the continuity of life, I desire that he study the matter candidly in his mind as to the manner in which these messages were given, and endeavor to form, if possible, any other hypothesis than I claim for them.

It will not do to say it is mind-reading, for I did not know on which papers the messages were written, but the names were written. In fact, two names were overlooked in my pocket-book when I put the names on the table and one of the names appeared on the slate. Names were given in writing that I did not write and yet they were all names of persons in whom Mr. Hull and I have an interest.

In closing, I have only to say: If we have received one fact absolutely proving spirit communion, and we never get another, the philosophy is established. One fact never antagonizes another fact; if we think we have a fact to-day that contradicts the one we received yesterday, giving us beyond the possibility of a doubt the knowledge of error, then there must be something wrong somewhere, probably we lack the wisdom in the interpretation and classification of facts.

Dear reader, if you never get another test or message from your friends in spirit-life, if every person whom you visit, through whom you wish to get such blessings, proves an impostor, all this does not obliterate the experience received from Mrs. Blodgett, and conditions; if but for once you have seen, heard and felt the invisible, then the fact of spirit return is established, and Spiritualism is true.

MATTIE E. HULL.

## THE DAWNING ERA.

"Can Spiritualism Spiritualize?"

Ethical Religion and Psychic Facts.

TO THE EDITOR:—The two spiritual societies here which still hold Sunday meetings at their respective halls are prospering on their feet of sectarianism, and with the talent of Prof. Loveland, Rev. Mr. Taylor, Bro. Mills and myself, the spiritual waters are stirred, and a moral and intellectual growth is manifest, and from some soul cry goes up for higher and loftier attainments in the divine art of ethical knowledge and a more fraternal brotherhood.

There is a growing conviction in the minds of some of the spiritual-minded people that unity of action can alone avail and feed the spiritual faculties, while the spirit of partisanship and bitterness retards the mental faculties and necessarily cripples and dwarfs the higher nature. This higher conception of Spiritualism which the new thought is ushering in will dissipate the narrow prejudices of persons of rigid dogmas, and selfishness will fly to the darkness where bats and owls only congregate.

The question that Elizabeth Stuart Phelps published to the world in the Inter Ocean and other dailies some time ago—"Can Spiritualism spiritualize?" is a significant one and brings us to the moral responsibility we owe to the world, and the progress of the race, and the most advanced thinkers and scientists, and is already being accepted by the intellectual Christian clergyman.

The soul-stirring cry of the thinker to-day is how to rear a better standard of right and justice for the world, and how humanity may be fed and clothed and preserved the rights of citizenship, and the desire for spiritual knowledge becomes a passion with high-born natures, and the outlook for a religion based on ethical principles, born in the needs of human wants and governed by natural law, now enters largely into the requirements of this new school of non-sectarianism, and must yet triumph over the old traditional beliefs and dogmas of the past.

The wonderful progress of the race during the present century, due largely to the spiritual impulsion of psychic energy and man's conception to reason from cause to effect, has opened new vistas of thought far-reaching and all-embracing beyond the old-time limitations of cold, dogmatic assertions. The conflict so deeply stirring the religious world is the result of psychic facts, and the spiritual impulsion of man's conscious existence here and hereafter, and can no longer be dismissed with wholesale denunciations and sneers. That these facts are entering into the new theology of the Christianity of to-day and sweeping back the old beliefs, replacing the new in the place of the old, can no longer be ignored. It is those who have risen to the heights of the glorious dawn of God's new era. It is not so much a question of the truth of Spiritualism, to-day, as whether Spiritualists will spiritualize the truths entrusted to their care, or whether they will not be absorbed in the advancing tide of ecclesiastical conservatism known as Unitarianism.

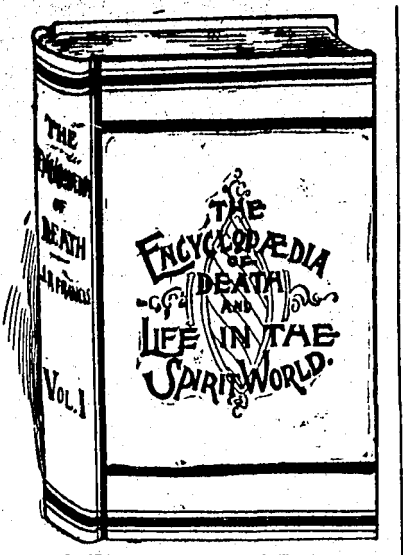
We are arranging to celebrate the Forty-fifth Anniversary of Spiritualism, and hope to unite our forces as one in brotherly love and good fellowship, hoping the spirit of fraternal good-will may cement every broken link in this chain, a unity of love unbroken in the cause of human growth and progress. BISHOP A. BEALS, Summerland, Cal.

A New Era.

When we commenced the publication of THE PROGRESSIVE THINKER there was not a single dollar Spiritualist paper. For this new era Spiritualists are indebted to us. We now place The Encyclopedia of Death, and Life in the Spirit-World within the reach of all. The wonderful progress of the race, and the desire for spiritual knowledge, are the impulsion of psychic energy and man's conception to reason from cause to effect, has opened new vistas of thought far-reaching and all-embracing beyond the old-time limitations of cold, dogmatic assertions. The conflict so deeply stirring the religious world is the result of psychic facts, and the spiritual impulsion of man's conscious existence here and hereafter, and can no longer be dismissed with wholesale denunciations and sneers. That these facts are entering into the new theology of the Christianity of to-day and sweeping back the old beliefs, replacing the new in the place of the old, can no longer be ignored. It is those who have risen to the heights of the glorious dawn of God's new era. It is not so much a question of the truth of Spiritualism, to-day, as whether Spiritualists will spiritualize the truths entrusted to their care, or whether they will not be absorbed in the advancing tide of ecclesiastical conservatism known as Unitarianism.

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A New Era.



A Philanthropic Work!

Everyone should engage in it to some extent, at least. We desire to reach thousands of new readers and have them become accustomed to the weekly visits of THE PROGRESSIVE THINKER. In order to interest them we offer an unparalleled inducement. Each new subscriber will send 25 cents and will get THE PROGRESSIVE THINKER for three months, and The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, a book that is elegantly printed and contains 400 pages. The information they get from the book will prove invaluable. This offer holds good only through April.

Any one of our present subscribers, who will send us a new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

Passed to Spirit-Life.

Passed to the higher life from his home at Onset Bay, Mass., very suddenly, while quietly sitting in his easy chair, in his 82d year, Harvey Lyman, one of the first Spiritualists in the country. Mr. Lyman passed the greater part of his life in Springfield, Mass., and his house was home to all lecturers and mediums coming that way, and many will attest to the great kindness of "Father and Mother Lyman."

Previous to his departure from Springfield he built and gave the use of Liberty Hall to the Spiritualists; but owing to the financial panic of 1873, he having large real estate interests at the time, its use for meetings was abandoned for a time. He was one of the principal organizers of the New England Spiritualists' Camp-meeting Association, which holds its meetings at Lake Pleasant, and did much in building up that place. His death was a great loss to the cause of Spiritualism.

Rev. Moses Hull and Mrs. Mattie C. Mason, of Boston, officiated at his funeral, Wednesday, March 18, and the following day the remains were deposited in the receiving tomb of Oak Grove Cemetery, Springfield, Mass.

A singular circumstance in relation to Harvey Lyman's death was that thirty years ago he bought a chair, saying the time: "I shall die in that chair," and he did.

The above slight tribute to his worth and worthiness is from his nephew, Springfield, Mass. M. W. LYMAN.

Passed to Spirit-Life, at Buffalo, N. Y., March 18, 1896, Evaline H. Davis, daughter of the late Horace Willis, aged 35 years.

Mrs. Davis came of a family of Spiritualists of many years standing. She leaves a husband and three little daughters, the youngest five years old. The remains were cremated and the dust returned to mother earth. Her request was that there should be no mourning. Lovely flowers covered her in profusion. The services were held at the crematory, our good sister, Mrs. A. M. Gladding, of Doylestown, Pa., being present. The friends listened while she paid a touching and tender tribute to her memory. A FRIEND.

Mrs. H. C. Lay passed to Spirit-life at Bellevue, Iowa, March 18. She was born at Binghamton, N. Y., March 11, 1834, her late residence being Chicago, Ill.

Two weeks before her transition, at her request, she was taken to the home of her niece, Mrs. Wm. Spicer, Bellevue, Iowa, knowing the end was near, and wishing to be near relatives. She was accompanied by her daughter, Mrs. Joe W. Lay, of Leaville, Cal., and Dr. W. F. Lay, of Chicago, the latter remaining with her until the end, granting every wish and doing all loving hands could do.

The funeral services were carried out according to her belief, no emblems of mourning being visible. A beautiful bouquet of flowers, tied with a white ribbon, hung on the door, and flowers shed their fragrance in the rooms.

Mrs. J. M. Harvey, of Maquoketa, Iowa, conducted the services from the residence of Mrs. Dr. J. P. Roach, on March 14th. The large parlors were crowded to overflowing, it being the first funeral of the kind ever held at Bellevue. The remarks and whole service by Mrs. Harvey were beautiful and impressive, and left a good impression with the people here concerning our beautiful philosophy.

Four children survive her: Geo. W. Lay, of Grand Junction, Col.; Mrs. Jos. W. Hall and Ella A. Lay, of Leaville, Cal., and Dr. W. F. Lay, of Chicago, Ill., with whom she lived.

She was true to the convictions of her belief, being at all times ready to battle for the cause of humanity, passing out peacefully and prepared.

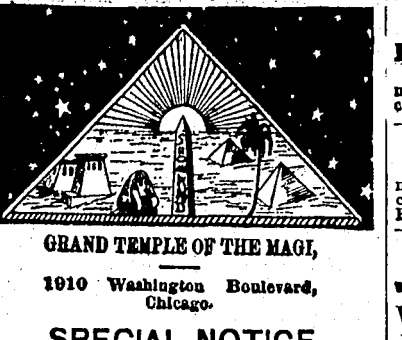
THE ADVERTISERS' BIBLE.

Handsome Pocket Directory for Newspapers and Advertisers.

Lord & Thomas have just issued their annual directory for 1896, which is, if it were possible, handsomer and more complete than ever. It contains a complete list of newspapers, magazines and periodicals of the United States and Canada, giving the character of the publication, its circulation and the population of the city in which each is published.

The book is a pocket volume, handsomely bound and printed on finest stock and is an invaluable guide to advertisers, as the name of Lord & Thomas, the oldest reliable advertising agency, is a guarantee for the information contained therein.

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THE SOUL.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND, G. M. Jurisdiction of the U. S.

THE SOUL.

By Thomas Paine. One of the most successful treatises on the soul, and a modern interpretation of the old doctrine of the soul.

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AND HOW WE ASCEND THEM. A few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. By Thomas Paine. Price, 50 cents.

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MEDIUMISTIC EXPERIENCES.

OF JOHN BROWN. The Medium of the Rockies, with introduction by J. R. Loveland. This is the history of one of the most wonderful mediums that ever lived, and a large part of his life in Springfield, Mass., and his house was home to all lecturers and mediums coming that way, and many will attest to the great kindness of "Father and Mother Lyman."

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Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and compiled it. By H. H. Poling. 329 pp. Price, 10 cents.

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## PROGRESSIVE THINKER

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R. Francis, Editor and Publisher.

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## Ingersoll's Talk to Militants.

"The following letter was received from Colonel R. G. Ingersoll relative to his coming address at the Chicago Militant Church:

"New York, March 14, 1936.—Rev. John Rusk, My Dear Friend: Of course I will speak at the place you desire. I regret that the temperance women felt called upon to take the stand they did. "I want you to know that I would not for anything place you in an embarrassing position, and I will, if you wish, decline to speak, and nothing shall ever be said."

"I regret that I cannot accept the invitation to be a guest of the club. I am only in Chicago a few hours, and will leave Monday night. Accept, however, my sincere thanks for the invitation."

"Now, my dear friend, be sure and do nothing that will give you trouble. If I speak I must give my honest thought, but this will be done with perfect kindness."

"I have no objection to your asking an admission fee. That is for you to decide, but I want nothing for myself."

"Date April 12, time, morning or afternoon, but not in the evening. Yours always, R. G. INGERSOLL."

"Dr. Rusk said he thought it best to have the service free, but that the boxes would probably be sold to the highest bidder to cover any expense that may arise. "I was offered \$100 by a friend of the church for a box this afternoon," said Dr. Rusk, "but our services are free, so I think we will stick to that. I am surprised at the liberal view my old church friends take of the whole matter. It only shows that the world is moving rapidly and needs count on its own merits in this age of enlightenment."

No event in the history of Chicago, for a long time, has done so much for liberal thought as has the controversy growing out of the hostility of the W. C. T. U. to Colonel Ingersoll. The most spacious public hall in the city should be secured for him; but no structure can hold the crowds which will desire admission."

"I am surprised at the liberal view my old church friends take of the whole matter," says Dr. Rusk, and he will be the more surprised to see how popular is the movement he has inaugurated. If he can hold his head he'll "be a bigger man than old Grant," so far as concerns the religious world."

## Information Wanted.

A lady patron who was reared in the "fear and admonition of the Lord" has been reading the Scriptures, and, like an ungodly heretic has been thinking as she read. Now she wants to know who was the first butcher?

"Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

To that date there was no Cain and no Abel, nor is there any intimation that there was another person on earth to engage in the butchery business but Adam and Eve. They were bad, very bad, for they had entailed a curse on the earth, and on each of its inhabitants to the latest period of time, by eating of the fruit of the tree of knowledge. It had been designed in the counsels of heaven that the race should grow up to be Catholics, without knowledge, but Adam and Eve were not butchers."

Those skins are first found in the possession of "the Lord God." The legal presumption, in the absence of direct proof, is that the Lord God was the butcher. But that inquiring woman is too much for us. She wants to know in addition: "What animals were slaughtered to furnish these hides?" There is no intimation in the divine record. Very possibly it was the "missing link" which Darwin was unable to find that connects us with the monkey. Maybe some priest has full information regarding the whole counsel of God, and can give light on the subject. We pray him not to make an attempt unless in possession of absolute proof; for our patron will lose all respect for the inspired word if it shall appear at that early date the Creator was killing an animal superior to the talking donkey that Baalam rode.

## At Their Old Tricks.

The popularity of the People's Church, at Kalamazoo, Mich., which Col. Ingersoll said he would not hesitate to join under certain conditions, has induced Rev. C. M. Keene, of the Church of Christ, of that city, to assail it in a most shameful manner. In a letter to the Christian Standard he says:

"The membership of the People's Church is decreasing, and is made up of drunkards, blasphemers and atheists who do not believe in God or hell."

Mrs. Lucinda H. Stone, a member of the Liberal Church, replies:

"The membership has increased so rapidly it is a question if a mistake has not been made in building the edifice so small. One may believe in a future life or not, or may believe in a hell or not, but the People's Church membership join brotherly and sisterly hands as doers of works of righteousness. The bond of union pledges members to help establish righteousness and love in the world. Is this an invitation to blasphemers and drunkards? The very foundation of the church is temperance. The donation of \$20,000 from Mr. Hubbard was the savings from abstaining from drink and tobacco. There is not a more temperate congregation in the city. It is largely made up of working people and their families."

It is noteworthy that priestly tactics seem to require that every movement to improve humanity lying outside of orthodoxy must of necessity be assailed by bigots, and that "drunkards, blasphemers and atheists," are catch-words which are used on all occasions to frighten fools.

## Sunday in the British Parliament.

A late vote in the British Parliament renders it possible to open all the State museums and picture galleries of the realm on Sunday. The Sabbatarians are almost frightened out of their wits. And the preachers! Who will listen patiently to their original sin, total depravity, and eternal damnation, and hell-fire theories, when the British Museum and the National Galleries of Art are thrown wide open to all who may choose to enter? Let us not censure the craft too severely. It is a struggle with them for bread and butter. Hell gone, and their capital in trade wasted, possibly other fields of employment will be found for the next generation in which fear of the devil or evil spirit will not occupy so conspicuous a place as it did a few years ago.

## Poverty is the test of civility and the touchstone of friendship.—Hazlitt.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousand copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

"Any one of our present subscribers who will send us a new three months' subscription with his own subscription (extending in not less than six months), can each have a copy of the book."

## Stop and Think.

It is well enough to stop and think occasionally, even if such thinking does not lead to practical results.

Go to the great slaughter-houses, and see the wreck of lives by human hands! Is it possible Nature in her munificence contemplated such scenes of blood by the hand of man? The lion and the tiger, like all beasts of prey, have claws and teeth to tear and devour; but man is destitute of these. Fruits and nuts are his natural food, and a large majority of the race subsist wholly on a vegetable diet, grow in many virtues and desire no other food. Talmage is reported as saying:

"Some people go so far that they believe dogs and cats and oxen have immortal souls, and therefore, ought never to be killed. I am no vegetarian and cannot swallow all that bosh that a man ought to live on wild pudding and soup. Beefsteak was made to eat."

That is the gourmand's position; but from whence did it come? Turn to Gen. ix, 3, where God is represented to have said to man:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Here Talmage, with his Christian and Jewish imitations, derive their authority for all the scenes of blood which desecrate this fair earth. The Bible is their charter; and the slaughter of countless millions of lives goes on from day to day, unnumbered diseases following in their train, which owe their origin and severity to a disregard of animal life.

The old maxim: "He who drinks the blood is as bad as the thief," applies to all of us. We inherit the horrible custom of flesh-eating from our savage ancestors. Christian priests, guided by artificial appetites, can stand in their pulpits, and say "beefsteaks were made to eat," but the sons of the Orient, visiting the stock-yards of Chicago during the World's Fair, were not only shocked but sickened by the ruthless disregard of life they saw at the slaughter-houses, and so it was with every truly refined mind.

## Correctly Expressed.

"It was the first of a series of revival meetings by this famous evangelist, Mrs. Maggie Van Cott, and her magnetism brought a rich harvest of converts," says the Chronicle, telling of a revival meeting now pending at the Ada Street Methodist Church, in this city.

It is true, it is the magnetism, the hypnotic power of the evangelist, that infuses and pours into the susceptible that unseen—the ancients the unknown—force denominated the Holy Ghost. When the identity of that portion of the orthodox Godhead—that invisible influence represented in the second chapter of the Acts, which settled on the followers of Jesus on the day of Pentecost, when a rushing and filled all the house, and seemed like cloven tongues of fire, filling all with the Holy Ghost, and three thousand souls were added to the church in a single day—shall be fully recognized as that to us still mystic agent, hypnotism, then we shall cease to hear: "I know Christianity is a reality, for I have felt it in my soul; and when the revivalists will take his place along side of our other faiths, who deal in the mystic forces of nature."

## Obeying Instructions.

The arrest of Herbert C. Buck, president of the Young People's Society of Christian Endeavor, at Fort Wayne, Ind., by the police, on the 19th ult., while tapping a till at the Lehman Book Store, betokens that an eye may be directed to the high officials in that organization, as to all others who are so very zealous in warning sinners to repentance. The telegram says:

"Only last night Buck was an enthusiastic speaker at the church prayer-meeting, and it is supposed was deliberately planning the burglary while his Christian associates were offering prayer."

He was an exemplary Christian and took an active part in church socials and charity work."

Poor fellow! This till-tapper was only providing for himself "the mammon of unrighteousness, that when he falls he shall be received into everlasting habitations," as the Master commended.

## Belvidere Seminary.

This seminary is located at Belvidere, N. J. It is most excellent, being under the exclusive control of liberal minds. For full particulars send for circulars. Address Seminary, Belvidere, N. J.

## FLYING FRAGMENTS.

Texts for Sermons and Thoughts on Fraud.

Impressive Words from Lyman C. Howe.

The last PROGRESSIVE THINKER is alive with great thoughts and themes, bold blows at bad boys and spiritual conjurers, flashing essays from fearless writers, and new nuggets from the mines of souls.

Hudson Tuttle is always rich and strong, and full of youthful vigor and scientific interest. C. H. Matthews' "Pen Flashes" illumine and inspire, while exposing the abuses of law and religion. The account of the little girl arrested, fined and sent to prison by the "meek and lovely followers" of a bloodthirsty superstition, should cause every Christian to hide the blushes of shame and renounce the church and the religion that instigates such infamous proceedings.

"Curious Birth-Marks," especially the "Alphabetical Eye," make a chapter of wonders equal to a whole Bible, yet all as natural as the growth of a peach or pond-lily.

There are texts for a thousand sermons in that one article, far more interesting and instructive than "Jonah and the Whale," "Samson and the Foxes," "Aaron and the Magic Serpents," "Pharaoh and the Frogs," and Adam shirking the responsibility of his disobedience on the ONLY woman in the world!

## FRAUDS.

That there should be deceivers among us is natural. It would be a miracle if there were none among fifteen million people. Mediums are human and subject to temptation, and if they are not above proof against the psychology of inheritance, and the suggestions of environment, it should not justify a wholesale slaughter, nor weaken our confidence in the divine goodness of human nature, or in the scientific evidence of spirit return, which has shaken the throne of Negations to its center, and demonstrated the continuity of life to millions. But in defense of mediumship, and as a protection to mediums, and the cause they serve, frauds, when clearly demonstrated.

## SHOULD BE EXPOSED.

And the unfortunate victims of perverted moral sense, and psychological illusions, and morbid ambition for fame and gain, should be firmly, but kindly, ruled out of the charmed circle where their unscrupulous conduct so cruelly mocks the most sacred sentiments and affections of the human heart.

Nevertheless, good mediums may supplement the genuine with spurious manifestations, and the worst falsity may have some phases of genuine mediumship, and it is difficult, if not impossible, to discriminate in moral and immoral combinations. It becomes the duty, then, in the interest of truth and self-protection, to demand such conditions, for phenomenal exhibits, as will eliminate every apparent possibility of deception on the part of the medium. This demand is quite as much to the advantage of genuine mediums as to the investigators.

Let us have "no compromise with fraud, no random accusations against mediums, no spasmodic censure for appearances, unfulfilled as ascertained which leave no room for a reasonable doubt; no apologies for the weak assumptions which insist on leaving unguarded a plain opportunity for tricks; no conjuring to mislead and exonerate fakes whose lying deceptions have been demonstrated, and even confessed; no loose play upon words to bolster up the enemy of truth, and put mediumship on a level with cheap jugglery, and thus discredit all mediumship and disgrace the cause.

It is time Spiritualists think, reason, analyze, discriminate, and reduce the evidence on which we rely to scientific certainty; and then we may conscientiously say we know.

I can say, with Brother Matthews, that I think I know I have witnessed genuine materializations; and I believe a good deal that I do not know; but the unscrupulous frauds that have been perpetrated in séances renders materialization as usually manifested comparatively useless as a guide, and we must, as a point with confidence, and invite skeptics to test them. LYMAN C. HOWE.

## A Hopeful Sign.

Say advices from Cuba: "There are no priests in the camps of the insurgents." This statement was true of our own war of the revolution. It was true in the revolution in France. A tyrannical government is a tool of the priest, and he is faithful to his own. As in everything else they have Bible support: "The powers that be are ordained of God." Whosoever, therefore, resisteth the ordinance of God, shall receive to himself damnation." Romans 13:1, 2. According to church chronology this was written during the bloody reign of Nero, and it teaches to the fullest extent submission to oppression. But so soon as the revolution is successful then the priest to the front, with "See how we apples swim."

## The Forty-Eighth Anniversary.

The Forty-eighth Anniversary—a glorious day!—was duly celebrated among Spiritualists generally. Reports of the same should be sent to this office promptly, in order to insure publication.

## A Veteran Passed On.

Joseph Beasly, of Greenfield, Mass., passed to the higher life March 27th. He was prominent as a Spiritualist, and was one of the grandest and best men we ever met. He was closely identified with the Lake Placid camp-meeting.

## Saved by Prayer.

An astrologer predicted the death of Queen Victoria in December last. As the event did not materialize he now tells the world the course of Fate was changed by prayer. Prayer has wonderful powers, and charlatans can be believed.

## When the blood is kept pure, and the system thoroughly invigorated by the use of Ayer's Sarsaparilla, sudden changes of temperature and extremes of heat and cold, so characteristic of certain climates, are rarely attended with injurious results. Take it now.

## Flower Seeds Free to Everybody.

Every lady reader of this publication who is interested in flowers should not fail to read the advertisement of S. H. Moore & Co., appearing in this issue, and take advantage of their most liberal offer. The free distribution of flower seeds. The Ladies' World has been making this offer for months for 30 cents, and give free to every subscriber a mammoth collection of choice flower seeds, including many novelties and tried favorites. It is a wonderful offer, and the concern is reliable.

## Methods of Fakirs and Impostors Exposed.

Methods of Fakirs and Impostors Exposed—Materialization, Slafewriting and Trumpet Speaking, with Their Counterfeits.

Tricks of the Davenport, Charles Slade and Kate Fox Combinations, Etc.

BY ERNEST S. GREEN.

A careful investigation has convinced us that not only are nearly all dissensions in the ranks of Spiritualism due, directly or indirectly, to the work of counterfeits and impostors, but, putting themselves to the front, by their startling methods of advertising, they stand as an almost impassable wall between true mediums and the investigator.

Realizing that Spiritualism can never advance in a marked degree until these impostors (many of whom are mediums and on some occasions produce the phenomena they more often imitate) are unanimously recognized and exposed by Spiritualists, we deem it our duty to explain how certain phenomena are counterfeited, for the benefit of those who do not already know.

## MATERIALIZATION.

While we have before us numerous records of genuine materializations—records where spirits have come out in full garb and dematerialized while their friends were clasping their hands, and others which preclude all possibility of deception—yet we have more instances where the counterfeits have been employed. In fact, we regret to say that we have seen materializing séances reported in some of the Spiritualist papers that had every appearance of deception, although they may have been genuine.

Here are some of the counterfeits: 1st. A collection of silhouette cardboard figures are obtained, one side being black and the other covered with luminous paint, which is kept from fading by a thin white coat of varnish. The most commonly used, however, is a simple mask and robe, both prepared in the same manner. Of course this requires a darkened room. The figures are then suspended by means of black cords and arranged with the black side toward the audience. They are sometimes turned slowly around so as to show only a streak of light, which gradually assumes a form. By turning them with a quick movement they seem to appear or disappear like a flash of powder.

2d. The mask with robe attached, which we have mentioned, gives the most varied and startling results. It may be laid face down, upon the floor. Upon slowly raising the face of the mask the appearance is that of a phosphorescent light upon the floor, which, as it is lifted up, gradually assumes the form of a face; then slowly the entire form seems to arise out of the floor. Again, by manipulating the cords these figures may be made to move to and fro. A waving motion may also be imparted, and by twisting the robes parts of the form will appear to dematerialize, the black side being turned to the audience.

3d. Confederates are sometimes employed to wear masks and wigs, and to have their own faces painted with phosphorus as well as their clothing. Trap-doors are made for these to enter the cabinet from other apartments. They are called "Egyptian Spirits."

The most successful of these impostors are really clairvoyant, and see the spirits which they counterfeit as nearly as their paraphernalia will admit, and in this it is possible that they are aided by undeveloped spirits who were engaged in the same manner in the mortal.

## INDEPENDENT SLATE-WRITING.

We also have numerous records of genuine independent slate-writing, and the writer has himself received messages upon closed slates, which he had previously thoroughly washed, without allowing them to pass from his hands, the medium simply touching the edge



## SPIRITUALISM.

## Its Nature and Breadth Considered.

## Viewing the Mysteries Beyond.

"It is all and every particle of life that blazes through the human mind, and makes us creatures capable of mingling with the infinite.

We cannot find a babe so young who does not fondly trust in hopes, and gladly cling to the mother dear, because it feels within its infant breast that there it will find rest through all its childish days.

An infant that clings to its loving mother, and watches for the signal of her eye to fill it with a hallowed hope, is likened much to weary man who plods the ways of earth and keeps his eyes forever fixed upon an image in the skies, that he may see the many signs and signals there of when and how to act.

**SPIRITUALISM A NATURAL FACT.**  
If Spiritualism is anything, it is a fact—a natural fact—from which the disbelief of man cannot detract. Spiritualism embraces the world, and is as broad as nature's self. No man can truly give the ever-varying forms and changes of Spiritualism. It is a fact in nature, the same as is the presumptuous man who would define it; and one can readily see from this that his would be a definition of that which is impossible for man to know—as man—from the fact that to know it he must be fully cognizant of all the changes and mutations of life, as well as possess a competent knowledge of all the different changes of form or substances which rule the orb or orbits of which we have no actual knowledge, and from our very natures can never possess knowledge beyond the limit of human comprehension with which, only, we have been endowed.

Spiritualism, if existent, predominates the life of each and every man and woman that trends this earth. All this it does, and more—it goes beyond the utmost reach of strongest human eye, and there it dwells within its home the same as we upon this globe. It hath no bounds, and knows but one extreme—action. It never has been, it never can be, idle.

## BREADTH OF SPIRITUALISM.

The greatest mind that man was ever blessed with is all too poor to comprehend a thousandth part of nature's vast aerial flights. The only way to understand—or, rather, think we understand—the rudiments of Spiritualism is to consult our own being in the light of all the changing shades of daily life. We then shall see that everything possessed of life but lives and grows, expanding with the breeze that blows from every corner of the globe. 'Tis but a study of the living on this globe that gives the rudiments of after-life within the realms beyond our mortal gaze.

## THE MYSTERIOUS BEYOND.

We have spoken of the infant who doth cling to mother dear;  
We have slowly laid the pavement with cement of daily life,  
Till we now have reached the border which conceals all spirit life.  
We will now attempt a reading of the mysteries beyond,  
With the hope of adding something worthy  
To the song already sung.

Man stands prepared, from earthly toil and contact, to grasp the thoughts and view the scenes that lie beyond the highway of his earthly life. He now is sure, beyond the faintest doubt, that he can see an object laid before his eyes, and hear a mighty voice if it but thunders in his ears.

Prepared, he journeys on to view the future life, and pierces the screen beyond the which proud spirits dwell in joy; alas! some dwell in mental grief. He daily raps upon the barriers of life, and there requests an interchange of thought concerning Spirit-land. He is advanced so he doth truly know that all the scenes which lie beyond his gaze can only be described to him by one who deigns to whisper in his ear and tell the mysteries of that fair and changing home. He reaches out for light which comes but from above; and every slight exertion on his part but adds more sparkling lustre to the beautiful scenes that pass before his eyes, while mental sparks fly from those lustrous scenes and plant themselves within his mortal mind.

He thus may live, and, living, gather light and truth, so he is only fit to tell those on the earth now living the grand and never-dying truths which he has been so blessed in learning. 'Tis true that light may come to him who knows not what illumination means, and he may plod right on, the same as though he never had been blessed at all. And then, again, a light may come that seems just as a flickering candle, whose blaze now almost ends in death, and then, recovering, throws forth a gleam which sheds the purest rays of light into the darkest corners of a dismal room. Some have grasped these lights just at the proper time, and through their lives they sailed a smooth and placid ocean that stretched before the gaze then given them, but seemed, to all men else, but one tempestuous, billowed, madly-roaring sea. Their minds were cleared beyond the possibility of doubt, and all they did to reach the pinnacle of spirit fame was just to grasp that which was freely offered them.

The various ways of spirit-life can never be described. One roams in peace; another is filled with fear, and all the joys that peace doth give but make it more severe; while few plod on in pain acute, until, at last, all fear is banished, and the spirit then

assumes a calm, untroubled look, and henceforth roams all space at ease. Between these two extremes are many millions who possess, in varying abundance, joys and griefs combined.

**SPIRIT LIFE IS REAL.**  
That spirit-life is real, and that they off return to earth, none should doubt. You may not always know just when they come, yet they do call and visit many mortals here. The spirit ways are not precisely as we man's, else they would meet with grand and rare receptions when they call upon us mortals here.

Spirits dwell in harmony  
Mid the heavens o'er your heads,  
And quite off they glide down earth-ward,  
With the hope of doing good.

Do not place across their pathway  
That which might obstruct their flight.

For they do not come to harm you;  
They but come to give you light.

Spirit truth must, of necessity, be the highest, grandest truth of which a mind, spiritual or mortal, can conceive. It is the truth of truths, and yet it begs, yea, it implores, that mortal mind will give it hearing.

Is it not strange that men should mostly fling aside the brightest truth of all, and grasp, in its stead, the misty, faulty sayings of those who cannot know a single fact beyond the reach of human vision oft distorted? Why cling to that which may be false, when truth, eternal in its flight, so oft lays her precepts in your hand, and bids you give to men the grandest light that ever blazed in any land?

The grandest flame that ever burned within the mind of man  
Was one whose fire came from above,  
And made of man a God.

The grandest thought that ever beamed from man's most marvelous mind,  
Was one of cheerful and life-giving truth.

Accept the truth whenever you hear it  
Where truth did shed her lustre.

For never yet has falsehood reigned  
Where truth did shed her lustre.

Truth has lain dormant many times,  
But only for a purpose,  
And when the time was ripe and good  
She claimed her just accounting.

Will crushed to earth, so it is said,  
Truth surely rise again.

And in her rise perhaps may main  
Vile falsehood's tarnished cloak.  
Let all who seek a mortal growth  
Make truth their standard ever.

For here, within her magic loom,  
She weaves most beautiful fabrics.

Then let her soar—forever give her room—  
And she will prove to those who disbelieve the most  
That error soon must crumble to decay.

FRANK T. DEMPSEY.

## WHERE IS THY GOD?

[Luke x., 21.]

I met one day a shaven priest,  
"Where is thy God?" I asked.

"Why should he wish man's faith  
While he himself is masked?"

Where is thy God, thou reverend man?  
Ye tell us of his worth.

Ye preach of his eternal plan  
To us who be of earth."

The aged priest looked toward the sky,  
And said with solemn air:

"Beyond the reach of mortal eye,  
Our God he dwelleth there.

Beyond our sight in realms unknown  
Our great Jehovah hides,  
A sacred veil about him thrown,  
"Tis there our God abides."

I met a gray and bearded sage,  
A master deep in lore,

Who poured of wisdom's musty page  
And sought truth's hidden store.

I said to him: "Tell me, I pray,  
If where thy thought hath trod,  
Hath it discovered on its way  
The footprints of a God?"

The sage looked up with dumb surprise,  
Bewildered seemed he then;

He searched the earth, explored the skies,  
With more than mortal ken.

And yet he said with measured speech,  
"I know not if he be,  
He dwells beyond the widest reach  
Of man's philosophy."

With mind perplexed, and soul oppressed,  
I met a prattling child.

Whose life seemed most divinely blessed  
As she looked up and smiled.

"Tell me, thou fair, sweet babe," I cried,  
"With soul so free from art,  
Where doth the mighty God abide?"

She answered, "In my heart."  
Amazed at such an answer then,  
I journeyed on my way;  
I'd learned what hidden seemed from men.

From infant lips that day,  
For truly in the heart that pure  
God's loving spirit dwells,  
And truth which age could not secure  
A prattling infant tells.

WILSON HUNT STITES.

## SPIRIT VOICES.

Through the twilight comes a whisper,  
And to me it seems to say:

"We are waiting for you, sister,  
In the land of endless day."

I feel the clasp of a vanished hand,  
And my brother's loving voice  
Says: "Grieve not for friends departed,  
But rather with them rejoice."

Across the gloom and the silence  
Of bygone years that have fled,  
I see the faces around me  
Of those whom the world calls dead.

And I hear their voices whisper  
From the far-off spirit shore:  
"Think not of us as perished;  
We're not lost—but gone before."

And I see again that dear old home  
Where we were so happy and gay,  
With never a thought of to-morrow,  
But only the bright to-day.

And familiar faces come again,  
And voices low and clear;  
And I know that I am not alone,  
For my spirit friends are here.

Bradford, Me. MRS. S. FRESCOTT.

## A New Proposition.

A subscription to THE PROGRESSIVE THINKER for three months costs only 25 cents. We want to gladden the hearts of 20,000 new trial subscribers. We want to reach that number of new readers, hence we will send to each one of them who subscribes for THE PROGRESSIVE THINKER for three months, a copy of THE Encyclopedia of Death, and Life in the Spirit-World, in paper cover. It contains 400 closely printed pages, and has been selling for 50 cents. This order will hold good only during April.

Any one of our present subscribers who will send us a new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book.

## PRAYER.

## As Viewed from the Standpoint of Dr. Daily.

HE CONSIDERS INVOCATIONS TO GOD AND SPIRITS AS A WASTE OF VALUABLE TIME.

It is very little use to discuss matters of philosophy with persons who have their minds made up to believe and practice what they have received through tradition or superstition. When a person prays in public, no matter if he or she calls the act a petition or invocation, there is the style and eclat of the church and the pagan temple. When the presence of the spirit friend is invoked by a ceremonious display of verbiage, there is a principle stated, in effect, by the act. That principle is this: That a spirit may be coaxed and wooed to come and make one in the company by the use of fine sentences and rounded periods. We observe a certain lack of consistency in mediums who discourse publicly and also preside at seances. In the one case they offer prayer; in the other they simply wait. In the former they seem to mimic the ancient pagans and the modern Christians, whilst in the latter they conform to the law of natural association. The question that arises when prayer is offered on a public occasion is, What effect does the prayer or invocation have on the audience? That effect, if any at all, is either primary, secondary, or both. If primary alone, there is no kind of influence exerted on the spirit intelligences whatever. If secondary only, there is an establishment of a truth in the admission that those of the Spirit-world are not willing to meet us half way and communicate their thoughts and emotions to us as our dear ones in the mortal form would do.

It is but rational to suppose that when we meet to wait for the visitants from the unseen realms that they know of the fact by the law of mind transference. It is also necessary to understand that whilst we may be wasting our time beseeching them to come and make one, or many, in our midst, that they are already present and anxiously waiting for us to prepare ourselves to receive them.

The fallacy of our importuning them to come is at once apparent; also the puerility of asking them to do certain things for us when they are only waiting for an opportunity to do us all the good they can.

To listen to a Spiritualist lecturer offer prayer, always reminds us of a heathen incantation or a conjurer's cabalistic utterances. Certain heathen worshippers burn incense to attract their deities, and hope thereby to gain their favor and have their assistance in healing diseases and averting other calamities. There is as much reason in this as in reeling off a string of prose or verse, be it high-sounding or otherwise.

Did we know how to place ourselves in a state of receptivity, it does not appear at all reasonable that the denizens of the immortal spheres should have to be humored and petted to get them to love us and try to bless us.

We are instructed by the spirit influences that music facilitates communication between the two worlds, the mortal and the immortal. It would be necessary, in order to be wholly intelligent in the matter, to determine whether the musical chords work a change in the spirit band or in the minds of the company for whom the invocation is offered. It is more than likely that our spirit presences do not hear our voices at all. They would not be happy could they hear the coarse notes we utter. If they sensed the crude vibrations of material sound that seem soft to our ears they would not enjoy peace in their homes on the other side.

All that is called worship in the ecclesiastical institutions has been handed down from the heathen worshippers of the past. Their prayers are but modifications of the orisons of the Greeks or some other caterers to unknown gods. The Greeks had from 30,000 to 60,000 gods; the Spiritualists have as many, or more. If they pray to them with the view to placating them, or to have them do something for the waiters, it is exactly the same old heathen song and orthodox whine we have been hearing since we first went to the backwoods Sunday-school in old Kentucky.

The orthodox have the advantage of the Greeks and the Spiritualists, because the former only have one, or, perhaps, three Gods, and therefore can find him easier, because he is supposed to be on his throne all the time and always listening to hear the cries of the saints. The Spiritualists' gods are scattered around, and therefore are not so reliable, and have to be cried to louder and longer.

If a spirit comes into the aura of an individual in the carnate form he is said to be in rapport with the individual. It is an evidence that a person is advancing, spiritually, if he is able to sense that presence. There is such a thing as an unconscious development.

The Spirit-world is, so to speak, bearing down on the mortal world, like the vapor cloud, to moisten the soil of it so that it may spring forth in its beauty of growth. When a spirit who desires to communicate with a man, woman or child in this sphere can approach near enough to impress that one so as to produce personal abnegation, or the trance state, in some of its forms, the person is brought under the influence or teaching of that spiritual operator. It is admitted that the person entranced might have been, more or less, brought into susceptibility to the spirit control by the songs, invocations and prayers. The

excarinate may not be able to see the incarnate until the latter is psychologized.

We are instructed to state as a premise that spirits have no physical sight nor hearing; any more than have the physical eyes the spiritual sight. The writer has carried on a conversation with a spirit where there was not a word uttered audibly, and yet the words and sighs were perfect. It was simply a case of rapport, and the spirit could not have seen another person, perhaps, if he had been standing there by the side of the one before mentioned, because there was no communication established between them.

There are, then, three principles operating in the mortal side of life to bring about a union of the two worlds. These are: First, music; second, study; third, sitting in groups. It does not appear that prayer facilitates growth and progress in this direction, because it requires a degree of positiveness to perform this, which many consider a duty.

Christ, the supposed founder of the Christian system, was opposed to public prayers. In Matthew, the sixth chapter, he tells the disciples to forbear from praying in the synagogues or on the streets, to be seen of men. But he exhorts them to go into a secret place and there wait for the spirit to "see" them, that he may reward them openly. The Chinaman beats his tom-tom and imagines that the exercise draws his Joss' good will to him. The ghost-dancer lacerates himself with sharp instruments and beats the air and gyrates until he is exhausted. He even attaches to his breast, by means of a savage gash in the muscle of the chest, a cow's head, and then bounds upwards and falls, until the skin and muscle tear out, or the spiritually mad savage falls faint to the ground. I have witnessed the same phenomena among both blacks and whites, only differing in degrees of extravagance. I have seen women shout till they would fall lifeless, or seemingly so, to the floor, while some stentorian-voiced marshal of the religious field was crying out to the "Almighty" to come and walk in the midst of the throng.

When one professes to have advanced thoughts, and essays to teach the same to people of intelligence, and then stands up and rolls up the eyes as if in a holy dnam, it is fairly nauseating, especially when preceding the lecture that is to convey facts and truths with which to supplant error and superstition. There is not a bit more intelligence in offering invocations to the so-called dead than there is in doing the same kind of ceremony when we desire the company of our earthly friends.

The usage of public demonstrations in the way of petitions originated in the ignorance of the far past. The relatives of the living to the so-called dead; and to the unseen beings denominated gods and angels, were not understood, and copying from the customs of the people, brought about by the requirements of kings, they were wont to pay the deference to the heavenly superiors they had become habituated to offer to their kings and other so-called nobles. It is as silly and as inexcusable in Spiritualists to ape the forms and styles of orthodoxy as it is lamentable and pitiable to witness the educated American lapsing into the habit of covering before that detestable thing called royalty. The curse of religious cannibalism will not have been done with until mediums are better taught, so that they will not fall into calling themselves reverend, and making long prayers. Reforms on the other side are not facilitated by lugging into our Spiritualistic exercises the paraphernalia of the Spanish and Roman inquisitions. The spirit of progress on the mortal plane is shorn of its strength by entanglements with bald-headed and craven Churchianity.

SAMUEL JOSEPH DAILY, M. D.

## GOD.

DEDICATED TO SPIRIT THEODORE PARKER.

"I walk with bare, hushed feet the ground  
Ye tread with boldness shod,  
I dare not fix with mete and bound  
The love and power of God."

—Whittier.

I only see there dwells within  
The smallest atom known,  
Within the beams of radiant light  
From yonder day-rob thrown.

Within the tiniest flower that blooms  
As in the star of night,  
Within the twinkling, tiny rill  
Or ocean's restless might.

Within the trembling hairs of eve,  
The tempest's wildest roar,  
The faintest tint of morning light,  
The high moon's strongest power.

Within the feeble infant's wail,  
The full-voiced gale of man,  
Bidding the world stand still and gaze  
At some vast, gliteworked plan.

Within the cry of orphan's woe,  
Or grand philanthropy  
That reaches far and wide to bless  
Undone humanity.

The voice that opens wide the door  
To freedom, truth and light,  
The hand that strikes the shackles off  
From slaves and sets them free.

Aye, within all the universe,  
Unseen and still,  
Omniscient, omnipresent dwells  
A changeless, perfect Will.

The "I Am" power that works for aye,  
With purpose firm and true,  
Full manifested everywhere,  
But templed, Man, in you.

This is the God I love to own;  
And by His power divine  
I know no mote or tether-bound—  
Infinity is mine.

I stand within the circling light  
Of cosmos, grandly free,  
My span the unmeasured reach of God,  
My home Eternity.

Elgin, Ill. M. A. CONGDON.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

## IMPORTANT QUESTION.

## What Shall We Do with Frauds and Fakirs?

SOME PLAIN STATEMENTS BY A PROMINENT WORKER, AND ONE WHO STANDS HIGH IN THE ESTIMATION OF SPIRITUALISTS.

For some time the papers have been devoting considerable space to the question, "What shall we do with the frauds and fakirs in our ranks?" I have been waiting to hear a reply from some of our mediums, but as they do not seem to take the matter in hand, I wish to say something from the standpoint of a public worker.

While mediums are responsible for their own fraud and fakirism, there is a great deal of responsibility resting upon the so-called Spiritualists. Ask any medium who has been engaged in the public work for any length of time, and they will tell you—almost without exception—that they prefer the honest skeptic to the "old Spiritualist." Why? Because the Spirit-world has given them nearly everything it is possible to give, and they are still asking for more. They are veritable Oliver Twists.

It is this continual demand for the most astonishing phenomena that has given rise to the fakirism which has disgraced us in the past few years.

While in attendance at camps, I have heard many statements of this nature: "Don't go to such a medium. I went there last night and there were twenty of us in attendance and we only got eight materializations." Yet, on this occasion, a member of the circle was taken into the cabinet, and the fact of materialization was as clearly demonstrated as was possible. At the same time the individual was advised to attend another circle where no tests of any kind were given, but where materializations took place by wholesale.

The same rule holds good in other classes of manifestations. People are not satisfied to receive those manifestations which can be given, but are continually reaching out after the impossible. These impossibilities are more frequently given by the impostor than by those who possess mediumistic power. Yet the individual who gives them is followed by the masses, and those who possess true mediumship and are giving all that is possible in a genuine way, are cast aside and allowed to live on starvation diet, while the impostor, as long as it lasts, lives on the "milk and honey" of the land.

Realizing this, as many do, it is strange that even some of those who possess true mediumistic powers sometimes resort to the use of legerdemain and other artificial aids to their powers, in order to satisfy the people? I do not think it is. One of our leading mediums made this statement to me: "The people demand more than it is in the power of mediums to give. I give all I can and use all I can get hold of. I would starve to death under the present demand for wonders if I did not do so."

Now, is it not strange that people will do so? You say it is not true? It is only necessary for a person to follow any kind of phenomenal mediumship to have it demonstrated to him at once.

A lady, a private medium, who never took a cent of money for her work, told me she had to give it up for the reason that the people demanded that which she could not give. She gave them all she could get from the Spirit-world, and then they hung on, saying: "Now, can't you get something else for me? I know my mother is here; can't you give me a word from her?" and so on, until she declined to sit for them.

It seems to me that the remedy for fakirism lies right in the hands of the Spiritualists. Take a reasonable view of things. Instead of being simply phenomenologists, be a trifle philosophical, and use it in dealing with Spiritualism. Do not demand impossibilities. If you go to a materializing seance, it is not necessary to have anywhere from 100 to 200 forms materialize to demonstrate to the people that it is a fact. In fact, most people, who will leave their phenomenal ideas long enough to think, will be quite firmly convinced that such manifestations require something more than casual observation to substantiate.

A slate-writer is obliged to give messages written in gold and silver, paintings, and materialize flowers, to satisfy the sifter. One scratch or name, under fraud-proof conditions, is preferable.

I have known of old Spiritualists going to a test medium with two sheets of foolscap paper written full of questions. If those questions were not answered the medium's character was vilified afterwards. I have known of well-to-do people, calling themselves Spiritualists, going to a medium to get "half a sitting" at half price. But let some sleight-of-hand show, under the guise of Spiritualism, come to the opera-house and give a show and these individuals are there in force.

There is but one class of people who are responsible for the fraud in Spiritualism. That class is the Spiritualists. No one else. There is always someone to supply any demand, no matter what it is. As long as impossibilities are demanded, just so long will that demand be supplied, and when the people see the suicidal policy they will change their ways and we will see an end of this cry of fraud.

Much as it is despised, Spiritualists must come down to some substantial basis. Much as it is opposed, there must be some standard adopted.

Much as the people denounce anything that savors of paternalism, that must be adopted to a certain degree if we ever wish to stand in the ranks of honor in the world.

I would be in favor of a National Board of Examination. Let mediums who wish to do public work present themselves before that board and demonstrate to them their ability, under all favorable circumstances, to do what they profess to be able to do. Then, if said individual is guilty of a breach of decorum or fraudulent work, let a trial be had, and if the charges are sustained, withdraw fellowship from them. The church would never have been the power it is had it gone on the hit-and-miss plan now in vogue among the Spiritualists. Then let the Spiritualists co-operate with the mediums; ask things that are reasonable, and you can soon purge your ranks of fraud by making it unprofitable for the fraudulent operator. As it stands now, let a person denounce a fraud and he is the injured person. This is true, even if the fraud is caught red-handed.

Let us join together. Honest mediums will help you, and we will soon take a higher position and purge our ranks of impostors.

W. H. BACH.

Aberdeen, S. D.

## MYSTERIOUS OINTMENT.

Concocted Under Weird Movements and Genuflections.

To THE EDITOR:—Of things curious there is no end. They occur everywhere. Among the Voudoos, the Jesuits and the Dervishes, they can be found. Now comes a report from New York that there is a miracle-worker there with a mystic ointment, revealed to him in a vision of God.

His name is Patrick J. Dervin and he is known as the "Wizard of Marion Street."

Of unknown barks and herbs this plain man, with the mysteries of the witches of fable at his command, concocts his strange potions, mixing them in a big iron pot. He tried them first upon himself, while he was suffering agonies of torture from violent injury.

"One night while I lay upon my cot," he said to a reporter for the New York Sunday Journal, "a most delicious and sublime feeling came over me. My excruciating pain, for the time, vanished. I had prayed every minute of my consciousness since entering the hospital, and I continued to do so then, with renewed fervor."

"Suddenly the space above my bed was illuminated by a light brighter than any I had ever seen before or since. There seemed to be the rushing of a most delicate and refreshing air. Then I knew I was before my God. A voice spoke to me, telling me to make an ointment, apply it to my wounds and trust to be cured."

"Although the ointment was to be made from thirty-seven different barks and tea herbs, I remembered the names of all of them perfectly when I awoke in the morning. Some would say that I had a dream. It was no dream; I was perfectly conscious all the time."

"I sent for a friend of mine and instructed him to secure for me the ingredients to make the ointment. As soon as the ointment was made I commenced to use it. It mended my broken bones and restored me to perfect health."

Dervin is a large, well-built man, with blue eyes, brown hair, a brown moustache, which is turning gray, and a kindly face. He has the air of a Jesuit monk, and he immediately impresses one as being a man of God. No one could mistake him for anything else.

The day Dervin prepares his ointment is a day of all days for him. He leaves his bed at four o'clock in the morning. For four hours he kneels at his crude altar and prays. This done, he places the herbs and barks in the pot and starts the fire.

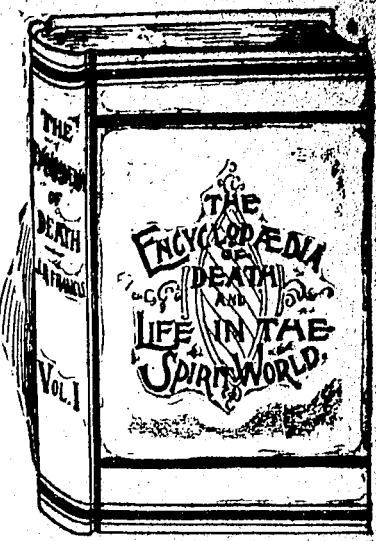
It takes three hours for the ingredients to form the ointment, and during all this time Dervin prays and performs fantastic ceremonies with strange passes and postures over the boiling pot. His long arms are now lowered to the ground, and now they are raised in a beseeching manner to heaven. In his long, loose, flowing dressing gown he presents an impressive figure, a figure that is not of this practical nineteenth century age, but of some dark period of the Middle Ages, the days of sorcerers and alchemists and miracle-workers. His eyes sparkle and occasionally bulge out, and then in a few seconds the lids slowly lower and he lies prostrate upon the floor.

As the cooking of the herbs and barks nears an end, Dervin lights seven strange and peculiarly-shaped lamps, which shed fantastic rays of seemingly different colored lights over the whole grotesque scene. When the work is done he takes the pot from the fire, his whole countenance aglow with happiness and radiant with a joy almost celestial.

Dervin gathers his barks and herbs in New Jersey. He does all the work himself, and devotes sixteen hours twice a week to the task. He sleeps but five hours out of twenty-four. The remainder of his time is devoted to carrying out the instructions he claims he received from God.

This man is undoubtedly a medium for Jesuit spirits, who may have advanced sufficiently to see the necessity of doing some good to the world to partially atone for their devilish cruelty in the past. He refuses to take any pay for any cures that he may perform.

JAMES SILVUS.



## VOLUME II.

## Of the Encyclopedia of Death and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be ready by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Dr. Dean Clarke writes: "I did not accompany Dr. Schlessinger to Puget Sound as announced in the last issue. Some of his principles and mine do not harmonize. He was born a Jew. Hereditary tendencies are hard to overcome. Let us be charitable, but above all let us be just. He is an excellent test medium, and does much good. I intend to start East soon, and solicit lecture engagements at once between here and Chicago. We will like to hear from friends in Salt Lake City, Denver, Yopeka and all along the Union Pacific railroad. Am open to camp-meeting engagements for the Summer. My inspirational powers are better than ever. Terms to suit localities and times. Address at once to Wm. Tell House, First and Market streets, Portland, Ore."

Geo. Holmes of Grand Rapids, Mich., having been elected secretary of the Spiritual Association in this city, all letters pertaining to the society should be addressed to him.

Societies wishing the services of A. E. Tisdale for the camp-season of 1896, and also lecture season of 1896-97 may address him at 547 Bank street, New London, Conn.

The well-known lecturer, Geo. W. Kates, and the accomplished psychic, Mrs. Zaida Brown Kates, will give the higher spiritualism in its religious, scientific and philosophic bearings. Associated with them will be the accomplished and inspirational musicians, Professor Joseph Singer and Walfrid Singer, performers on the harp, violin and mandolin. This combination will soon appear in public. Prof. Singer and his son Walfrid are well and favorably known in Chicago.

Mrs. L. E. Drake writes from Watseka, Ill.: "The Spiritualistic Research Society has been greatly benefited by the lectures and work of Mr. G. H. Brooks, of Wheaton, Ill. During the past three weeks so much so that we hope to make a return engagement with him in the near future. We observed Sunday, March 22, as the forty-eighth anniversary day of modern Spiritualism, and had full houses at the lecture. Mr. Brooks quite a revivalist, having increased our society by the addition of eleven new members, and there are others who have expressed their intention of uniting with us soon."

H. Putner, of Washington, D. C., writes concerning obsession: "The only remedy is, less imagination and more will power."

Alpha writes from Oxford, O.: "Words cannot express the joy and lightness of heart that came to me through the knowledge of the truth concerning spirit communion. Whereas before I was a gloomy, dead and lifeless man, now I am a revived and the future seems no longer dark. Through the instrumentality of Frank T. Ripley, whose lectures and tests are so instructive and wonderful, was led to the light. This is my tribute to a noble and tireless worker in the cause of Spiritism."

It seems almost strange that, after all the warnings given against traveling troupes posing as Spiritual mediums, and advertising in flaming handbills to give wonderful spiritual demonstrations—at so much a head—Spiritualists will still allow themselves to be "taken in and done for" by such swindling impostors. One of the latest occurrences of this kind of thing is reported from Rosburg, Oregon, where the "Honorable Beausant," "Kate Fox" combination recently demonstrated their swindling propensities by giving a fake spiritual show. The whole performance consisted of a few tiresome, weak tricks of jugglery, and at the end the disgruntled audience retired—the echo coming from another source, "what fools these mortals be!" Verily, "What fools these mortals be!" is all the comfort we can give to the duped.

Members are wanted to join free circle for the development of mediumship by vital magnetism, to be held Monday evenings at 8 o'clock sharp, at Mrs. M. Gregory's, 587 N. Clark street. Those preferred who are earnest and will come regularly and punctually.

Ben W. Barney is lecturing and giving tests at San Diego, Cal.

J. C. F. Grumbine occupied the rostrum of the St. Paul (Minnesota) Spiritual Alliance at the last three Sundays of March. The audiences were uniformly large and appreciative. Mr. Grumbine writes: "Walter Howell is giving perfect satisfaction and will remain in St. Paul and minister to the Alliance during the months of April and May. Societies near St. Paul will do well to engage Mr. Howell for week-lectures. His address is 219 Bates avenue, St. Paul, Minn. He is an eloquent inspirational speaker, fearless, true, evolutionary and brilliant. He makes friends for the cause and is a splendid organizer." Mr. Grumbine will be in St. Louis, Mo., in April and will answer calls to lecture week-nights while there. He will also, for the first time, give his teaching on "The Royalty of Man." He goes to Milwaukee and will accept a few engagements from societies near this city. He lectured at Ashland, Wis., the evenings of March 24, 25, 26. Mr. Grumbine says: "We hear good reports of the work of Mr. Hodge, and while the society has had much to contend with this winter, it is again on its feet and means to triumph over all obstacles. We return there in June. The PROGRESSIVE THINKER is very popular here."

M. W. Lyman writes from Springfield, Mass.: "Theodore F. Price, of Philadelphia, lectured and gave tests to large audiences here March 22. He is an eloquent and entertaining speaker, very progressive and liberal, and his tests are good as the best. At the close of the lectures there were many requests for private sittings. Dr. Price will occupy our platform again March 29. Societies will do well to engage him; every moment of his time should be taken up. The anniversary will be appropriately celebrated here. Mrs. Valmer, of Portland, Me., and Mrs. M. S. Rogers, of New York, will be present. The annual meeting of the First Spiritual Society takes place March 24th."

A. A. Cate, of Haverhill, Mass., writes: "I had no idea of the extensive circulation of your most excellent paper until since answering the brother's letter in response to my communication—so many, many anxious hearts have written me; so many stinging in the shadows; so many have thanked me for the cheering words. It has opened a

wide field of thought in many minds, and sent cheering rays of hope to so many that seemed to be in hopeless despair. It has set the chord of sympathy vibrating and bade the saddened ones look up and cheer. From Maine to California, from the North to the South, I have received letters, and they are still coming, and I want to thank you for all that you have helped to cheer and enlighten by being the instrument through which my message reached so many sorrowing hearts."

Lyman C. Howe has been lecturing at Pittsburg, Pa. He has officiated lately at three funerals—first, at the home of the deceased being Hiram Sward, aged 14; and two at Fairhaven, four miles from Pittsburg, both in the family of Archibald Kennedy.

Mrs. Jennie Hagan-Jackson is meeting with a very cordial reception in the East. March 31st she is to speak at Ayres' Spiritual Temple. She has also an engagement to speak two Sundays of April at Worcester, Mass. Her engagement at Norwich, Ct., was very successful.

Will C. Hodge, inspirational speaker, will respond to calls for funerals, Sunday or week-evening meetings, within a reasonable distance from Milwaukee, where he is now located until the opening of Clinton camp. Address him at 710 Prairie street.

Prof. P. O. Hudson, the balladist, composer and violinist, can be engaged to sing for societies within a radius of fifty miles from Bay City, Mich., for funerals and meetings of all kinds. Write for terms as above.

Mrs. Georgina McIntyre, the accomplished Deslarte and elocutionary teacher of the School of Development, 1891 Washington boulevard, has sent us a new artistic program of purely musical and elocutionary and musical recital, given by her pupils, on Monday evening, March 30, at Rehnman's Hall, 2074 W. Lake street, near 41st street. An admission fee of 25 cents for adults and 10 cents for children will be charged. An enjoyable time for all is assured. Our spiritual friends will be unusually interested in "Veranda's Astral Flight," which will be rendered by Mrs. Georgina McIntyre, it being her own composition.

M. S. writes from Detroit, Mich.: "Does it not seem a grand and wonderful privilege for those who every evening Sunday listen to a noble and masterly address from the Spirit-world in answer to an subject, however varied, that the audience and the speakers, members of the Philosophical Society of Detroit, who meet at Hanna and Noyes Hall, 8 Witherell street, are fully conscious of this while listening to their lecturer and medium, Mrs. Nellie S. Baade. Her lecture of March 22 on the questions received in regard to the power of the mind over the body, if not the most brilliant, was the best of the future life of animals would be, was, indeed, an excellent address. I have observed a number of people who entered the dear little hall seemingly out of curiosity, and, after hearing the lecture and tests, return, with few exceptions, on each following Sunday, until, like the writer, it is safe to say they look eagerly for the address on Sunday to come, knowing they are sure to hear some grand, new truth, or receive some little seed of hope to brighten the coming days. The music is always of the best, and Mrs. Baade's tests at the close of the services are remarkable. It is seldom that loved relatives or friends are not recognized, sometimes with tears from hearts, and sometimes with messages from those in the other world are like dew on the flowers to bereaved ones, who so long for a glimpse of the dear departed."

Mrs. Marian Hughes writes: "Spiritualists of River Falls, Wis., have been greatly refreshed by the presence among them of Mrs. T. D. Kayner, of Chicago. She gave lectures there on the evenings of March 18 and 19, at the home of Mrs. C. W. Wright, and the audience was wide open to the public. We find Mrs. Kayner a lady of pleasing personality, which, added to her wondrous power as a medium, inspires the listener with a desire to hear again, and learn more. She left our little city with a unanimous request for a speedy return, which we hope to see granted at the close of her engagement at Minneapolis. Believing there are to be good results in the future, we are pleased to see the honest investigator and curiosity seeker in controversy over truths given in lecture or test by this earnest worker."

W. A. Rozelle writes from Cleveland, Ohio: "Our meetings are doing well. Brother Kenyon is still with us. Cleveland's Margie Gault—Mrs. Nellie Mosier—is giving tests at the close of the lectures. She never fails to bring a full house, and all are recognized."

May L. Goodrich and Master Sammie Goodrich, platform test mediums, late of Portland, Me., have located in Chicago at 1514 Wabash avenue, where they can be addressed for engagements.

J. M. Holston thinks Dr. Holbrook's offer of \$100 for materializations should be accepted at once, and the matter conclusively settled. A great many others are of the same opinion, and wonder that none of the many materializing mediums accept his offer and proceed to demonstrate the fact of that phase of phenomena.

Dr. Marsh writes from Rochester, Mich.: "My parlor lecture of Sunday, March 15, was well attended and considerable interest manifested. The subject discussed by my guides was: 'The Mission of Flowers,' with a chart illustrating. 'To beautify the earth and fill it with fragrance; to teach mankind to cultivate a love for the beautiful; to disperse the gloom of life; to bring forth flowers of kindness, charity and forgiveness, so that they may help to brighten some life, even as the flowers brighten the path of the traveler. All the shining lights, but each and every one may find some little corner in which to work and bless mankind. If your work is like unto that of the modest violet, then do it bravely, and shed the fragrance of your gifts on all you can reach, and so do your part in uplifting humanity.'"

C. G. Brown writes from Santa Ana, Cal.: "While our cause seems to be in a languishing condition, yet a large number of the cloud not bigger than a man's hand is seen, which is stirring up some of the so-called liberal element of the church, and which causes some question the necessity of a Spiritualistic organization, as 'we have the place in ours for you.' Spiritualists don't all see it in the hands of the church, and the fold, under their own vine and fig-tree. Through the earnest workers among us, Mrs. E. L. Barnett, of Los Angeles, Cal., the psychometric and test medium, and her husband, a composer of music, and daughter Zoe, 13 years of age and a beautiful singer, with Mr. B., making music under inspiration that the church and the world are under. Under Mr. B.'s instrumentality were started Sunday afternoon meetings, to read and speak upon spiritual subjects. Circles are held and a few developing mediums are the result. Mrs. Barnett, yesterday, March 15, met a large gathering of friends, not all Spiritualists, and gave satisfactory tests. The oldest Spiritualist declaring they had not seen her equal

for fine tests. She may go to Europe and expects to visit the camp-meetings on her way."

D. L. Carpenter, of Ft. Wayne, Ind., writes approvingly of the good work going on there. Mr. Sprague's lectures are well attended and most excellent. Mrs. Hitt's tests are quite beneficial to the society. She is a splendid medium. One gentleman received a message in Greek, and several in French and German. Dr. H. V. Swearingen will deliver an anniversary address, followed by tests by Mr. Sprague.

W. B. Wade, of Portland, Oregon, writes: "One year ago I was a skeptic in Seattle, Wash., and through curiosity I went to a test to succeed in the test. I gave a reliable test medium. She gave me a test that brought me to investigating. She told me of my dear departed mother, how she passed away, and she also gave me a message from my departed sister. A short time ago I met her in this city. She is doing some good work here among the spiritualists. I am now fully convinced of spirit return. She has two daughters, about 10 and 12 years old, that are mediums. At times they are controlled in the circles and get splendid tests."

E. C. G. writes from Nessen City, Mich.: "Dr. W. O. Knowles, of Grand Rapids, Mich., has been with us. An impressive audience, although not numerically present, through his course of three lectures. The Doctor is a medium of marked ability, thoroughly conversant with any subject pertaining to that grand, true and beautiful philosophy, Spiritualism. Even scoffers gave excellent attention to the eloquent and masterly manner in which he handled each and every question. Not a harsh or discordant note was indulged in from the platform, nor a murmur of disapprobation from the audience. His private readings were most successful, and nothing but praise is meted out by those who participated. Dr. Knowles has our feeling of gratitude for ministering to our wants, and we look forward at no distant date to succeed in the good work. We bespeak for him that courtesy extended by our people to any community requiring his services."

F. Cordon White, having completed his engagement at St. Louis, Mo., goes to Indianapolis, Ind. "His address there is at 38 W. St. Clair street. He will return to Chicago September 1, for an indefinite time."

Carrie Fuller Weatherford will lecture and give tests at Omaha, Neb., April. She can be engaged for week-night services. Address general delivery.

G. G. Van Horn writes: "A grand literary musical entertainment and testimonial benefit tendered to the honored co-worker and medium's friend, G. L. S. Jenifer, the worthy president of the I. S. A., and the P. H. S. A., (under the auspices of the People's Helping Hand Congress) will be held at Bricklayers' Hall, 93 S. Dearborn street, Tuesday evening, April 10, 1896, at 8 p. m. A first-class programme of musical, musical and literary talent who are well-known, have kindly volunteered on this memorial occasion. A grand ball and social will take place at the conclusion of the entertainment, led by A. F. Jennings, Columbia Orchestra. Tickets of admission, 25 cents. The proceeds of the public halls in the city, where spiritualistic meetings are held. Tickets to ball and social, 25 cents; ladies free. See programme. The whole affair will be interesting and amusing. Come early for seats and push it along."

G. W. Eichelberger writes: "The First Spiritual Society of the South Side, now located at the new Masonic Temple, 3120 Forest avenue, have secured the services of Mrs. Emma Nickerson, of Chicago, as their speaker for the month of April and May. Mrs. Nickerson is justly regarded as one of the best inspirational speakers on the spiritual rostrum to-day. Forcible, logical, with rare gift of delivery, her lectures upon the spiritual philosophy evoke the praise and favorable comment of the many large audiences who have the pleasure of listening to her. After the successful season of year, and a half, the grand presentation of the phenomena, through the media gifts of Mrs. Ada Foye, we are now to be treated to the beautiful philosophy, with its inspiring thought, instructive lessons, and higher knowledge of the life immortal. Large and appreciative audiences will greet her during her engagement."

Bishop A. Beals will speak for the First Spiritual Society at Portland, Ore., two months, commencing the last Sunday in April and closing the last Sunday in June—the 21st. He is engaged in Summerland, Cal., for both societies until the last Sunday in April. He will be pleased to hear from societies in the vicinity of Portland, Ore., during his engagement there for week-night meetings on liberal terms.

Mrs. S. E. Bromwell is stopping temporarily at Danville, Ill., where she will utilize her mediumship in convincing skeptics.

Geo. H. Brooks has lately closed a successful engagement at Watseka, Ill. During the month of April he goes to Ludington, Mich. Will respond to lecture in the vicinity, or attend funerals.

Dr. T. Wilkins writes, promising more next week: "The Anniversary services at the Schiller theater, under the management of The First Spiritual Church and Sunday-school, was a grand success in every way, even to the fullness of that spacious building. The subject for Mrs. Richmond's Easter address next Sunday will be—'Life, Death and the Resurrection, from a spiritual standpoint.'"

Dr. C. W. Hadden, is in the South creating a sensation with his hypnotic powers. The Evening News, of Tampa, Fla., gives him some flattering notices. "The Dr. says: 'I shall remain in Tampa until morning, when I start for the Leon Springs, to remain until Wednesday. The next stop will be at St. Augustine, where I spend three days; thence on to Jacksonville, where I am to stay ten days. After my Jacksonville engagement, I go to Savannah, Washington, Baltimore, Philadelphia, New York, Springfield, Boston, and to my home in Newburyport, Mass., arriving there on or about May 1st. I shall remain in Newburyport until the third week in July, when I am under contract to make a tour of four of the large camp-meetings in New England, viz: Onset, Nanticoke, Lake Pleasant and Queen City Park. I am receiving letters offering appointments from all over the South, but by reason of previous engagements cannot change the route already outlined. I hope, however, to return south again next winter, and if I do, you may rest assured that I shall spend a longer period in Tampa than I am able to do on my present trip.'"

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted to the use of Children's Bibles in the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

Patience is not passive; on the contrary, it is active; it is concentrated strength.—Anon.

## A LONG BATTLE.

## Liberalism Against Orthodox Theology in Washington.

TO THE EDITOR:—We have had a long battle in Washington against Sunday laws, which have been presented to Congress by National Reformers, Brother Crafts and his friends, and endorsed by George Keane, of Columbia University. A general co-laborer, Dr. Croft, has nicknamed them a "celestial lobby." He has arranged the enclosed bill that they may have a chance to oppose one that many people in this city endorse. One of this kind a few years ago called forth three thousand petitioners, who placed themselves on record as desiring such a bill passed. The bill by Dr. Croft has a similar sensation in both the Orthodox and Catholic circles, and is as follows:

"A bill to regulate labor and business on Sunday in the District of Columbia. 'Be it resolved, &c., That the heads of government departments or bureaus, the courts of justice, and the board of education of the District of Columbia, shall, except as herein after provided, require subordinate officers or employees to perform work on or during Sunday; provided, however, that nothing herein contained shall apply to the Executive Department, the Capitol, the Navy Yard, the Weather Bureau, the Metropolitan Police, or the employees about the courts, the police stations, the jail or the District buildings."

"2. That it shall not be lawful for any person to keep open on Sunday any place of business for the transaction of business in which money is received, except restaurants, apothecaries, physicians, bakers, undertakers, vendors of fruit, vendors of flowers, vendors of other perishable merchandise, vendors of soda water, ice cream or refreshments other than intoxicants, publishers and vendors of newspapers, telegraph and telephone operators, street car, railroad, steamboat, herdic and omnibus companies, hotels and boarding-house keepers, and salaried preachers, janitors, liveable keepers, and other persons whose business contributes to the comfort or instruction of the public, and is not of such a nature as to disturb public assemblies, or the peace or good order of the community."

"3. That public assemblies of any kind held on Sunday shall be conducted in a quiet and orderly manner, so as not to interfere with the peace and comfort of residents in their neighborhood."

"4. That no church bells shall be rung before 8 o'clock a. m., or after 7 o'clock p. m., and no bell shall be rung more than two minutes at a time or oftener than every half hour."

"5. That the Congressional Library, National Museum, Smithsonian Institution, Monument, and Capitol shall be kept open on Sunday from 9 o'clock in the forenoon to 4 o'clock in the afternoon, for the accommodation of the public."

"6. That the penalty for the willful violation of any of the provisions of this act shall be a fine not exceeding twenty dollars (\$20), or imprisonment not exceeding 30 days, or both, at the discretion of the court; but it shall be a sufficient defense to a prosecution for labor on Sunday that the defendant usually keeps another day of the week as a day of rest."

"7. That all acts and parts of acts inconsistent with this act are hereby repealed."

The W. C. T. U., National Reformers, and the Citizens League are pushing Sunday law in Congress up to date, using Jesuitical methods. We trust this bill will bring them out of ambush, that we may meet in public debate those who deliberately confess that they want the church to dictate legislation, and legislators enact such dictation into law forthwith.

The Spirit has come when all liberty-loving citizens must say to all priests, Catholics and Protestants: "We do not desire to meddle with you or your religion as long as you mind your own business, but we insist that hereafter you must not meddle in any way whatsoever with the affairs of State."

FRANCIS B. WOODBURY, Sec'y. N. S. A.

## The Cause in Waukesha.

This "Saragosa of the West," situated twenty miles from Milwaukee, contains but few Spiritualists, although there is quite a large element of agnostics and free-thinkers.

The Universalists have lately established a series of meetings at the G. A. R. hall, with good results, meeting every other Sunday. A few, however, believing the time ripe for something in the way of the spiritual philosophy, it was decided to try and find if there was sufficient interest among the people to turn out and listen to what might be said.

The result was beyond our utmost expectations, having at the first meeting an audience of more than sixty, and on the second Sunday this was increased to more than one hundred. It has never been my fortune to speak to a more intelligent and interested audience than on these two occasions.

The Universalists were held at the home of Mrs. M. E. Billings, and a more hungry people for the facts and philosophy of Spiritualism would be hard to find.

The old church dogmas no longer satisfy the minds and hearts of the masses, and they will not longer rest without knowledge.

T. Babcock, a superior magnetic healer, resides here, as does Mrs. Fox, one of our best mediums.

These, with the Gault family, Mr. Curtis, the efficient chairman, Uncle John Wagner, who is nearly eighty years of age and an old-time Spiritualist, with one or two others whose names I cannot now recall, constitute the number of Spiritualists.

## A STIRRING LETTER.

## How Long Are the Spiritualists Going to Stand Such Nonsense?

This is becoming monotonous. News comes from the spiritualistic press that another worker has been feeling the power of the law which declare that no matter how capable a man, not heal the sick unless sanctioned by the so-called regular doctors, who generally manage to secure the passage of a bill which makes it a crime for a magnetic healer to practice, and cure his fellow-man of disease.

It appears as if the Spiritualists were untrue to their convictions, and unworthy of the light they have received, or they would rise in their might, and like William Lloyd Garrison, declare that they had something to say and must be heard. The arrest of Dr. P. S. George is the latest attack upon Spiritualists, and as secretary of the Nebraska State Association, and State agent for the N. S. A., he is entitled to the immediate attention of the Spiritualists.

Of course as long as the law exists upon the statute books under which we feel he has been unjustly imprisoned, there is no chance for the permanent settlement of his case, or similar cases; but while every effort ought to be made to secure an amendment to the law, as soon as possible, what is to become, in the meantime of the family of Dr. George, whose support has been taken away?

Shall we visit him in prison and tell him that we are sorry for him, but can do nothing, or shall we, like true workers in the field of progression, do our part to liberate him from his prison?

How much longer shall the Spiritualists be content to sit idly by and discuss the tariff, the money question, the silver bill or the possibilities of the candidates for the next presidential election, when human hearts are aching, when human hearts are breaking because of the injustice of the existing laws which make the statute books of the various States?

Where are the influential and wealthy Spiritualists in this crisis? How can they be content to give of their money towards the support of the churches, as so many of them do, and shut their eyes to the fact that every day mediums are being persecuted in one form or the other?

The decision in the Pond will case in Hartford, Conn., ought to be an object lesson to all Spiritualists. That twelve men should have the right to break a man's will which was drawn so carefully as Mr. Pond's, showing the extreme care he had taken to provide for all who were entitled to his bounty, and the same thing done at the moment of his love for his country, by donating a park to his fellow citizens, is a relegating a power to a few, which not only places a fearful responsibility upon them but is a flagrant injustice to the man whose voice is stifled in death. It would be a good thing for every one who purposed making a will to have his sanity tested, especially if he is a Spiritualist. Mr. Pond was a Spiritualist and as such was held up to ridicule.

Let all Spiritualists rally round their mediums. Let all these unjust laws be repealed or amended, but in the meantime remember that a husband and father is separated from his family, is incarcerated in the prison cell in Nebraska because of having healed a sick, without the consent of the regulars, and do what you can to help them in this hour of trial.

Always for the defense of mediumship. Yours truly,

M. E. CADWALLADER.

## LAKE HELEN, FLORIDA.

## It Was a Great Success.

Now that the camp-meeting at Lake Helen (or, as it should be called, Colby Lake) is a thing of the past, it is well that something should be given of the work done there, both by mediums as well as others. On February 9 the opening address was given by that widely-known and universally-beloved spirit, Seneca, who controlled his instrument, Geo. Colby, in his usual earnest manner, there being present many who, like some others, came to laugh but remained to pray. The feeling manifested from the first day increased in earnestness until the close, there being many thinking men and women present, from time to time, who were zealous in their search for truth, and while the better educated class were attracted, there was much interest evinced by the natives, who will ever bear a closer acquaintance, as they are, in the main, honest and industrious people, notwithstanding so much has been written and said to the contrary.

Carrie Tving was at her best while at Lake Colby, and by her plain and practical way of presenting the truths and beauties of Spiritualism won all who listened to her. Dr. Hadden also gave several lectures, which were listened to with much interest. His practical exhibition of his power as a hypnotist was much appreciated by his large audience. He also gave some wonderful examples of his power as a healer.

Mr. Edna D. Concanon, who, although far from well, Sunday after Sunday held the audience spellbound with her descriptions of spirits.

Mr. O. L. Concanon, the widely-known materializing medium, held a number of seances, and at the close of each the universal feeling was that it was good to be there.

Mr. H. C. Boston, was also present and did some excellent work, both as a speaker and as a test medium. Mrs. J. De Bartholomew, trumpet medium, late of Cincinnati, was present and gave universal satisfaction in her sittings.

The meeting closed Sunday, March 15, to the regret of all present, as a good work was being done at the time, and it was felt that the work was not yet done. But the hour for parting came, and amid kisses and warm handclaps we bade adieu to many friends, with the hope of meeting them again next year.

The hotel was run by Mr. C. H. Gregory, in a fairly good manner. There are many cottages under contract which will be finished for the season of 1896. Mr. Concanon built the first this season; Dr. Brigham, of Boston, the second; Mrs. Carrie Pratt, of Boston, the third; Mrs. Hale, of Boston. Mr. J. D. Palmer has the foundation of his cottage all ready.

Mr. Parcell, of Tampa, Fla., Mr. Hatch, of Daytona, Fla., Mr. Wills, of Vennum, Washburn, of Montgomery, Ala., Mrs. J. De Bartholomew, of Jacksonville, Fla., and many others, including myself, will build next cottages. Some of them will be large enough for furnished rooms, which will be let at a cheap rate.

This camp has come to stay, and while Chicago was hardly represented here it will be well for some of the friends in that city to remember when they come South next winter that they will find friends and a warm welcome at Lake Colby, near Lake Helen.

Mrs. Emma Huff and Mr. Geo. Colby were untiring in their efforts to make everyone feel at home and have a good time.

Mr. O. G. Concanon, after camp was over, went to Daytona, Fla., and held

three very successful seances, which will, in the near future, bring good fruit, as many people were set to thinking and asking about our beautiful philosophy.

Mr. and Mrs. O. L. Concanon, Dr. Hadden and myself reached Tampa, Friday afternoon, and were entertained by Mr. Payne, in behalf of the spiritual society here. We have not had much opportunity to see the friends here yet, so cannot speak of them. I have not done any work to speak of while in Florida, as my health was not good when I left New York, but it has much improved under the balmy air of this sunny land. We have wished for THE PROGRESSIVE THINKER.

C. H. FLETCHER, M. D.

## SPOT HIM, SPIRITUALISTS!!

His Name is Dr. (?) Walker, of Stromburg, Nebraska.

TO THE EDITOR:—In a private letter from P. S. George, who is now confined in the Polk County Jail, Nebraska, for healing the sick, Mr. George states he was "locked up in a cell where no fire had been for several months, consequently a severe cold was the result, and complete prostration for seven days." Isn't that pretty nearly a "sure sign" for damages? Strikes me it is. He further states: "I was not from one Dr. Walker, of Stromburg, dry before yesterday—the one who filed the original complaint against me. He came to me while lying on my sick bed, unable to sit up, and threatened me with another arrest if I ever went back to Stromburg again to see any patients. When he advised me to quit healing the sick and give up Spiritualism, I informed him that not while I continued to breathe, or while the blood coursed through my veins, would I cease to work in this cause."

"He is a Catholic."

How are we to arouse ourselves from this sleep that has befooled our brains to the extent that we cannot see a hole in a wall?

This instance is indicative of what would immediately follow the "God in the Constitution" act. It is easy enough to say that the gigantic "triangle" of tyranny, viz—Churchianity, medical tyranny and legal tyranny, rules the entire governmental system at the expense of justice.

The church side rings when hit; the vibrations are caught up and augmented by the medical side, which conducts them, with increased velocity and power, to the lawyer's office, which in turn must vibrate under the connecting principle that binds them all together.

Now another state will be placed in the Capitol at Washington. He must be a Catholic physician. Then it must follow that the lawyer, a Catholic statesman (?) must join his colleagues, and the future generations must cross themselves and dip the finger in dirty "holy water" and devoutly cross themselves before they enter the Nation's Capitol to meet to the head "father" of our country.

How does the prospective picture look to you? Hadn't we better cease thinking that the "spirit-world" will take care of us, in our laziness, and wake up and do something? It strikes me very forcibly that we had better let the "materialists," the "mystics," and the "Orientalists" perform their mystical feats, irrespective of our practical, sweet now and now.

Spot all doctors who are under the influence of Catholicism or any political religion. Keep aloof from the lawyer who favors sectarianism. They each and all will follow the example of the "devil-fish," and swallow or crush you.

G. F. F.

## Obsession Again.

Touching this department of spiritual inquiry, I have of late felt a very deep interest, and since you kindly printed my article February 20th—I learn from the many interesting letters I have received that the class of spiritualists known as mediums is in possession of a mass of facts bearing directly on the relation of half-developed spirits out of the body to those in active life here, which, if arranged and printed in systematic form, would surprise even those who assume to be teachers of spiritual philosophy.

For all the trials and sorrows of life there are sweet compensations, which awaken courage and hope and guide us to a higher plane of thought and action. In the letters referred to, I have found such salutary information and kind encouragement—founded on the actual experience of the writers—resting on a natural basis of spiritism, and without the least feasible compensation for a year of indescribable suffering.

It is high time that the facts about obsession were made known and impressed upon the minds of men and women everywhere—in private and public life. The welfare of society demands it, charity and benevolence demand it, an enlightened system of jurisprudence requires it. Every year, every month we are sending half-developed spirits into the eternal world, who cling to earthly life and habits, ignorant of the way of truth and a higher life. Do we realize the extent of their influence in the dark ways of crime and vice? Does anyone suppose that gentlemen criminals—if this expression is allowable—will leave their favorite haunts and their companions in glided vice as soon as they step out of the physical frame? If anyone does so believe he has something important to learn.

Let the facts relative to obsessing influences be known. By and by they will be believed, and then the influence of the "evil" will be felt throughout society, in education and in legislation, in courts and among jurors.



## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R. A. M., Gold Hill, Oregon: Q. The Roman Catholic church says that it has had popes as a visible head ever since the death of St. Peter. Who was the next pope after him, and on what day, month and year did he succeed to the papal throne? What are the reliable proofs?

A. The rise of the power and influence of the pope has been of historic growth through many ages, and was not a sudden acquisition. The claims of the church that the office descended from Peter has not a single evidence that will bear criticism, to support it.

Peter made no claim to superiority over the other apostles, and conferred no power on any of his followers. The name, Peter, signifies rock, and the text in the Bible referring to him as the rock on which the church was founded, was an afterthought suggested by his name to some plotting priest and interpolated into the text. Paul would have been much more worthy for the name of the greatest of the apostles, but his name was not suggestive. It was centuries after Peter's death that the bishops made the claim that they derived authority from him.

"Papas," or "father," was indiscriminately applied to holy men and bishops, and gave rise to the designation, "papa." The bishops of Rome always were considered superior to the provincials, reflecting the greatness of the city, but not until Siricius (384 A. D.) became bishop was the title of pope assumed, and it was ever after retained. Not until the beginning of the seventh century did the Catholic Church become a compact and solidified body—not until Gregory VII. (1073 A. D.) was it taken as an official title.

There is no mention in the New Testament that Peter ever visited Rome, or that he was a bishop of that city, or a bishop at all. There is every reason to believe that he was not, for the idea of church, or bishop, as later understood, had not entered the heads of the apostles. When Constantine became the Queen of the East, and rivaled the declining glories of Rome, her bishop became powerful in the same ratio, and to sustain their waning fortunes, the bishops, or "papas," of Rome, put forth the tremendous claim that they held the spiritual government of the world, and the right. Their rivalry and intrigues of the Eastern and Western churches was one of the most potent causes of the decay and final ruin of the empire. The Pope of Constantinople became the Pope of the Greek Church, and the Bishop of Rome the Pope of the Catholics.

The list of popes should begin with the seventh century, for not until then had the papal office been sufficiently consolidated to make its incumbent a pope in the meaning the term now is used; but the six centuries after Peter have been filled with a list of names, which do but for the first century are so doubtful that the highest Catholic authorities are conflicting.

Some say that Peter ordained Linus, others Clement, and others Cletus. Tertullian says Clement followed Peter, and Irenaeus and Jerome say Linus. According to Hieronymus, the successive popes were St. Peter, Linus, Cletus, Clement I., Evaristus, etc., the last being near the close of the first century. There is not a vestige of evidence that this succession is genuine. There is every reason to suppose that it was manufactured by the priesthood to support their arrogant claims.

The value of evidence depends on the character of the witnesses; what is that of the most trusted, may be learned by a glance at history. Eusebius, Bishop of Caesarea, a friend of the Constantine the Great, and one of the most celebrated authorities in church history, confesses (Eccl. Hist., viii, 21) that he was not scrupulous about recording the whole truth about the Christians.

Mosheim, one of the most-trusted church historians, says (Vol. I, 198):

"It was held as a maxim that it was not only lawful but also worthy to do, and even to use the expedient of a lie in order to advance the cause of truth and piety."

The apostolic father Hermas, a fellow laborer with St. Paul, confesses the falling of the early Christians, and says: "O Lord, I never spoke a true word in my life, but I have always lived in dissimulation, and have lied for truth, for all men, and no man contradicted me, but all gave credit to my words."

He was well supported by the great apostle, who says: "Being crafty I caught you with guile." "For if the truth of God had more abounded, through my lie unto his glory, why yet am I also adjudged a liar?"

If Paul held such loose doctrines and could boast of his deceit and lying for the promotion of his cause, what are we to expect of the rank and file of those early Christians, ignorant beyond any conception we can form, and beset with superstition?

Simon Emery, Bangor: Q. (1) What will be the result of these wars that now are, and these rumors of wars?

(2) There are a large class of metaphysicians that claim they have the only true science of healing all disease, and will finally annihilate death itself in time, so the inhabitants of earth will live on and on and never die. Will that time ever come, and the earthly inhabitants, who sickness and death will not be known by them?

A. (1) There is no danger of war between England and the United States. Both countries have everything to lose and nothing to gain by such a war. There is no desire to conquer; it would be impossible to do so, and to send up live and piggyback and batter each other, because of some pretended insult, is not attractive to the common sense of either. The time has come for the English-speaking race to stand together like members of one family.

Of the complications of Europe, peace has long been increasing will not be restrained. The present generation has no knowledge of the terrible engines of destruction with which war will be carried on, and not till these are tested will the armed peace now maintained become a thing of the past. It will be swift, terrible, overwhelming.

Sooner or later Russia will overthrow Turkey as a vassal, and the ownership of the Eastern empire connecting seas.

[In justice to the writer of this answer we wish to say that it was written and sent to this office immediately after the first intimation of the possibilities of war, and thus becomes prophetic.—EDITOR PROGRESSIVE THINKER.]

(2) The one truth that "metaphysicians," "Christian Scientists," "mental curers," etc., rest on, is that of a magnetic, hypnotic influence, which they label by new name, and call their own. A Christian Science is peculiar in the fact

that it is not Christian, and in no sense a science, and "Metaphysics" is not being metaphysical. A perfect knowledge of the laws of health would prevent disease, and give a happy old age, but no knowledge could prevent the coming of old age, and the casting aside of the outward physical body. Such a result is not desirable—in fact, is most undesirable. The physical body having performed its task—the evolution of the spirit—is thrown aside as an impediment to that spirit's further advancement in a new and higher sphere of being.

C. B. Burr Oak, Mich.: Q. I have been a Spiritualist and a sensitive to the presence of spirits for forty years. My intercourse with the invisibles has always been of a pure and elevating character, until about a year ago, when a low spirit took possession of the surroundings and no effort of mine can reform him, or induce him to leave. His influence is most disagreeable, and he enjoys keeping me from sleeping nights. Is there any remedy in such a case?

A. The great number of questions which come, almost identical with this, shows that there is need of a more perfect understanding of mediumship. The causes which allow lower intelligences to dominate are variable, and in each case difficult to analyze. The basic principles are thus enunciated in "Psychic Science":

"The position which such mediums at last attain is one of greatest danger. They have lost self-control, the power of will, and are as magnetic needles trembling to every influence, good or bad. If a spirit can entrance them and make them act as it desires, they can be carefully attended and guarded by good intelligences, and their friends may surround them, but the time will come when the guard will be broken and the lower influences gain sway. The stronger magnetic power of some mortal may lead him to the lowest level, and he will be a victim of the most degrading passions."

"There are two methods of its (mediumship) cultivation: The first is what may be called the negative or passive, by which the medium is led to merge his identity in that of the controlling intelligence, and become a mere puppet to their bidding. Astonishing results are often produced by this method, but the medium yields his individuality and becomes the sport of unknown and irresponsible influences. The passive condition, which allows pure spiritual being to come in rapport with such, opens wide the portals for the approach of the low, the depraved, and what is of mortal consequence, to mortals of every grade."

"Mediumship should be an exalted state of concentration, and hence mediums have great need of self-control and self-reliance. The mistaken ideas of the character and requirements of mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away the accumulated rubbish, but bear the cause to higher grounds."

This culture of sensitiveness requires two directly antagonistic states or conditions; a negative receptivity for the acquisition of inspiration, and a positive self-assertion for its utilization. It is in this last which allows irresponsible influences to come in, and the weakened will is unable to discard them. To strengthen the will, that it may be master, is the best method. The control of a strong magnetism, whereby the spirit control is overcome, is another.

Mourner San Francisco: Q. Do departed spirits care about the disposition of their physical bodies? that is, if death occurs in a distant land, do they wish it taken to their native place?

A. As a rule the exceeding change in surroundings at death eclipses all thoughts and wishes in connection with the earthly body. Yet there are exceptions, and a wise director of feeling, it is regarded usually as a cast-off garment, and no longer a part of self. Our feelings toward the deserted shrine is the result of ages of tradition, and because we can only perceive with our senses the ruin left us.

In the days of the Pharaohs the belief in the final return of the spirit to the body, and the resurrection of the latter, made it imperative to preserve it with greatest care. The Greeks considered it the height of impiety to leave their dead on the field of battle unburied, for then the spirits wandered on the banks of the nether world until the burial.

The Judgment Day, transferred from Egyptian to Christian theology, with the idea of physical resurrection, has preserved this superstitious regard. If the dead are to arise at the sound of the trumpet of doom, it will be pleasant for families and friends to stand grouped together, and it would indeed be lonesome to awake out of the grave among howling savages.

Spiritualists accept none of these childish myths. We believe and know that death is the final separation of the spirit from the body. That body goes back to the elements from which it came. Its particles enter again into the cycle of organic life; to the spirit it is no more than an outgrown garment. Friends may treasure it as the only tangible, and visible object between them, and the silence which gathers over the tomb, and love finds relief in this last blinding home, yet the freed spirit regards the broken body as the butterfly does the shell of the chrysalis from which it has escaped. The physical body is being constantly renewed; and the especial form from which it departs is no more its personality than any others it has discarded atom by atom.

Our affections are gratified by bringing the remains of our beloved home, even if only a few crumbling bones remain. Why should we, when those departed ones care nothing for the dissolving house of clay? I write this with a heart full of sympathy for those whose dear ones rest in foreign lands, or on the floor of the deep, deep sea; and I write for their consolation. One comfort is bestowed—they who die and are buried far from home never seem dead to us. Not until we see the wasted form, and with reverent care consign it to the tomb, do we realize the event; or we may, after distant journeying, stand by the neglected mound, thrown by strange hands over the beloved form, and through our tears become conscious of our loss.

Instead of the vain care for the broken cage, we cultivate the faculties which enable us to hear the song of the bird that escaped. All the insignia of mourning, regrets, and tears, are as clouds which obscure our spiritual perceptions at a time we most need them.

Not in the grave, beneath the grassy mound, or under the immeasurable tide of waters, sleep the treasured ones. They are near us with full consciousness of our thoughts, with minds clouded by our tears, or full of joy at our gladness.

"Encyclopedia of Biblical Spiritualism: The Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years of study of the Bible in its relation to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"From Soul to Soul." By Emma Reed Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, heretofore in sweet hours of leisure and enjoyment. Price \$1.00. For sale at this office.

## MAN OF MANY CALLS.

### A Conditional Call to Denounce All Mediums, Etc.

It May Be Averted If the Spirits and the N. S. A. Come to Time.

TO THE EDITOR:—As one of your correspondents has ignorantly or intentionally misrepresented my work and motives (see THE PROGRESSIVE THINKER of October 10, 1895) I claim the right to defend my motives and conduct.

In childhood I had a distinct call to preach righteousness; in youth, to preach natural law and progression; in mature life to preach Spiritualism and expose free-love Spiritualism; in old age, to preach Christianity according to Christ (Matt. viii, 12), and expose lying mediums. In my most disagreeable article I have spoken, as the spirit moved, about 2,000 times, and sent out, free, about 400,000 printed pages, doing immense good, purifying your ranks.

In 1848 I heard of spirits communicating, and hoped it was true, but my mother insisted no good spirits came such as to try to get communications to convince her and my only sister, I failed to get tests of identity from any good spirit.

As science has gradually destroyed all my hopes of a future life not based on spirit manifestations, I am extremely anxious to get tests from good spirits, and have the National Spiritualists' Association disavowed frauds and free-lovers, so I can join it, and have a glorious jubilee in 1897.

The N. S. A., progressive thinkers and inspirational speakers justly denounce fortune-telling, charm-selling, fraud-practising materializing mediums, but neither deny the positive assertions of free-lovers that Spiritualism believes in evil or Christian mediums, nor disavow the mediums and seances, as low, immoral, immodest things.

When your National convention, in the '60s, refused to disavow frauds and free-lovers, it only took about 60,000 circulars to expose and kill it, and put an intolerable stigma on Spiritualism, which only disavowed frauds and free-lovers can free you from.

The prospect of a long fight with disorderly free-love Spiritualism calls for great economy, so I shall print no more circulars, as the postage is the same on a single circular as it is on one of four quarterly tracts. But I shall publish no tracts until the close of your next National Convention, when I get new ones from good spirits, and the N. S. A. refuse to disavow frauds and free-lovers, I can, by hard work and rigid, pinching economy, with the aid of your enemies, send out millions of tracts denouncing ALL Spiritualists and mediums as dupes, frauds, rakes, libertines, hags, devils, dealing with imagination, "diabolical," and devil, and leading lying spirits and devils. Tracts written, money ready, enemies urging; but conscience will not let me if I get a test from good spirits, or the N. S. A. disavows frauds and free-lovers.

\$200.00 REWARD.

Ten of us, having nothing of the kind, will pay \$200 for a good likeness of my father, or a communication from him, or from any other good spirit well identified. I refer, by permission, to The People's Bank of Hampton, N. J.

Address: WM. B. POTTER, M. D., T. C. Hampton, N. J.

Our friend evidently feels that he has a sacred mission to perform—a sort of "Holy War" to wage against "all" mediums, etc., unless certain conditions are complied with. We wish him all success in his onslaught against what ever is fraudulent or spurious, whether mediums—so-called—or other masquerading as Spiritualists or exponents of Spiritualism.

Spiritualism has no need nor use for fraud, nor for fraudulent mediums, or teachers of fraudulent doctrines under its name and banner.

It has been the misfortune of Spiritualism to be victimized and exploited by individuals holding various sorts of abnormal notions, springing from their own abnormal individuality and experiences, which they have promulgated to the world as the teachings of Spiritualism—when, in fact, it was merely their own individual notions.

Other religions—and notably Christianity—have suffered the same experience. More and greater absurdities and abnormalities have been promulgated to the world, under the name of Christianity, than have ever been associated in any way with Spiritualism.

More than this—large volumes could be fairly compiled, of gross absurdities, falsities and vicious teachings, which have been declared "Christian" and in accord with "Holy Scripture," by Synods, Councils, Fathers—all the highest authorities of the church, and many of these outgrowths of abnormal thought are embodied in creeds and articles of faith held by the various Christian sects to-day.

Spiritualism acknowledges no creed, no pope, no plenary councils or synods, no man nor body of men authorized by heavenly or earthly power to declare—ex cathedra—what must be, what shall be, the belief or faith of Spiritualists. As individual Spiritualists, each is free to search, think, and settle within and for himself alone, his opinions upon any and all subjects.

One may be an anarchist, but anarchy is no part of Spiritualism; another may be a "sound-money" Democrat, but that is not Spiritualism; another may be a Catholic view of marriage—but that is not Spiritualism; another may be a believer in "free-love," but that is not Spiritualism.

The N. S. A. nor any other association, that exists or that can be formed, has any authority to formulate a set creed for Spiritualists, to which they must adhere, or be "read out of the church"—excommunicated. And any declaration of the N. S. A. might make concerning "free-love," or any other matter of opinion and judgment, would be merely the expression of the views of those individual members of the N. S. A. who shall join in assenting thereto.

Our friend must follow the dictates of his "conscience" in the matter; but we think he will find that he has undertaken a big job if he "denounces ALL Spiritualists and mediums as dupes, frauds, rakes, libertines, hags, and harlots," etc. He will need all the sinews of war that "enemies" can supply—and all combined will not be able to down Spiritualism.

"From Soul to Soul." By Emma Reed Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, heretofore in sweet hours of leisure and enjoyment. Price \$1.00. For sale at this office.

## SPIRITUALISM.

### Its Grand Mission in the Future.

The Inventions of Future Ages Yet to Come.

THE GREAT FIELD OPEN FOR THE CREATIVE GENIUS OF MANKIND—MANY OF NATURE'S FORCES HAVE NOT YET BEEN UTILIZED.

TO THE EDITOR:—The great and important mission in Spiritualism is to bring the two worlds so closely together that advanced spirits can hand down to the mortals of the earth those inventions so needed to assist mankind. They have assisted Edison in perfecting all his important inventions. The New York Tribune, in that article touching on the inventions of future ages which is timely indeed, it sets forth that the new and wonderful photography which depicts the interior of solid objects, and the discovery of argon, a hitherto unsuspected quality of the atmosphere, show that progress nowadays is steady and rapid, the physical sciences have several important discoveries now receiving the attention of scientists and experimenters, who, almost any day, may stumble upon the right solution of problems which will yield untold wealth to the discoverer and confer lasting benefits on mankind.

The possible discoveries of the future may make the steam-engine obsolete, render war impossible, arrest the progress of disease, annihilate poverty and reduce the hours of labor. By means of mechanisms which have hitherto eluded the grasp of the discoverer, men in the near future may get along without coal, thus saving the expense of mining, and even electricity itself may become a backwater.

There is, in the first place, the vast problem of utilizing the force and power of the sea. The waves that break upon our Atlantic seaboard exert in a single day a greater force than all the steam-engines of the United States combined. Ocean's mighty power, which tosses the largest steamship as a toy, upbills vast territories, and destroys the forests, again, and thunders on a sea shore with all the violence of the heaven's artillery, is a pitiable spectacle of wasted energy. The mighty strength of Niagara is hardly as great as that of the waves on a hundred miles of seashore.

POSSIBILITIES FOR ELECTRICITY.

Electricity, which is now about to displace Niagara's power in the form of heat, light and force over a territory of hundreds of square miles, makes it possible to transport the force of the waves to almost any inland city. With a machine which would extract this now wasted energy from the sea New York City might be heated and lighted, and all its lines of transportation run; the trolley lines all over the State could dispense with their useless power-houses and the myriad wheels in the mills and factories, the Rochesters and the Balfors could be stirred by this unseen giant. The problem involved is merely a mechanical one—you must find a machine which will rise and fall with the tide, and which will be so strong as to withstand the greatest force of the incoming breakers. The swells of ocean which now roll upon a thousand miles of shore, and are stopped and made to give up their force. The machine which will extract this force from the waves must meet them and take it up by preventing them from wasting their strength in simple breakers. A great wheel, properly supported and balanced, would seem, could be turned by these waves, and each revolution might represent a source of tons of energy.

A somewhat similar problem is how to utilize the mighty force of the tides, which come and go daily with resistless flow. Look in the water at high tide, and its mere weight in a large inclosure represents thousands of horse-power, which could be utilized as the water is raised. This power has been focused in many seaboard countries in a crude and trifling manner, but upon a large and comprehensive scale the experiment has never been tried.

STORAGE BATTERIES.

With these mighty force-producers there is another mechanical problem that goes hand in hand. Experimenters in electricity are now trying to find the ideal storage-battery. The electrical storage-battery is a machine upon whose discovery many other problems are waiting solution. The mechanism that would take the power from the waves would be uneven in its work, according as the sea was high or low, but with a proper storage-battery the vast energy of a storm could be stored to make up for the inefficiencies of the succeeding calm.

When the ideal storage-battery is discovered the flying-machine problem will be nearly solved. The air is now being now from flying because the weight of the propelling engine they have to take along diminishes the lifting power, and requires gas bags, wings or aeroplanes too big to be practicable.

If you could take along the power of 1,000 horses, stored in a two-pound block of metal, releasing it as required, then of course you would have the ideal. Practical flying-machines would revolutionize warfare, making it possible to drop dynamite on armies and men of war, so that forts would be useless and submarine vessels only would be safe. The latter also wait for the storage-battery to be discovered.

An intense heat is also wanted. By the means of the heat the sea-board could be melted into a cheap and excellent building material, easily handled before the melting and more permanent than any brick.

A way of making, cold as easily and cheaply as heat is now produced is also wanted. By this means houses could be cooled in summer, just as they are now heated in winter, and the hottest of the tropics could be robbed of many of its terrors. Portable refrigeration is another problem connected with this question.

LONG-LEST WANTS.

Malleable glass is used by the Phoenicians, and the secret of how it was made has been lost. The rediscovery of this lost art will revolutionize building. In medicine it is hoped that bacteriology contains the germ of a new science which will entirely change practice. It is now believed that every disease has its microbes, although a few only have been identified.

With the identification of each disease microbe the discovery of its proper antidote is likely soon to follow. Drugs would thus become obsolete and the stomach would no longer be destroyed by chemicals, an instantaneous effect being secured through the infusion of the proper antidote in the blood.

Telegraphy without wires is a problem upon which Tesla is working. A means to combat the army worm is also wanted, as well as a thorough system for the disinfection of city sewers and a practicable method of household garbage cremation. Photography in the colors of nature has long been the dream of scientists, but it yet remains a mystery.

The new gas is cheaper and more powerful than the old, but can be eclipsed in these respects by electricity. A cheaper electric light is wanted, and

big money awaits the man who will invent cheap telephones or cheap typewriters. A new cheap music-box has realized fortunes within three years, but its price may be yet reduced.

There has, as everybody knows, more rapid advancement in inventions of all kinds since the advent of modern Spiritualism in 1848 than ever before.

VESPUCCI.

## OBSESSION.

### Its Baleful Influence Portrayed.

THE METHOD POINTED OUT WHEREBY RELIEF WAS OBTAINED.

In the issue of THE PROGRESSIVE THINKER of date February 20th there appeared an article with the above caption, which I read with much interest and sympathy, as I have for nearly five years been troubled in a similar way by unseen and undeveloped influences, and for the benefit of this brother and others who may be suffering as I have, I wish to add my experience and the remedy, the cause and the cure, so far as my individual case is concerned.

To give my experience in detail would take up too much space, so I will simply state that when I began my investigations of this subject I was wholly ignorant of spirit influence. I had never seen one who professed to be a Spiritualist or read a book or paper on the subject. I became interested in the phenomena of a planchette, which I chanced to see operated, and thought I could solve the same on scientific principles, but unfortunately for me, and I may say fortunate, too, I happened to be mediumistic without knowing it, and before I was aware of what I was doing I was made sensitive to these unseen forces and was completely at their mercy, and at the same time developed into a clairvoyant and clairaudient, and for more than two years I suffered untold agonies from these forces, being ignorant of the cause and having no idea of a remedy; in fact, I did not think that there was any remedy. I thought that all I could do was to "grin and endure" it.

So great was my suffering that more than once I meditated suicide, thinking that by that means I might rid myself of the dreaded influence. They clung to me with all the tenacity of a rapacious animal and sapped my life, both mental and physical.

About this time I came across those who seemed to know something of these forces, and at the same time I got hold of some literature on the subject, and they all said that "like attracts like," and that I must purify myself; but this did not satisfy me, for I knew that this sort of an explanation was not applicable to my case. I knew that, with myself, it was not "like attracting like," so I saw that I had to hunt some other solution of the matter, and I believe that I have found the true answer.

My explanation of the matter is that when one is rendered sensitive to spirit influence he, so to speak, opens the door and gives them free access to enter, and was he to the unfortunate who opens the door and leaves it unguarded, for there are ever in the plane of our existence those unfortunate in wretchedness and misery, and who, when they see the door opened and unguarded, do not hesitate to enter and take complete possession, regardless of the misery and suffering they may cause the one on the moral plane; their own relief and uplifting is their only aim and object. They take advantage of all the weakness and ills of the body to further their ends.

My remedy has been to throw off all influences with all the will power that I could command, and to cultivate that will power. By systematic cultivation I have generated a very strong magnetic current, which I can at any time throw through my entire system, and thus relieve myself of any physical weakness, as well as mental depression. I have likewise cultivated self-hypnotism, and by this means I can throw myself into a state where I can bid defiance to their every assault. I may be able to hypnotize these influences as well as myself. I do not know why, but one thing I do know, that by this means I cease to be tormented by them.

The brother says that he has prayed so earnestly, and I will say that I have tried that for some time, but afterwards found out that there was much more virtue in "watching" than in praying, and I would say to this brother, do more watching. Say to this influence that it must depart, and when you lie down to rest and sleep, think only of rest and sleep, rest and sleep, rest and sleep, and I think that it will not be long till he will have the sweetest of rest and sleep. I, too, have had the experience of seeming desertion by friends and relatives on the other side, and those who would naturally be attracted to me. It seems that I fight the battle alone.

If what I have said shall be of any service to the brother, or any one similarly afflicted, I shall be glad to know it. And I would be pleased to hear from others who have had such experience, for I think that it is a subject that calls for our most earnest consideration.

ONE WHO HAS SUFFERED FROM OBSESSION.

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## ABRAHAM LINCOLN

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—OR—

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—BY—

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By O. B. RICHMOND, G. M. of the Order of the Magi, Chicago.

BOUND IN CLOTH WITH GOLD

side and containing 320 pages. This splendid book is a practical manual of the occult sciences, and is full of suggestive thoughts, and is a treasure to all who are interested in the occult. It contains a full and complete system of magic, and is a treasure to all who are interested in the occult. It contains a full and complete system of magic, and is a treasure to all who are interested in the occult.

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Or









# VEGETARIANISM.

## A Promoter of Health, Longevity and Spirituality.

**P**YTHAGORAS, 500 years before the Christian Era, a man of immense learning and power, was the first person whose works are now extant to advocate a vegetable diet. He abstained from meat and required his disciples to do the same. Socrates, Plutarch, Zeno and other ancient great, wise and good men, were celebrated for their health and length of life. They were rigid adherents to the Pythagorean diet. Many of the still more ancient orators, as Demosthenes, Cicero, Brutus, Cato and others, abstained from flesh. So did Triptolemus, the founders of the celebrated Eleusinian mysteries. Homer attributed great virtue and longevity to an abstinence from flesh, singing them in many poems. Lord Bacon, in his treatise on Life and Death, says: "It seems to be proved by experience that a spare and abstemious diet, such as is prescribed by the strictest monastic life, or by the hermits—is most favorable to long life." Shelley also, and Lord Byron, were rigid abstainers from flesh, and the former an able advocate of vegetable diet. The immortal Newton and our own immortal Franklin, said: "A vegetable diet promotes clearness of ideas, quickness of perception, and is much to be preferred by those who labor with the mind."

But to turn from authorities to illustrations, Henry Judkins, an Englishman, lived 160 years, and Henry Parr 162 years, and both used an exclusively vegetable diet and were never sick, dying of old age without a struggle. Ephraim Pratt, of Shutesborough, died in 1804, aged 110. At 70, on account of his health, he was induced to change his diet to vegetables. The result was an addition of forty years to his life, accompanied by perfect health. His son adopted a like diet and lived 104 years. John Maxwell was still living at Kings-ton, Eng., in 1805, aged 104. At 70 he married a third wife, who bore him seven children, and lived sixteen years. At 85 he married again. He was an athletic man, and could walk sixty miles in nine hours. His diet was farinaceous and he drank only water. Francois Cail-ton, a Frenchman, when 100 years of age, often walked a league a day. His hair, teeth, sight and memory were all good. His diet was rye bread and water. In 1767, J. Dillingham died in Cornwall, aged 144 years. He never tasted spirits and ate very abstemiously. To his 100th year he was never sick, and eight days before his death he walked a league.

The celebrated Jean Jacques Rousseau was a strenuous advocate of a vegetable diet. He cites one Patrick O'Neill, born in 1647, who, at the age of 113, married for the seventh time. He served in the army to the age of 95. He never drank stimulants nor ate flesh. At this age, 113, he was never ill, and a moment, walked erect and without a cane. He was never ill in his life.

Nor are the instances of long and healthful lives on vegetable diet and without stimulating drinks, better proofs of the merits of such living than are the instances of strength and vitality, which are popularly conceived as impossible from such food.

Cyrus the Great, of Persia, the most celebrated of Persian monarchs, subsisted from his childhood, by the advice of the Persian Magi, on vegetables and water. His army, while he lived, was the most powerful in the world, and he died of old age. It was able to endure greater hardships, make longer marches and fight more heroically than his adversaries, who lived differently.

In the heroic days of the Grecian army, its food was the plain produce of the soil. The immortal Spartans of Thermopylae were, from infancy, nourished on the plainest vegetables—a diet instituted by the great Lycurgus. So also was the Roman army fed on vegetables in the days of its greatest valor and achievements.

The Polish soldiers under Dyonarpe would march forty miles a day and fight a pitched battle, and the next morning be fresh and vigorous for further duties. They lived on oatmeal bread and potatoes. The vigor and strength of the Irish and Scotch peasants are proverbial. They subsist upon a similar diet.

Judge Woodruff, of Connecticut, agent of the N. C. Commission for the relief of the Greeks, says that the Greek boatmen are extremely powerful and active, and carry loads of from 400 to 800 pounds. They live on coarse bread, figs and grapes. A merchant of Smyrna—an American—pointed out to me, continues Judge Woodruff, a boatman who, he assured me, had carried from the wharf to his store—twenty-nine pounds and two sacks of coffee weighing 200 pounds; and that after taking a few steps, he requested that another sack of coffee might be added to the load.

Mr. Jackson, a distinguished surgeon in the English army, says: "My health has been tried in all ways in all climates. I have worn out two armies and can wear out another before old age will come upon me. I eat no animal food, and drink no spirits of any kind. I wear no lannel at any season of the year, and regard neither wind, rain, heat nor cold."

Thos. Jackson, of Nantucket Island, says Mr. Macy never ate flesh, had never been sick or felt any ache or pain, and never experienced any weariness from labor. He would labor in the field all day and in the oil-mill all night, and again in the field the next day, and feel no exhaustion. Said he: "I have several brothers who eat flesh and I am worth the whole of them to endure labor, privation or exposure."

Dr. Lamp, in his own case, says: "Under a change from a mixed to a vegetable diet, my pulse became full, calm,

strong and regular, where before it was the opposite."

And if we investigate the therapeutic effects of a fruit and farinaceous diet, we shall find the fruits equally in its favor and against flesh. Some years ago Dr. L. North, a distinguished practitioner of Hartford, Conn., published in the Boston Medical and Surgical Journal, and in the American Journal of Medical Science of Philadelphia, a letter asking for the experience of medical men in vegetable diet. In the answers he elicited not a fact was brought, nor an experience given, to prove any injury arose from a change from a mixed to a vegetable diet; but on the contrary, the evidence was entirely in its favor. Now, here was an appeal through the journals, the supposed champions of a mixed diet, to physicians who certainly are so, who would, if they could, have given overwhelming testimony in opposition, but those who had any experience in such a diet were compelled to speak in its favor.

Dr. Parnely, of New York City, said he and several friends, male and female, each afflicted by some chronic malady, adopted a diet entirely free from fish, flesh or fowl, and drank milk and water. In each case the disease disappeared. Among the earliest results were an increase of flesh, strength, vitality and capacity for mental exertion, and "every sense of the body was made more vigorous and pleasurable."

Dr. N. J. Knight, of Truro, N. I., suffered from dyspepsia and rheumatism. He adopted a fruit and vegetable diet, and attained better health than he had ever known before. To satisfy himself that the cause of this was the diet he several times returned to eating meat, and each time was obliged to abandon it. He said finally, "I am now satisfied that a man would live longer and enjoy more perfectly the same mind in a sound body should he never taste flesh," and Dr. Cook, Ball and other medical men give similar testimony.

Dr. Caleb Banister, Dr. A. P. Buchan and Dr. Lamb concur in that pulmonary consumption there is no remedy equal to a diet of fruits, grains and vegetables. Dr. Buchan's life had been despaired of, he having had consumption symptoms for many years. He abandoned a meat diet and has been in perfect health for twenty-four years.

Dr. Porter, of Brookfield, Maryland, says: "I was called to a patient having chronic inflammation of the right leg, with ulcers on the thighs and hips, who was sinking rapidly. I discontinued all medicines and local applications, ordering a simple vegetable diet. In three days the dark purple appearance of the leg had disappeared, the redness and pain had subsided, the ulcers were gone. In six days he was working in his garden. In two weeks the leg was well and the ulcer healed."

The following appeared in the London Lancet: "A three-year old child of Mr. Fielding, of Stockport, at 18 months, was covered with ulcers: head, face, neck, arms, body, legs, being a mass of discharging sores. For a year he had been bedridden. Eight of the most prominent medical men had pronounced the case incurable, when Dr. Rowbottom was induced to prescribe a diet of ripe fruit. This was September 13th, and on the 10th the sores on his back began to disappear; on the 25th one-half of his face was clear, and by January 1st, not an ulcer remained. The skin was clear and fair and his sight had returned." Each of these series might have been multiplied ad infinitum, but time forbids.

There are many things about mixed diet accepted as established truths, which, analyzed, melt to nothing. We have seen how little truth there is in the assumption that strength and endurance can be best obtained from flesh. The evidence is overwhelming against it. So fully am I convinced by over thirty years' experience, and the testimony of others, that I deem it impossible that there can be one instance in any country, clime or race, from the equator to the poles north or south, in which a diet of grains, fruits and vegetables, with water for drink, is not immeasurably superior to any other.

The evidence, I repeat, is overwhelming, that it ensures health, strength, vigor and endurance, gives brilliancy and profundity to the intellect; buoyancy to the spirits; exquisiteness to the special senses; tone and depth to the moral faculties, and greater humanity to the man throughout. A thousand well-known facts might be produced in support of this, but if what has been said does not fix the attention upon this great subject, more would not suffice.

Admitting what has been said as approximately true, what would be the result of rearing a generation of children by the principles that underlie it—born though it should be under the present unfavorable circumstances? Can it be supposed, even, that one-half of such children would die before reaching the age of five years? Impossible! Then where lies the fault? In the customs and practices of modern society.

If none save natural habits were indulged there would be no sickness at any time in life. All would live to advance age, doing the natural end of life a calm, peaceful death.

Is not this enough to call on the utmost capacity of every lover of his kind? A whole nation free from disease and pain! Who can contemplate such a prospect without feeling called upon to contribute his possibility toward its consummation, without adopting better habits of living, without laying aside all customs that create perverted appetites, so that he may become natural and healthful, which is but another way of saying virtuous and noble.

If good results obtain from a vegeta-

ble diet with the certainty that indicates it to be the rule and not the exception there must be laws that govern them which can be adduced a priori to show they are natural.

It may be said there are many instances of good health and long life of those who have lived on a mixed diet. But this proves nothing more than that such persons had uncommonly good constitutions, and could bear much bad treatment, who, had they lived otherwise, might have attained still greater ages.

Drunkards have been known to live long lives. But can this be used as an argument for intemperance? No! Then why use the other when cases cited on the opposite side are principally of persons compelled to a reform in diet so that they might live at all, gaining thereby health for disease, and many years of life for almost certain speedy death.

But there are reasons assumed for flesh to form a part of diet which require attention. Unless they can be effectually disposed of I have no right to say the subject is really decided. Attempt to argue with a learned advocate of flesh as food, and he will say: "No argument is necessary. The structure of the man and the conformation of his organs have already decided the matter against you." Ah, have they? I am not inclined to accept this ipse dixit of the professors any more than was Copernicus to believe the authorities of his time when they said the sun revolved around the earth.

Anatomists and physiologists assert that the organs and functions connected with the alimentary processes of man indicate that he is an omnivorous animal, and that he can feed indiscriminately with impunity upon any kind of diet, since, if this were not so, there would have been no such organs or functions provided. If this premise is correct the conclusion is unavoidable. But are there any indications in the organs of man that indicate flesh as a natural part of his diet? No!

Man, it is true, may and does subsist upon a diet composed largely of animal food. Shall it therefore be concluded that flesh is necessary? No one disputes that flesh is the natural food of the tiger. His teeth, stomach and intestines are so unmistakably. But is man a tiger in any of these respects? Not in any one! A tiger can be fed on a diet from which flesh is excluded and have perfect health; but he will lose the ferocious habits of his native state. A tiger's whole raised upon vegetables is a domesticated animal, and this is true of all carnivorous beasts.

This does not, however, prove meat is not the natural food of the carnivora. If man could subsist upon flesh exclusively, neither would that prove flesh to be a natural diet.

The tiger never eats anything but flesh when he can get enough to satisfy his hunger. Man chooses many things to compose his diet, flesh being only one of them.

But while the tiger can live upon a diet of which flesh forms no part, man cannot live upon flesh alone. Therefore the tiger, which nobody thinks to be other than a carnivorous animal, comes more nearly to being herbivorous than man, who is declared to be omnivorous, comes to being carnivorous.

Herbivorous animals when compelled to eat flesh become ferocious and intractable, but the tiger can subsist on it for a time. Does this indicate that flesh should form a part of their food?

Nobody would pretend it. But it may be said that their teeth and alimentary canal determine their natural food to be herbs, and so they do. But, opposed to them, carnivorous animals have the canine, cuspid—or eye-teeth—largely developed; and these indicate they are to tear and cut their food; and their stomachs are constructed to digest coarse food of flesh. They also have a peculiar construction of the inferior maxillary or lower jaw bone—at its articulation with the zygomatic process of the temporal bone, which gives the cutting or direct motion of the jaw, and excludes the lateral or grinding motion, which is the principal one in man and in the herbivora. ("Since man has both the canine teeth and the grinding motion, his natural diet should be a mixture of both the carnivora and herbivora," so say the professors. But why not make the same claim for all other animals with the same movements of the jaw, or have the advocates of a mixed diet for man never thought of this?)

There is, then, no more reason for claiming flesh as a proper food for man, because he has a cutting movement of the jaw, as that the tiger, for there would be to do the same for the horse or other animals that are admitted to be herbivorous.

The organs for the alimentary processes in all animals indicate their natural food. About the carnivora and herbivora a question has never been raised. Their habits are in perfect accord with these indications.

The habits of man, however, are artificial, and do not indicate what is best for him; so we cannot judge him in regard to his diet as we can the lower animals.

Man can live a time on flesh, but he can live a life on fruits or grains or vegetables. It would be reasonable to infer from this that flesh forms no part of his natural diet. It is doubtful whether there are any animals formed for feeding indiscriminately, or without preference, upon both animal and vegetable diet. Those that approach nearest to this, by the indications of their shape, the bear, the opossum, and the hog; but these, when in a state of nature, and where food is abundant, in-

variably choose fruits, roots, grains and vegetables.

The digestive organs of the hog are very similar to those of man; but his teeth are widely different, his cuspid teeth being adapted to take these elements, as well as all others needed, is the same as that from which the animal receives them: from the vegetable kingdom.

It has been shown by chemical analysis that wheat contains all necessary elements and very nearly in their proper relative proportions, and the same is true of all small variety of vegetable food. Now can it be said that beside such food man also requires the flesh of animals? If he use wheat or any variety of vegetable products, where is the necessity?

The time will come in the progress of the race when the killing and eating of animals will be regarded with as great a degree of abhorrence as is the practice of cannibalism at the present time.

**JULIET H. SEVERANCE, M. D.**

**CAN TALK TO SPIRITS.**  
And Will Soon Be Able to Talk to the People on Mars.

**Predictions of Electrical Possibilities by Nicola Tesla.**

Nicola Tesla has added another to his wonderful discoveries as to the possibilities of the electric current. His latest announcement, made to-day, is likely to attract more attention among scientists and laymen than Roentgen's X rays, the electric light, or even the telephone. For it means, possibly, that at last a method has been found by which the inhabitants of this earth may ultimately communicate with those on Mars or any other planet.

Mr. Tesla now believes such a thing is possible, and within a short time we may be on speaking terms with other planets by means of electric waves.

But even if the people of Mars are not of sufficient intelligence to understand signals or the communications from Mr. Tesla, the new discovery will be useful in other ways as a means of transmitting important messages to all parts of the earth simultaneously. Such a means of communication without wires would be of the greatest importance in the transmission of news, especially in financial matters or in times of war or epidemic.

**MESSAGES MAY BE SENT TO MARS.**

Mr. Tesla is now perfecting a machine with that end in view. The idea of communicating with planets by the same means is an after consideration. Mr. Tesla's idea for communicating with Mars, or other near planets, is not based on pyrotechnics, or a system of lights placed in triangles and squares, such as the German scientists thought might be effective. His scheme is to utilize electric waves. He thinks that such waves would communicate to other planets just as disturbances of the sun are transmitted to the earth, and produce similar disturbances here in the form of thunder-showers.

Mr. Tesla believes the transmission of disturbances shows beyond doubt that waves of electricity are propagated throughout all space. The objection, he says, may be put forward that sufficient electrical disturbances cannot be made on the earth's surface, and that we should be wholly dependent upon thunder-storms and other phenomena of nature for the success of the experiment. There is no difficulty, because all the lightning and thunder necessary may be manufactured. In support of this statement he points to the fact that there is now no difficulty in making an electric apparatus with a spark gap of a mile, which might be increased.

**PROPAGATION OF ELECTRIC WAVES.**

From this argument, however, Mr. Tesla does not wish the impression to be drawn that the success of the experiment is in any way dependent upon the light, noise or vibration accompanying the electrical discharge. The idea is to utilize the electricity waves propagated through the atmosphere and the ether beyond. At any rate, Mr. Tesla thinks if there are intelligent inhabitants in Mars or any other planet he can do something at least in the near future to attract their attention.

Such a course would be the extreme application of the principle of the propagation of electric waves. The same principle may be applied to transmit news to various parts of the earth. As the earth is a conductor an electric disturbance in one part, Mr. Tesla believes, ought to cause a change in the equilibrium of the earth's electricity, and therefore should be felt at all points on the earth's surface, and might be recorded by properly constructed instruments.

Mr. Tesla is enthusiastic over his latest experiments, and believes that the possibility of the transmission of news by electric waves cannot be exaggerated. Every city on the globe, he says, might be regarded as a big ticker circuit, so that a message sent from New York City would be in England, Africa, and Australia in an instant.

**TALKS FREELY OF HIS PLANS.**

When seen in his East Houston street laboratory to-day, Mr. Tesla talked freely of his plans. "I have been working on this discovery for six years," said Mr. Tesla. "It first originated with Russian scientists, but heretofore has been nothing but a dream. I am satisfied now I have a machine which will, when perfected, enable me to make practical experiments. My one idea now is to distribute electric waves about the earth so that messages may be conducted simultaneously to all parts of the globe. After that has been done I shall turn my attention to attempting to communicate with planets. I yet have the machine I am working on is not completed. I hope to see its completion shortly. I have much difficulty in perfecting my experiments. I take the harder problems because they have more charm for me, and of course, are more difficult to solve. Sometimes I think I have a machine that solves a problem, and then discover an error

which it takes years of labor to correct. I am satisfied, though, that the transmission of news about the earth by electric waves is no longer a dream.

The above from the Chicago Tribune of recent date points the way to something new in science; indeed does it bring forth the verification of a prophetic dream. The hope of ever communicating with intelligences in Mars is almost too far-fetched for even human thought, unless by aid of clairvoyance or psychometry. If Mr. Tesla has an invention possessing sentience sufficiently subtle to record the thoughts, or register the unexpressed desires, or even beyond the desires—the yet unknown and unfelt, but actual needs of intelligences without language comprehensible to the earth intelligences, he may receive messages from Mars, or some other near planet.

It is easy to conceive of spirits of the earth communicating with spirits of other planets through a universal spirit language, but when machinery—apparatus of gross materials—is the receiving and registering medium, we fall to decipher the possibility of such communication. However, science is evidently nearing the spiritual solution of its problems.

Regarding the transmitting of news about the earth by means of electric waves, there isn't any doubt about its ultimate accomplishment. Mr. Tesla is on the right track, and shows great skill in probing the mystical unknown.

**DR. T. WILKINS.**

**TEST SEANCE.**  
Well-Attested Spiritual Phenomena.

**A. A. Finney the Medium.**

On Thursday evening, March 28, 1896, Mr. A. A. Finney, of Fort Wayne, Ind., whose phase of mediumship is trumpet and guitar work, gave a test seance at the residence of Dr. A. J. Kesler, in the presence of some of the best citizens of this city, with perfect success. Members of the three learned professions, among many others, were present to witness the result of the test.

Mr. Finney was accompanied by two sitters who did not accept or deny the genuineness of spiritual phenomena, but who were impelled, by reason of the thoroughness of the test, to admit, at least, that the phenomena actually occur.

The medium was fastened to the carpet of the room by sewing an end of a strip of cloth to it, and the other end encircling his ankle and hand and secured to his trousers' leg. Both feet were fixed in this manner. His trousers and vest were sewed together in three different places. His vest was also sewed together in front and closely around his neck. His coat was fixed in the same manner. The rear legs of the chair upon which he sat was fastened to the carpet with strips of cloth and secured to the chair's legs. Two other strips of cloth were fastened to the back of his coat closely under his arms, and then tied with a knot to the back of the chair. These knots were then sewed. A cord of tape was passed about his neck and fastened to the back of the chair, which compelled him to sit in an erect position. The sleeves of his coat were then sewed to the legs of his trousers, just above the knees. And last, a strong tape was passed around his wrists, and one tied to the other. These sewings were all made with green thread, indistinguishable in the gaslight, and unknown to any one there, except one individual.

He then arranged the circle about him and each one therein had his wrist securely tied to that of his neighbor, and then this union fastened to the chair behind, thereby making it impossible for the sitters to get their hands forward, without breaking or untying the fastenings.

Two trumpets and a guitar were then placed on a small stand, distant from the medium about four or five feet. After the lights were extinguished, and in a short time the two trumpets and guitar arose from the stand upon which they had been placed and floated in mid-air, to the ceiling of the room, over the heads of the sitters, with the guitar playing and voices apparently speaking through the trumpet. The phenomena occurred in different portions of the room, and distant from the position of the medium.

When light was again admitted, the committee who fastened the medium and all the sitters but themselves (who were fastened by one who left the room) found all knots and sewings that had been made previously to the extinguishing of the lights, were untouched, and that neither the medium nor sitters had stirred from their positions, and that the peculiar green thread still held the position of the medium.

We further observed, owing to the fastenings of the medium and sitters, that neither the medium nor sitters could have been, in the least, by any possible chance, instrumental in the occurrences of the manifestations.

It was truly a strict test, and one that should satisfy any mind of ordinary, or extraordinary, intelligence. That the phenomena, in such a circle, may actually take place without the physical aid of either the medium or any of the sitters, and contrary to that alleged by many persons who have not, or to a slight extent have witnessed any of the so-called spiritual phenomena.

We think it fair to Mr. Finney to state his statement, together with the result, and think it should be its due weight, for the reason that this report is not made by so-called believers in Spiritualism, but by common, ordinary, intelligent observers, and investigators of the truth of the phenomena.

**HARRY F. FRANCE,**  
Justice of the Peace.  
**ELMER LEONARD,**  
Attorney at Law.  
**J. E. K. FRAXCE,**  
Attorney at Law.  
**H. I. SMITH,**  
Attorney at Law.  
**C. J. MCCLAIN,**  
Bookkeeper.  
**S. C. LUMBARD,**  
Insurance Company.  
**A. J. KESLER, M. D.**

**HELPFUL COUNSEL.**  
Kindly Given to the Obsessed.

TO THE EDITOR:—I ask your kind permission to again speak through these columns in part answer to the many communications by letters received in answer to my communication in THE PROGRESSIVE, this Union. They have come from sufferers asking advice, with kind appreciation and so many thanks for the same. Others have come from those who vibrate in harmony with this humanitarian subject.

I read Brother Dennis' article in the same issue, and see that his assertion implies a doubt. He says, "If he can be cured." I want to say right here (and I would emblazon it in letters of living fire upon the consciousness of all afflicted) there are no "ifs" about it. All can be cured; and I say this from a positive knowledge of the laws of cause and effect, given me by wiser intelligences than myself.

Should anyone say to the world, there are negative non-sensations that will entirely obliterate the sun from your material universe, none would believe it, for the sun is self-sustaining, and evolves its own light and heat, and I know that vibrations can be reached in every vibration's case, that will bring them out of the shadow, because I recognize the grandeur of the innate possibilities in every human being. I also know that eternal harmony is the unvarying law of life; that you can touch these chords and evoke harmony by a recognition of this law; and just as sure as all are linked to and are a part of infinite and divine life, they can be cured.

I want to teach a gospel of strength, health, love and peace, in contrast to one that has covered the world as with a pall from ages past. Right here I will give advice that has been asked for in every letter.

If you are getting lying communications from the Spirit-world, stop the communications from there, and seek the company of honest, truth-loving angels here in the material form. There are many such. I would rather talk with an honest spirit here, than I can see, than a lying intelligence that is unconscious.

Shut the avenues to your own being through which these influences come. Don't think you cannot, for you can. Every time you think you can't, you please these undeveloped spirits, for you are giving them more power than divinity itself.

Make yourself positive by the assertion that you are not a medium, and that the good and true; unless forced to may be to you, you will attract them to you, for we are all a world within ourselves—a magnet thrown out upon and into this universe of thought—and we attract or repel, according to our own vibration (remember all life is vibratory), and like electric lines running through all this universe our own thoughts go, returning laden with sunshine or shadow for our benefit or detriment.

If you have talked to the spirits and it does no good, stop talking and tell them they must leave—close your ear to the sound of their voices; it is not our duty to make ourselves miserable for any spirit, on this sphere or any other.

Be true, and just to yourself, and you are true to all the world. Do not believe in this blind obedience to the Spirit-world because it is the Spirit-world; neither do I take for granted everything that comes from there, unless my common-sense and reason sanction it; for I am of as much consequence as the spirit communicating—be he Socrates, Daniel Webster, or Jesus Christ.

In regard to sitting in circles, which so many have asked me about: Don't sit in promiscuous circles; never sit for fun or curiosity—you will get more than you bargain for in either case.

My circle hour to me is most sacred. Ask for the highest and best we are capable of receiving; if it is not satisfactory, don't sit again. Sit with a heart full of unselfish love for all humanity; with pure thoughts, and with a close heart with song and invocation, and close your eyes, never sitting more than one hour at a time, and twice a week is often enough. The more spiritual you are the better the results.

There is too much stress laid upon the power these undeveloped spirits have. I do not recognize it, but I do the divine vibrations that are higher and of so much greater power. We are all linked to divinity inseparably—we cannot be separated from it; recognize that, my brother and sister, and all these seeming inharmonies will disappear. Look just above where you are vibrating, and see the grandest harmonies of life; where you are you do not command the situation. Our feet must always be in the negative currents while in this sphere, but we need not be submerged and go under, head and all, as some have. Look up, and recognize that you yourself possess infinite possibilities; the sunshine is even now permeating your soul, but you seem unconscious of it; but you will feel its beneficent rays even as you read these lines, and begin to vibrate with them. You are not weak, but strong; you are all gods in embryo. Life, health and strength are for you all to enjoy, and everyone of you can become conscious of these blessings. You must try, yourself, to rise above it; no one can help you unless you try with them—and let this thought ever be present with you, of your own ability and strength. When once these vibrations are started, how the sunshine will dispel every cloud, and you yourself be conscious of the wonderful blessings of life. Bright and beneficent wisdom-spirits are ever ready from the unseen realm to help you, and as you aspire you attract them to you, and where once was the blackness of despair, will shine the full sunlight in your own soul, of wisdom, peace and love. Fraternally yours,

Haverhill, Mass. **A. A. CATE.**

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

The smallest worm will turn, being trodden on; and doves will peck, in safeguard of their brood.—Shakespeare.

I will adhere to the counsels of good men, although misfortune and death should be the consequence.—Cicero.



## THE PILGRIM HONORED.

The Seventy-fifth Anniversary of Dr. Peabody's Birthday.

It is Fittingly Celebrated by Prominent People of San Diego.

And by Tributes from Prominent Writers and Speakers from All Parts of Our Country.

The evening of March 23d was the occasion of a brilliant gathering at the splendid parlors of Dr. J. M. Peabody, 3121 K Street, San Diego, in honor of "The Pilgrim's" 75th birthday anniversary.

There were present many who had known the doctor and listened to his eloquence upon the spiritual and reform platform for from thirty to fifty years. Besides there were many tributes read by Rev. Solon Lauer, master of ceremonies, from many of the old pioneers in all parts of the land. Many of these were in poetry, and all told of touching reminiscences of the years that were past. The tributes were read when to be a reformer required a heroism found in but few; yet all bore testimony to the fact that in those trying times the Doctor was never idle, but constantly proclaiming his convictions from the house-tops, not only throughout the length and breadth of this land, but in Europe, Asia, Africa and some of the islands of the sea, having traveled and lectured in the globe. It was these pilgrimages that gave him the title of "The Pilgrim," by which name he is as well-known throughout the world as by the name of Peabody.

Those present were Rev. Solon Lauer, Prof. and Mrs. E. Whipple, Judge Luce, Judge Barrett and wife, Judge Chalmers and wife, Dr. Ketchum and lady, Dr. T. D. Brown, Dr. John Burroughs, Capt. J. W. Marshall, Geo. E. Rogers, Mrs. Havett, Mr. and Mrs. Dr. Mrs. L. M. DeLano, Mr. and Mrs. Bushhead, Mrs. Woodward, Mrs. Ella Custer, Mr. and Mrs. Stout, Mr. and Mrs. Funk, Mrs. Trainor, Mrs. Carr, Mrs. C. K. Smith, Mrs. James, Mrs. Wilson, Mrs. Emma F. Jay Bullene and the Rev. Dr. Peabody.

After the remarks by the chairman, Rev. Solon Lauer, and his reading of the tributes by others, Geo. E. Rogers, president of the First Spiritual Society, was introduced and read the following letter from the society, after which he made a brief address in reference to the Doctor's battles, both on the platform and with his pen, for spiritual truth and reform.

After referring to his loss by the San Antonio fire of his magnificent library, and on behalf of his admirers presented the Doctor with a complete set of the Encyclopedia Britannica.

SAN DIEGO, CAL., March 19, 1896.

DR. J. M. PEABODY:

Dear Friend and Brother:—At a meeting of the board of trustees of the First Spiritual Society of San Diego, held this evening, it was unanimously voted to present to you on your 75th birthday, March 23d, 1896, the congratulations of the society. And we shall ever bear in mind the kind and sympathetic feeling you have ever demonstrated to us, both in spiritual and material matters, and we wish you many returns of the day.

Very respectfully and fraternally yours, in behalf of the society,

CLARA A. BECK, Sec'y.

Others who spoke or recited were Mrs. Bullene, Prof. Whipple, Dr. John Burroughs, Mrs. Hattie Johnston Stout, Mrs. Wilson, Captain Marshall, Mrs. James and a response by the hero of the occasion.

Mrs. Wilson told how fifty years ago she and her mother, both orthodox, had listened to Dr. Peabody in New York, and how they attributed his eloquence in storming the castle of hell and putting out its fire to a belief that a spirit of the Devil had entered into him. This reminded Rev. Lauer of the preacher who took for his morning text: "Ye are children of the Devil, and in the evening: 'Children, obey your parents.'"

Prof. Whipple read a very interesting paper, both from a biographical, astrological and spiritual standpoint, and brought up many reminiscences of the past.

Dr. Burroughs and Capt. Marshall each read interesting papers. Mrs. Hattie Johnston Stout recited "No Creed in Heaven" with good effect, being an elocutionist of rare attainments.

Mrs. James and Mrs. C. K. Smith each offered original poems for the occasion. In Dr. Burroughs's paper he read a prophetic poem written to Dr. Peabody by Fanny Green on the occasion of his leaving California in 1851. The prophetic have been fulfilled to a remarkable degree, but the poem is too long for reproduction in this article.

Upon arising to speak, Mrs. Bullene was almost immediately interrupted by Dr. Peabody, who acted as spokesman for a large band of the old pioneers who had passed beyond the portals of life material and who had assembled for the occasion. Following is Mr. Brittan's tribute from the summer shores of the morning land:

DEAR FRIEND AND BROTHER:—It is with profound pleasure that I join to my congratulations to those glowing tributes already given, and beg you to accept recognition of the noble and efficient labors of your past life, which mark the pathway of progress for humanity. The continued devotion to your work for the uplifting and ever expanding knowledge of the human race, shall crown you with well-earned laurels fadeless and pure.

To know that you have wrought for justice between man and man; to recognize the law of spiritual growth for all; and to have labored to inaugurate the reign of peace on earth and good will to men, is to be worthy the encomiums of your co-laborers in the cause of truth.

Accept from your old friend and fellow-worker, S. B. Brittan, a testimonial from a distinguished circle of earnest pioneers in the cause of spiritual freedom, brings you joyful greeting in view of the lengthened span of years, which like a jeweled circle adorns your brow, to symbolize innumerable blessings, not the least of which is enlarged opportunity for effective work in this marvelous period of advancing and perfected thought.

Brother, the effort and energy you gave for the purpose of enfranchising the people from theological dogma and error during those early years, exalted from the devotees of spiritual reform a heroic and sublime courage. Our fidelity has been fruitful of rich rewards; and though the great majority have preceded you to the realm of spirit activity, we are in harmony with your labors still, and come with gladness to offer the supreme benefits of continued fellowship, until you, also, shall have completed the portentous cycle of time.

Then shall we welcome you with fraternal rejoicings, to the higher spheres of knowledge, where ineffable wisdom

of the ages shall unfold for us celestial joys.

Among the tributes read were the following extracts from a biographical sketch of the Doctor by Prof. Whipple, which appeared last year in the Banner of Light.

Down by the foothills of the Green Mountains of Vermont the rough and stormy month of March—23, 1822—gave birth to a child, in later years widely known in this and also in foreign lands by the name of Dr. Peabody. This article as an extensive traveler, having several times circumnavigated the globe, and who has become distinguished as a physician, writer, lecturer and author of liberal and Spiritualist books and pamphlets.

In matters of health and philanthropy the Doctor ranks high among the great social benefactors of this century. This is undoubtedly owing largely to his industry, cheerfulness of temperament and rigid hygienic habits. He eats no animal flesh, uses no liquors, no tobacco, no coffee. He has been accused of eccentricity. Such is often the case with genius. He was never a mimic, nor was he naturally jocular, originally imbibing much of his spirit of progress from a short stay in early life at the Brooks Farm Community, where he fellowshiped with Channing, Ripley, Alcott, Dana, and other transcendentalists. As a reformer he has worked in the Anti-slavery movement, in the Woman's Suffrage movement, the Woman's Temperance movement, and in the Temperance Reform movement, being one of the original organizers of the Independent Order of Good Templars. His sympathies for half a century have been with all progressive enterprises, and with the scholars and thinkers of the deepest research.

The Doctor has had many honors and fellowships conferred upon him by learned societies in this and European countries. He is a Fellow of the Academy of Sciences of New Orleans; of the Academy of Arts and Sciences of Naples; of the Anthropological Society of London; of the Psychological Association of London; of the American Akademie of Jacksonville, Illinois; of the National Anatomical Association; of the National Hygienic Association; of the American Institute of Christian Theosophy, and he is also a member of the Victoria Institute and Philosophical Society of Great Britain.

In 1869 Dr. Peabody was appointed by President Grant to government service as the United States Consul to Trebizond, Turkey in Asia. In 1881 he was appointed representative abroad to the International Congress of Europe, convening at Berlin, in the interests of arbitration, and for the dispersing of all war clouds and the settling of all international difficulties. In 1888 he accompanied and participated in the deliberations of the Northwest Indian Peace Commission, duly appointed by the previous Congress. He has owned and edited several journals, and is the author of numerous pamphlets and several books, such as "Immortality; or, Our Future Homes and Employments Hereafter," "How to Live a Century," "Christ: Myth, Man, or God," "Travels Around the World," "The Seers of the Ages," etc. This latter book has been translated into Hindustani, Norwegian and other languages.

The Doctor was graduated from the Philadelphia (Pa.) University of Medicine and Surgery, receiving the degrees A. M., M. D., and has been and still is eminently successful as a medical practitioner. The following tribute by James G. Clark, entitled "Eternal Youth," was next read:

On the camping-ground of life,  
Kind pilgrim, sage and friend!  
You stand and gaze with youthful face  
Where two worlds meet and blend,  
Defying Time's rude hand to trace—  
On brow or cheek—a line  
That angel hands may not efface,  
Or touch with light divine.

On the battlefield of life,  
Bold hero of the right!  
There are conflicts to be fought and won  
Against the foes of light;  
Wherever word pleads to be done,  
In every phase of truth,  
We see you face the rising sun  
With all the zeal of youth.

From the signal heights of Life,  
Brave traveler, friend and seer!  
We hail you from a hundred lands  
And nations far and near—  
From India's shrines and Jordan's  
Floods from a far away.

We lift our hearts, we lift our hands  
And greet our friend to-day.

Next was read a letter from Mrs. J. H. E. Reynolds, of Auburn, N. Y., of which the following is an extract:

DEAR DOCTOR PEABODY:—Learning from perusing the pages of the Pilgrim that an important event occurred on the 23d of March, 1822—an event no less than the addition of a bright, bouncing boy to the family of Peabody, I congratulate you upon safely and so honorably reaching the close of your 74th year.

In those days that knew little of "woman's rights" the birth of a boy was considered a joyful event, and that of a girl, no doubt the neighborly women congratulated the family upon the birth of a son; and could they have seen his eventful and useful life as exemplified and recorded in the hearts of humanity they would have had reason to exult.

I remember well the first time that I ever saw you. It was more than fifty years ago, when you were laboring with Italy in Genoa, about twelve miles south of Scipio, N. Y., my birthplace. You could not have been over twenty years of age as I recollect your face and figure. You were tall, lean, light-complexioned, flaxen-haired, graceful, poetic and flowery in your public deliverances.

You exchanged with the Rev. Harvey Broughton. You were, too, in those times, young as you were, upon temperance, abolitionism, botanic roots and herbs as preferable, in your estimation, to poisonous drugs. You gave every thing the tinge of sunshine. Life seemed a gala-day, and your life journey a pathway paved with gold. You believed God too good to eternally torment anybody. You ever held the wronged and the down-trodden. You advocated the immediate emancipation of the slave. You were by nature an enthusiastic, energetic, impetuous and intensely pushing in any cause you espoused. You were pale, tall, studious and ambitious. And had I not frequently seen you all these past fifty years, keeping in touch with your work, and noting the gradual change, I should certainly call for post-mortem change. The venerable Dr. J. M. Peabody, now so hearty and symmetrical in many proportions, is the veritable outgrowth of that light-haired, pale-faced youth of over half a hundred years ago. All hail! venerable saint! on the eve of your entrance to the last quarter of a full-rounded century. Already have you helped to alter the course of the world's history. In the Occident and the Orient. And may the years yet to come bring blessings and abundant prosperity to the full measure of the past and be alike propitious in adding to your spiritual growth and treasured wisdom. And may your birth into the higher life be hailed with joy and glad-

ness by all the dear friends gone before.

The following is an extract from a letter read, from one of the old pioneers in reform work, Mrs. M. S. Wood, of Stoneham, Mass., a long-time friend of Dr. Peabody.

How hungry our souls get! I sometimes wonder if the starvation of soul is not more painful than the starvation of body. The soul to grow must have living bread daily. How many years have rolled away into the abyssal past since we first met upon the platform as co-workers on a common cause for human good. Not only angel ministrations, but woman's suffrage, temperance, the Peace and Arbitration movement, anti-slavery and other reforms unpopular then, but becoming popular later. You certainly remember the Connecticut Peace Convention and the grand words of the great-souled Henry C. Wright. When speaking of conservatives and bigots his common remark was: "Poor critics, God pity them!" Henry has put off his mortal sandals and gone up higher. You and I and a few others of those moral warriors of thirty years ago are still tollers in the vineyard, each in his and her own way.

And you have reached your 74th milestone—and are hale, hearty and harnessed to battle for the right! Well done, faithful servant of the higher powers! Multitudes in this and far-off lands beyond the sea are thanking you for the good you have done them. Your monument is already erected in thousands of human hearts.

And let me say to you commence the 75th year of march—you were born in March—God bless your grand, God-born soul! Let me tell you that you yourself are a god—a finite god incarnate, full of love, charity, sympathy, humanity and heaven, to whom thousands have turned and still turn for the light of divine truth, and your words, though long since spoken, are as apples of gold to those capacitated to understand them.

Courage, then, oh, reformer! Press on, still on, till the summons comes to lay off your dusty shoes and enter the broader, grander fields of eternal life. My soul goes with you in all your good and noble undertakings, and that holy sacred platonic love long since reciprocally established remains unbroken, my brother, my friend. Thank God that I have known you—and other heroes and heroines that have laid off their armor and gone up to the highlands of immortality to prepare the way and introduce us at our coming to those "Seers of the Ages" that have long summered in the heavens.

Among other greetings was a long poetic tribute from Wm. Brunton, pastor of Christ's Church, Malden, Mass., and a poem written on a former occasion by Emma Good Tuttle, both of which were read by the author. This was a reference to all the good things read, hence I will close by copying two of the local poetic tributes.

The following poem was written by Mrs. S. M. James, and was read by her after an eloquent address which she delivered:

Once in eastern clime the glad tidings on the evening air were borne: "A son is given!" Then in gentle zephyr tone: "Let earth receive her King!"

Later on in time a son was born in western clime; also the sound was heralded forth: "A son is given!" Then in gentle zephyr tone: "Let earth receive her King!"

Some seventy-four March full breezes o'er this world have blown since our King Peabody came to claim his own earthly heritage, and raise his voice in clear, decided tone.

And still repeat: "Each one must find the Christ a king within his soul!" Then shout in joyful unison, and heaven repeat the sound: "The king has claimed his own!"

Following is a poem by Mrs. C. K. Smith, aged 80 years:

How has Brother Peabody gained Well-won honors still retained; Past his three-score years and ten He is a model for the nation— Aiding self by aiding others, Thus proclaiming: "All are brothers!"

Age sits lightly on his brow— Active, useful he is now. Were there many such he here War and pestilence would flee; And could love his years prolong, We would keep him always young.

ERNEST S. GREEN.

Take Action at Once.

The sale of The Encyclopedia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESSIVE THINKER three months, and also the book above-mentioned in paper cover. When you have once read it, you would not part with it for ten times the cost to you. We want to reach 20,000 new readers, hence make this offer, which will continue during April only.

Any one of our present subscribers who will send us a new three-months' subscriber with his own subscription (extending it not less than six months) can each have a copy of the book.

A clock, with its ponderous embowels of lead and brass, its part of solemn dullness of communication—Lamb, a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.—Bacon.

Our dangers and delights are near allies: from the same stem the rose and prickly rose.—Shakespeare.

When two discourses, if the one's anger rise the more, the other's contest fall is wise.—Plutarch.

A stranger's kindness oft exceeds a friend's.—Middleton.

CONSUMPTION

To read Entreat—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they address, T. A. Slocum, M.C., 183 Pearl St., New York.

## SINGING--PRAYING.

How Spiritual Meetings Are and Should Be Conducted.

Suggestions and Criticisms by a Keen Observer.

In the March 14th issue of THE PROGRESSIVE THINKER, I noticed an article on "Singing," by G. F. Perkins. I heartily agree with him in regard to the singing in some of our Spiritualist meetings. It is, however, a very attractive feature. It should be up-to-date in character, and equal in excellence to that of the churches. There it is one of the great attractions, and many persons are drawn to their meetings by this attraction alone, who otherwise would not attend. Why cannot Spiritualists make use of strong and alluring features of their meetings, and thereby draw many who would not be attracted in any other way, but when once there, may hear, see and learn something of the beautiful truths of Spiritualism? Something may occur or be said that will lead them into the light, regarding its teachings and phenomena, thus assisting in the conversion of the masses, and greatly entertained towards it, and which exists to such a great degree with a majority of people of the general public, who do not trouble themselves to investigate, and through ignorance and prejudice condemn what they know absolutely nothing about.

Then it is not improbable that beautiful singing may attract into our midst musical and music-loving spirits, who may make their presence manifest through phenomena of some kind. If there is a musical medium in the audience, he or she possibly may be controlled by these musical spirits, and some wonderful and beautiful demonstrations be given.

Yes, we are singing and better singing in our meetings, both as an attraction for others and a stimulant to ourselves. It is very true that in many localities there is but a handful of Spiritualists, and of course it is then difficult to find enough good singers among them to render the singing a very alluring and inspiring feature of the meetings.

But whenever it is possible let there be good singing and instrumental music. Not long since we heard a spiritual lecturer and test medium say that he did not very much favor elaborate singing. He thought some old familiar hymn, like "Nearer My God to Thee," more appropriate and desirable. Now, I believe this to be a mistake. Why should not elaborate singing be equally attractive, inspiring and edifying as the old hymns? This is a question, and a very fine inspirational pianist, and gave some very excellent demonstrations of his mediunistic, musical power. His playing was very elaborate, which is sufficient proof that spirits delight in "elaborate" instrumental music—then "why not elaborate" vocal music as well?

But the question is, a matter of which I wish to speak with regard to the singing, or, rather, the songs we sing. I believe in being consistent in all things. Now, almost all advanced Spiritualists discard the God idea, and all the Bible myths that go to make up the orthodox dogmas, and believe only in Nature and her inexorable laws as the power or force that rules and governs all things in short, an Atheist. Then, we should discard all the orthodox songs the words of which are not consistent with this belief. Why should we sing "Nearer My God to Thee," and others similar in sentiment, when we cannot endorse that sentiment? It is inconsistent with our views, and it is hypocritical to make use of what we cannot endorse, whether it be in song or in any other way.

Let us have our songs worded to correspond with our belief. There are or can be many songs perfectly adapted to the teachings of advanced Spiritualism, and at the same time let there be nothing offensive to or discordant with the orthodox views, should there be any in our ranks who have not yet discarded these old ideas, and have been born and bred in the orthodox faith. We are consequently very difficult to lay aside.

I, for one, am very fond of singing, and ready and willing to assist in the same, but when a song is suggested, the words of which I do not endorse—can not believe, I simply do not join in the singing of such song, for I cannot be hypocritical. There is just as much hypocrisy in not singing as there is in singing when we do not believe as a lecturer should proclaim from the platform that which he does not believe and cannot endorse. It is also misleading, as many persons who know that we do not believe the teachings of orthodox cannot understand why we should sing orthodox songs, in which the words express sentiments that are inconsistent with our contradictory to that which we claim to believe and teach from the rostrum.

By all means let us lay aside these old orthodox songs and substitute in their place songs that correspond with our beliefs, and having appropriate words before us we can enter into the singing with more spirit and vim, for when we attempt to sing words that are untrue and disgusting to us, we can not well help making a miserable, dragging failure.

There is another matter in regard to the manner of conducting our meetings of which I wish to speak, namely, the invocation and benediction, which I consider inappropriate and inconsistent.

Invocation is a supplication, a prayer for assistance. Now, were this supplication or prayer addressed to our invisible spirit-friends and guides, who surround us and endeavor to reach out to us with their love, to strengthen and enlighten us, we should not say taught against it.

Indeed it is quite natural for us to do so, when we feel the necessity of appealing to such, while they are here with us in the material form. Then why should we not address them and appeal to them after they have become invisible to the material eye, and have taken a new form, and an advanced step in the progression of existence, and consequently be able to give us more enlightenment and assistance than when they were with us in the material encasement?

But when we address or pray to an unknowable, incomprehensible, imaginary being, whom the orthodox term God, this is certainly inconsistent, and contrary to the belief of advanced Spiritualists. We are aware that there is a great diversity of beliefs among Spiritualists. Many of the spiritual societies are made up of members who have been reared in the beliefs of the various orthodox churches, and who still carry with them the old views and ideas that have been instilled into them from infancy. There may be also, in the same society, those who have no belief whatever in any of the myths of the myth and superstitions taught from the pulpit and the Bible. These we would call the most advanced or Atheistic Spiritualists. Then there is the Pantheistic Spiritualist. Indeed, these are very frequently met with. They do not believe in the orthodox personal God, but they call the universe God—that is, that God is in everything, or is every-

thing. But we Atheists do not like the term God. We simply believe in Nature—nothing more.

We have heard some of these Pantheists speak of their so-called God, or the universe, as a something that rewards the good and administers punishment to the bad. They also utter prayers to the same. How absurd and ridiculous! This is simply coming back to the old orthodox idea of a personal God—for what other could be appealed to in prayer?

But granting that the orthodox or Christian God is a reality, a personality, as they maintain—all-knowing, all-seeing, omnipotent, omniscient, omnipresent—even then, of what use is prayer? Is it probable that such a being would require such things as plans, or digress from his fixed laws of control to gratify the desires and whims of those so much inferior in wisdom and knowledge? Is it not probable that He would know just what he should do, without the necessity of advice and admonition from His inferiors? Is he not capable of managing, controlling and directing the affairs of His own universe, without the interference of His creatures?

And yet the orthodox claim that He will always answer their prayers if they pray in faith. Bosh, and nonsense! How often we have heard the most earnest petitions to this so-called personal God, for the control of the destiny of some of our own acquaintances, during revival meetings, and yet not a single prayer was answered. We should think the Christian would lose confidence in his God.

Yes, we have all these beliefs in the ranks of Spiritualism, all, however, concurring in the one prevailing belief, or rather actual knowledge of the power and ability of spirits to make themselves manifest and communicate with us. But fellow-Spiritualists, let us be reasonable and consistent. Let us stop praying and singing to an imaginary, mythological something or nothing, and when we open our meetings with an invocation and close with a benediction, let our words be addressed only to our spirit-friends who are invisible, yet present, and ever ready and willing to advise, console and enlighten us, whenever they are able, or the opportunity is given them to do so.

Another thought in regard to Atheists. It has frequently been said to me that it is impossible to be a Spiritualist and yet be an Atheist. This seems to me to be a prevailing idea—that if we do not believe in a God, we can not believe in a continued existence after the change called death—in fact, cannot believe in anything except that we exist here for an indefinite time, and then sink into nonentity. This is a mistaken idea, and I simply answer any one who makes this assertion, that if we come into our present existence, and continue to exist for an indefinite period here, without the necessity of a God to bring us into existence, then why can we not enter another and more advanced state of existence, and continue to exist without the assistance of a God?

But I have absorbed enough of your space, and will close, with best wishes for THE PROGRESSIVE THINKER and the cause it advocates.

MRS. F. C. CRAMER.

COMMON SENSE THOUGHTS

On Spiritualism, Theosophy and Other Things.

BY LOREN ALBERT SHERMAN.

Education is always to be desired, and if we do not get this education during our earthly life, we have to return to earth and become educated in those branches of knowledge in which we are deficient. This is the reason why so many spirits of Indians return to earth and interest themselves in the development of the spiritual faculties of earth's children. The Indians whilst living on earth lived close to nature, hence their physical bodies were strong and those of the palefaces, but they lacked the unfoldment of the mental faculties of the white race, so they return to learn from their white brothers and sisters this mental unfoldment, and in return they impart physical strength and health to their mediums and earthly friends.

Spiritualism is not a one-sided philosophy of nothing but give, give, give all the time or take, take, take all the time, but it is give and take, all the time.

Individuals always preserve their identity. Tom Smith will be Tom Smith through all eternity. His soul will not be put into a cauldron with a collection of other souls and come out, perhaps, a Persian prince—like old rags collected from everywhere, are bolted into pulp and then made into paper. Such a belief is monstrous, and not entertained by Spiritualists, who believe the spirits are our own fellow-men who lived here on earth before we did.

This brings up an idea in our mind that has made us smile all over and all the way through. When you meet one of those reincarnated Spiritualists, who remember their previous existence, be curious that they always were something great, an Indian prince, a great Persian general, a great high priest, etc., and notice the remarkable state of things, not one of them can remember of having been a Northern mudsill (as our Southern brethren dubbed us old veterans at the beginning of the late war), or a hayseed, a clod polisher, a woman, a charcoal-burner or one of those artists that carried "mort" in a hod on his shoulder up the ladder to the top of the building—or if a woman, was a cook in a boarding-house, a chambermaid or washerwoman. Oh, no! no such common trash need apply at the reincarnation shop to be reincarnated, to advance or descend, it is only the aristocrats, princes, high priests, kings, etc., that get a chance to be reincarnated. What a roll!

Oh, Lord, give some of us Spiritualists more common sense, and let the measure be liberal, we will ever pray. H.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual experiences in the presence of the Fox family. Price, cloth, \$1.50, postpaid.

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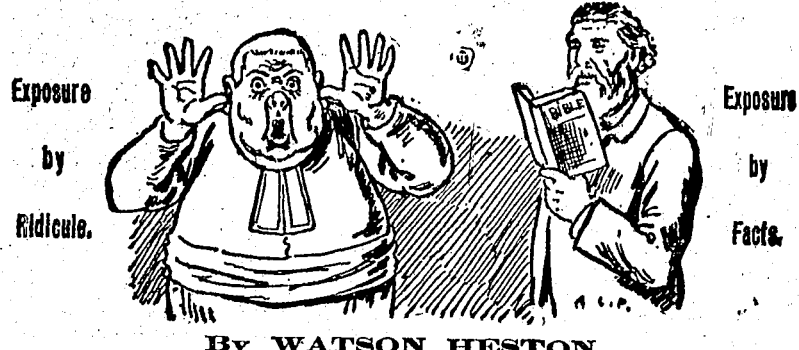
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# THE PROGRESSIVE THINKER

## Celebrates the 48th Anniversary of the Advent of Modern Spiritualism.

### 48TH ANNIVERSARY.

The Dawn of the Spiritual Era, and Its Ultimate Objects.

An Anniversary Lecture Delivered in Oregon.

BY DR. DEAN CLARKE.

Ladies and Gentlemen, Friends of Truth.—The grandest event of the nineteenth century dawned on the night of March 31, 1848, in the little hamlet of Hydesville, N. Y. It was nothing less than the birth of a new spiritual dispensation—the beginning of a new spiritual era whose significance grows in magnitude and importance with the lapse of each succeeding year.

Like many another circumstance in human history it seemed at first trivial and inconsequential and the obscure and humble family in whose presence it occurred little dreamed of its grandeur and far-reaching consequences. Although a modern John the Baptist, an equally humble youth then rising into fame as the "Poughkeepsie Seer," had about two years previously announced that "the time was near when intercourse with the world of spirits would be opened, yet few believed such an event possible, and when it did actually commence, rare were they who were prepared to understand and accept it. But "the kingdom of heaven" was verily again at hand. The tiny Hydesville seer, afterwards more generally known as the Rochester Knockings, were indeed the signal sounds—the advent of a new spiritual era. Strange to say, however, few, if any, of those who had often read the olden prophecies in their Bibles, and had most often prayed for its fulfillment, were ready to receive it when it came in so unexpected a manner, even though it was foretold to come "as a thief in the night."

Like a former advent of the same divine power, it "came to its own and they received it not," because of its unlooked-for, and seemingly unworthy, methods of presentation, and largely, no doubt, because of a waning faith in the long-dead "seers."

But though most professed followers of the great prophet of Nazareth, who had promised this spiritual advent, rejected its tokens when they came, yet, as before, there were a few wise men (this time of the West), who, when they heard of these strange doings, went where they occurred and investigated them. They listened eagerly to those telegraphic signals, and when they learned to interpret their meaning, they rejoiced, like the shepherds of old, at the birth of a great truth, that, as promised, shall make mankind free from ignorance, superstition, error, and every form of physical, mental and spiritual bondage.

It is not our purpose extensively to trace the history of this new mighty movement, to whose small beginnings we have incidentally and very briefly alluded. It is all so recent that many thousands now living on earth have witnessed its rise and wondrous progress. Our main effort will be to show, in a small measure, doubtless,

ITS VAST RELATIONS AND DEEP SIGNIFICANCE.

This great movement now known as Modern Spiritualism, starting in a single obscure family, has spread, as it were, on lightning's wings to earth's remotest bounds, and in less than half a century from its start has won the favor and gained at least the passive adherence of fully twenty million of the people of every kindred race and tongue, on islands and on continents far remote from its origin.

With shamefully little effort on the part of its earthly votaries, its marvelous spread is unparalleled by that of any human movement chronicled by history. Making its advent in the most skeptical period in religious history, when there was rapidly waning faith in all that has been termed the supernatural; coming when materialistic science was fast undermining the foundations of all theological systems, and casting doubt upon all past evidences of a spiritual world, and of man's future existence therein, it naturally met little but scoffs and jeers, not unfrequently changing to severe denunciations from the magnates of science. Humbug, fraud, sleight-of-hand and of foot, magic, mesmerism, hypnotism, electricity and magnetism did force, unconscious cerebration, mind-reading, telepathy—these and many other words of learned length and thundering sound, displayed the ignorance and professional contempt of the savans of science, most of whom refused for a long time to condescend to the investigation of such uncanny and paltry phenomena, if, indeed, any that were real existed.

On the other hand, the clergy, like Pilate and Herod of old, joined with their old enemies, the scientists, in bitter opposition and denunciation of the new intruder into the domain where they had long held undisputed control of the faith of mankind. Like their predecessors in the days of Jesus and his apostles, the high priests (and the low ones, too), were greatly disturbed by the new light from the world of souls, which they dimly foresaw would soon outshine the dim rush-lights, which they claimed the sole "divine right" to bear aloft to guide the dear people.

They long had held undisputed control of the keys of mystery, of death,

heaven and hell, and it would not do to allow spirit messengers from beyond the gates which they kept securely locked, to come and give to the common people an open sesame which would allow them free passage into these unseen and mysterious realms. Hence the clergy added to the large stock of denunciations epithets hurled, like Jove's thunderbolts, by the scientists, their dynamic bombs, labeled demons, witches, wizards, magicians, necromancers, works of the Devil, and, worst of all, free-lovers!

The combined forces of these two great earthly powers have, to some extent, and for a time, by frightening the timid, retarded this heaven-born reform and grand renaissance of spiritual gifts. But though they have hindered, they could not stop a work begun by a power that man cannot thwart.

The glad tidings brought by the heavenly messengers, and their accompanying signs and wonders, had a fascination for the common people, who heard and saw them gladly as in the days of the Nazarene Spiritualist. So, too, many of the rulers and those in high places believed these things which came with a message of love and comfort to high and low alike. Millions of every rank and station had grown weary listening to religious platitudes and thread-bare dogmas, framed by priestcraft in the Dark Ages, when inspiration had ceased to quicken the mind and illumine the soul. The unlearned bread of antiquity had become stale and stony, and the husks of medieval doctrine had no nourishment for hungry hearts or thinking heads. Philosophers had wearied in the vain pursuit of satisfactory evidence of a future existence, both in theology and science. Philanthropists and altruists had weighed in the balance and found the church wanting in a living faith, and such radical works as lay the axe of reform at the root of evil, and save mankind from a long and painful journey, were no longer worshiped at gilded shrines, where Mammon and fashion held captive the thoughts and aspirations of former worshippers of a God unknown.

The poor and oppressed masses found neither in church nor State a means of salvation from the wrongs they suffered, but on the contrary discovered in these "powers that be" their chief oppressors. Mammon ruled in church and court; in halls of legislation as in markets of commerce; at the marriage altar, and in all the relations of society, where love and justice are mocked by hypocrisy and deceit. The aristocratic and the democratic had usurped the rights of the many, and the common people, which Mother Nature designed for all her children were monopolized by the powerful, who trampled the common rights of humanity under the heel of oppression.

Woman, whom the old theology had degraded as an afterthought of God, and a side-seat of man, merely for his comfort and convenience, was held by priest and husband, who took counsel from the form of commerce; at the marriage altar, and in all the relations of society, where love and justice are mocked by hypocrisy and deceit. The aristocratic and the democratic had usurped the rights of the many, and the common people, which Mother Nature designed for all her children were monopolized by the powerful, who trampled the common rights of humanity under the heel of oppression.

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GLAD TIDINGS SUCH AS THESE

could not be suppressed by the combined powers of earthly darkness. Human hearts yearned for messages from loved ones hitherto lost to human sight and knowledge. Mourners turned from the cold comfort of a moribund faith, to positive, living proofs of the presence of their loved ones. Hungry hearts that had found little solace from selfish, sordid mortals, turned to their heavenly visitors and received "the bread of life" from their beckoning hands. Weary pilgrims, worn by the burdens of a toilsome journey, went to the spiritual seance, and were refreshed and strengthened to go on in their pilgrims' progress.

The poor again had the gospel of spiritual riches, proclaimed to them, and found proof that they have treasures laid up in heaven for their enjoyment forever, when this life's labors and hardships are over. The downtrodden slave was loosened from his chains when the angels of deliverance uttered to their masters their mandate: "Let the oppressed go free." Thus were the serfs of Russia freed from their bondage to a spirit-bolting Czar. Thus was pope-cursed Italy liberated from ecclesiastical despotism by spirit-inspired Mazzini and Garibaldi. And thus were four millions of ebony-hued slaves in our America set free, when our country's savior, the heaven-inspired, spirit-bearing Lincoln, heard through a trance the heavenly counsel, and accepted the counsel of Washington, Jefferson, Franklin, and the illustrious patriot, Paine, and issued at their earnest request, his immortal emancipation proclamation.

The mighty power that inaugurated

this great movement found its most facile and effective instruments among the long-suppressed female sex, and vestals, and sibyls, quickened in mind and spirit by powers unseen, delivered oracles of wisdom from the rostrum, or in the family circle and private seance, or induced startling phenomena, whose evidence of spirit presence was irresistible. Inspired by master minds from spheres on high, unknown often to themselves, heroic women espoused every cause of reform, and bidding defiance to St. Paul and St. Custom, with tongue and pen engaged in the general agitation thought preliminary to the woman's emancipation, and man's elevation. The avatars, messiahs and saviors of the olden dispensations had all been of the masculine gender, but this great spiritual reformation of the nineteenth century was fitly begun and largely carried on in its triumphant career by the nobler and more spiritual sex.

The wise maxim, "Who would be free, themselves must strike the blow," was acted upon and justified by scores of noble, inspired women, whose unseen monitors led them to strike for religious, moral and civil reforms, which shall give equal rights and privileges to all, irrespective of sex, color, or previous condition of servitude. This is what Spiritualism has done for woman.

FOR FREEDOM, TRUTH AND RIGHT-EOUSNESS

was this world-wide dispensation projected by its divine originators, and to these great ends has this movement slowly, but steadily and irresistibly advanced to the present auspicious hour, though few, as yet, have grasped its grand intents and purposes. The tokens of its truthfulness declarations of its genius may everywhere be seen in the great agitations of the revolutionary transitional era. An irrepressible conflict is even now at hand, all over the earth, between the powers that be and the down-trodden masses. The great day of judgment has come, and the wrongs of centuries, and the wrong-doers of to-day, are being arraigned before the assizes of high heaven, and none can escape their just doom.

Republican liberty, democratic equality, and universal justice are decreed by the great agitators, emancipators and saviors of the human race, who, silently and unknown by the tyrants of earth, are preparing their vassals to rise in their might and break all the yokes and chains that bind them. The long-cherished prayers of earth's enslaved millions, that "the will of God be done on earth," have met a response from His ministering spirits who are the agents of that will, and they are the prompters behind the scenes, who are moving the minds of the people, and directing, so far as they can, the thoughts and actions of the principal actors on the world's great stage to-day.

Blind scoffers who doubt this knowledge of "the power that makes for righteousness," nor of its secret methods. Mere senseless observers of the signs and wonders—the phenomena of this spiritual pouring which are only stepping-stones to great revelations of vast moment to mankind, have not yet even entered the outer courts of the great temple of truth at whose inner shrines, in its holy of holies only, are to be heard its sublime oracles of love and wisdom.

Shallow, worldly-minded investigators who are largely responsible for the perversion of the divine powers of mediumship to dubious fortune-telling, and a spectacular display of spirit magic on our desecrated rostrums, seem to be totally blind to the high purposes of the occult powers of mediumship for the awakening, and the wondrous phenomena are produced by spirit power.

Superficial Spiritualists, who never get their fill of tests, who seek mediums for purely selfish ends, and for aid in secular business, and care nothing for the grand philosophy and religion of Spiritualism, are neglecting their higher duties, diverting divine powers to low uses, and prostituting spiritual gifts in a manner that brings the noblest association only with earth-bound spirits, whose continued influence must degrade rather than ennoble them.

If this wicked abuse of mediumship, by using it solely for such trivial, selfish and mercenary purposes continues much longer, another Moses may be needed to issue edicts against the necromancy and witchcraft of the present dispensation, which trifles with sacred things, and prostitutes the high gifts of God to unhallowed and sacrilegious uses.

Exalted spirits from supernatural spheres, who inaugurated this grand movement to

EDUCATE, LIBERATE, REFORM AND SPIRITUALIZE

mankind, are driven away in sorrow and pity from short-sighted Spiritualists, who will hunt for tests, tests, tests, and personal communications from familiar spirits, year in and year out, but will do nothing to sustain the higher phases and grander purposes of this dispensation.

Again we are impelled to say—and would speak it trumpet-tongued in the ears of the unwise who thus misuse and abuse their privileges—no noble spirits who are guardians and ministers of grace and truth, now protest against these perversions of the sacred gifts of mediumship, and most earnestly beseech all who seek for truth, and for the best interests of the sacred cause they have espoused, to aid them in adjusting these phenomena into their true relation of foundation and superstructure of means to ends, and of servant to master.

Sensuous phenomena are indeed useful and indispensable, but they are only useful as a means to enable spirits to

reach mortals whose spiritual senses are not opened, to convince them of the presence of their spirit friends and to lead them into investigation of the higher facts, truths and principles back of all objective manifestations.

Ever bear it in mind that there are higher uses of spiritual gifts than to bring mortals into communication with their kindred and familiar guardians, and that is, to bring them in rapport with angels from higher spheres, who may teach them great truths, reveal to them the grand purposes of existence, give them spiritual strength to cope with temptation, uplift their thoughts and aspirations toward divine realities, aid them in performing the duties of this life, and help them properly to prepare themselves for the grander realities and greater joys of the spirit-world. Let mediumship and every form of tests and phenomena be but the ladder up which you shall mount to higher knowledge, to a nobler growth, and to no more axal spiritualism of thought. Trifle not with sacred gifts, but consecrate them to holy uses, and then Spiritualism will arise and shine as the "true light that lighteth every man" that cometh to his sacred shrines with pure heart and proper motives.

PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the hereafter. It is the conservator of all revealed truth in the sacred writ of all ages and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all man's ethical principles; the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysteries; the revealer of the unseen and unknown both of the here and the hereafter; the demonstrator of life and immortality beyond the tomb; the revealer of the so-called miracles of the Bible, and of all past ages; the wise oracle that reveals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need to-day; the world's great comforter which has comforted the dying and the terror-stricken; the true iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all natural and spiritual truths; the savior that prevents man from sinning, and helps those who have sinned, to work out their own salvation by overcoming evil with good; in short, Spiritualism is the sum of all truth; the embodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift that heaven has to bestow. When it shall be rescued from unholy hands; when it shall be rid of the false prophecies, the fakirs and mountebanks who counterfeit its phenomena; when its message shall cease to mingle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as a means of selfish aggrandizement; when it shall be presented to the public more as an ethical teacher and less as a wonder-working; when it is put forward more as a heaven-sent religion, and its higher aspects, instead of its lowest phases, shall be brought to the front; when its great philosophical and spiritual truths shall be taught with as much eagerness as tests and phenomena now; when Spiritualists practice the grand precepts which it teaches, and become doers, and not merely nominal believers; when Spiritualists, who are the vast majority now, become true Spiritualists and overcome their sordid selfishness and peevishness so that they will properly sustain its imperishable and self-sacrificing exponents; when fraternal love, harmony and peace prevail among its mediums, and good will and loving kindness are in the minds of its votaries; when Spiritualism shall be known as it is, in its true beauty, grandeur and sublimity, and its mediatorial functions cease to be its misrepresentation; then will its enemies be disarmed, the present obstacles to its rapid growth be removed, and then will the highest hopes of its most sanguine and devoted friends be realized in its triumphant march to the dominion of the intellect, moral sentiment and spiritual life of mankind.

Let us rejoice on this anniversary occasion, and always, that we were privileged to live in the age made luminous by its birth. Let us rise in thought to a full realization of its greatness and beauty, and let us each do our part to present it to those who have not yet seen the brilliant light of its glory, as the cynosure of all great religions, and the paradigm of all great religions.

Let us emulate the zeal and devotion of the prophets and the martyrs of old in its promulgation and defense, and on each recurrence of this great occasion let us join with the angels who ushered this New Savior upon earth, in fitly celebrating the day most glorious in the annals of man—the day made immortal by the birth of Modern Spiritualism.

We will close our tribute to our glorious cause with a few rhythmic lines in its honor, to which we give the title:

THE DAWNING DAY.

All hail the Day of Jubilee  
Which dawned in Forty-Eight,  
To set the world from bondage free  
And open heaven's gate;  
The day on which the angel host  
Good news to earth did bring,  
By which the grave's terror lost,  
And death, too, lost his sting.

All hail the day whose heavenly light  
Now shines o'er all the earth,  
Which put the shades of life to flight  
The moment it first birth;  
Which cheered away the mourner's tears  
And brought a glad relief,  
From anxious doubts and gloomy fears  
Which filled their hearts with grief.

Let heaven and earth together greet  
The dawning of this day,  
And everywhere let mortals meet,  
Their gladness to display;  
For light now comes from o'er the grave  
From loved ones gone before,

Who now return, our grief to save,  
To aid, and love us more.

Let joy resound o'er all the earth,  
And songs of gladness ring  
To honor this grand era's birth—  
No longer priest and king  
God's angels now are coming here  
To set the people free,  
And that good time is drawing near  
Foretold by prophecy.

Let all the poor who toll in pain,  
Deprived of their just right,  
Rejoice, and join our glad refrain  
To greet the dawn of light.  
The good time coming's near at hand—  
By God's decree 'twill come—  
When those who till shall own the land,  
And all shall have a home.

Let woman, too, with us rejoice  
To greet this glorious day,  
When first there came from heaven a voice  
To cheer her weary way.  
Let her be glad that angels came  
To set both sexes free,  
And, like to Brahms of old, proclaim  
That "both shall equal be."

Let all who once by creeds were bound,  
While they were in the church,  
But who, when this great truth they found,  
Left dogmas in the lurch—  
Let them their grateful tribute bring  
For truth that made them free,  
And with us now in gladness sing  
This song of jubilee.

Let high and low, the rich and poor,  
Alike rejoice to know  
That there is now an open door  
To heaven's gates of glory below;  
Let men and angels all unite,  
And march in grand array,  
To celebrate the birth of Light  
On this glad Dawning Day.

### 48TH ANNIVERSARY.

Prof. Lockwood in Philadelphia.

Gives Solid Matter for Thought.

The Philadelphia Spiritualist Society, with Professor Lockwood as its speaker, has passed, so far, the grandest day of its history. Not since the good old days of a score of years ago, when Spiritualism in Philadelphia, drew to its shrine thousands of investigators, has there been such an outpouring of people as greeted us on Anniversary Sunday.

A conference was held from 10 to 12. At 2 o'clock our new lyceum, four months old, marched in with sixty members and took seats in the front of the hall. The conductor, Mrs. Wheeler Brown, was present after a severe illness, during which time Mr. E. C. Myers, Mrs. Rawson and Miss Carroll managed the Lyceum with great ability and success.

The splendid decorations of palms, flags, flowers and bunting were a surprise to all, and the Lyceum programme consisting of music, recitations and orations evoked hearty applause and appreciation from the audience. The conductor then made an address to the children, telling how Modern Spiritualism found its way into the world through the mediumship of the Fox Sisters, and gave an account of the original manifestations, which was instructive to both old and young.

Prof. Lockwood followed with an address on "The Forty-Eighth Anniversary, and the Necessity of Scientific Demonstration of the Action of Spirit upon Matter."

The evening service began at 7:30 with a concert under the direction of Prof. Brown, assisted by Prof. Halstead, Mrs. Youm and others. At 8, Prof. Lockwood lectured on "The Affinity of Consciousness to Matter Demonstrated by Experiments with the Phonograph. Has Matter the Function of Memory and Vocal Thought?" The lecture—the last of a series of ten delivered before our society—was a masterpiece of logic, and the experiments with the phonograph, whereby songs and sentences spoken by people in the audience were reproduced was highly instructive and a complete proof of the fact that matter can reproduce thought and vocal expression, and that it affinitizes with the consciousness and gives forth a corresponding expression. The professor also illustrated in flashlight photography how the Spirit-World impresses the mental, and gave some startling proofs of the reality of a future existence.

Professor Lockwood's engagement with us has been an unqualified success, and the thinking and intelligent class of our community are all assured that Spiritualism will meet with greater approval in the field of scientific verification than in any other. We are of the opinion that in this respect these lectures fully meet with the requirements of the hour, and are the ablest presentation of the truths of Spiritualism that has ever been given to our cause.

No capable society need hesitate to place Professor Lockwood on its rostrum. In his line he stands pre-eminent and is fully recognized as such by some of the world's greatest scientists.

With the present discoveries in science, particularly in physics and electricity, attracting the attention of the world, it becomes evident to us that the place for Spiritualism is in the field of science, where its truth can be shown and demonstrated beyond all doubt; for as sure as Science will win the battle with Religion, and conquer, just so sure will Spiritualism conquer if allied to and made a part of it. But if we are caught in the rear of the religious procession, meeting in unpleasant halls, amid evil surroundings and with a few cranks and ignoramus making a religion out of phenomena, like Christianity in its coming doom will be obliterated and meet the consequences that such a course deserves.

May we Spiritualists learn enough from science to place ourselves in a position where the higher intelligences can reach us and open the door to victory, and lead the world to a higher plane of life and happiness.

CHAS. L. GEORGE, Sec'y.

### 48TH ANNIVERSARY.

It is Celebrated in Becoming Manner

By the Spiritualists of Port Huron, Mich.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated in a most fitting manner in our city, on March 29.

The lyceum children held a special service in the morning at Society Hall, which was prettily decorated for the occasion. A short talk to the children by Mrs. Robinson was followed by songs, recitations, marching and calisthenics by the children. The music was especially good; vocal music by the older friends, and instrumental music from the Zig-Zag Mandolin Club added much to the pleasure of the large audience. The children showed splendid training.

In no place does Mrs. Robinson show to better advantage than in her lyceum work; there, as in every other sphere, she fills the place perfectly. Long may our lyceum prosper under her teaching. In the evening the services were held in the city opera house in the presence of a large audience. The stage decorations were artistic and lovely beyond any previous display, and made a beautiful setting for the golden gems of thought presented by the speaker. Mrs. Robinson was at her best; to those who know her this will tell its own story. The daily press of the city had only words of commendation; in fact, all the press reports are most pleasant.

The following programme was carried out in full and was in every way a success:

Orchestral overture, "Fair Dove, Fond Dove."

Poem, quartette, "O Paradise!"

Invocation.

Orchestral selection, "Song Without Words," Kessler.

Reading from the Gospels.

Vocal quartette, "The Spirit's Call."

Discourse by Mrs. Anna L. Robinson: "The Spiritual Perceptions of Jesus of Nazareth," and topics handed up from the audience.

Orchestral selection, "Song Without Words," Mendelssohn.

Descriptions by Mrs. Robinson.

Vocal quartette, "We Will All Meet Again in the Morning Land."

Benediction.

On Tuesday night a ball was given by the society, which is reported a great success.

So closes the Forty-eighth Anniversary. Truth is gaining ground in every land, and each year shows a marked improvement over the preceding one. No one who listens to the thrilling words of our inspired workers but must grow in spiritual perception and broaden into a larger sympathy.

XX.

### EASTER GREETING.

"Dead stalks, hidden roots, and brown starkness,"

The flowers laugh, "did only disguise us!"

Uprising from death and from darkness,

The sweetest bloom-faces surprise us.

Up, bright-faced, awake to all gladness,

Dismissing their sadness about them.

The live, and they die without sadness,

And the great world wheels onward without them.

And yet, not one atom is missing

Which once was the dear combination!

"Where next?" O, perchance in lips kissing

We know not their next destination.

Uprising from death and from sorrow,

The rootlets of Hope flower in Heaven;

We may gather our treasures to-morrow,

When souls compensation are given.

From the bondage of old-languaged Reason,

Hope, carolling songs of the season,

Leads souls up to love's sweet renewal.

EMMA ROOD TUTTLE.

### THE 48TH ANNIVERSARY.

Celebration Held at Springfield, Massachusetts.

The Spiritualists of this city and vicinity gathered in Grand Army Hall, corner of Main and State streets, in large numbers and fittingly celebrated the recent anniversary of Spiritualism. Meetings were held after noon and evening, with fact and experience meetings between. Sociability prevailed during the intermissions, and at 5 p. m. a bountiful lunch was served in the supper hall.

The meetings were under the management of the Ladies' Aid Society. Mrs. Wood presided in the absence of Mrs. Holcomb, who was detained by the serious illness of her aged mother.

Mrs. Helen Palmer, of Portland, Me., gave the principal address at each session. The evening lecture was probably the best on the general subject of Spiritualism ever given in this city. It was reported in full in the Morning Union of this city.

### 48TH ANNIVERSARY.

Celebration by the First Association of Spiritualists of Philadelphia.

As the years roll on into the eternity of the past, the celebration of anniversary day becomes of deeper interest to the hearts of those left in the old association, which has bravely stood its ground since its organization in 1852. One veteran and twenty who used to celebrate with us, who have passed to the higher life. On each anniversary day, while we celebrate with gladness the joyful tidings, "There is no death," we also devote a portion of the day to a special service in memory of those who have arisen to the higher life.

This year the services were extremely interesting. The hall was decorated by willing hands. Three arches, adorned with laurel and roses, were erected on the rostrum and made a perfect setting for the palms, roses and lilies, which were in profusion. We all felt that it was a time to show those who are trying to crush mediumship in our city, that we are proud to be Spiritualists and that our banner still floats proudly over us.

A special choir under the leadership of Mrs. Haslam, and assisted by Prof. J. W. C. Moore, discoursed soulful vocal and instrumental music during the day, to the delight of all.

The morning services opened with a conference, after which Rev. J. H. McElroy delivered an eloquent address upon "Ancient and Modern Spiritualism." Mr. McElroy commanded the closest attention of his hearers, while his contrasted Spiritualism as we know it with that of earlier times.

A conference was held in the afternoon, previous to the lyceum exercises. Our lyceum has held continuous sessions since 1864. The conductor, Mr. Robt. Coffman, and the guardian, Mrs. Fuller, spared no pains to make the occasion one of the most interesting of the members of the lyceum, together with members of the church, and those who sing, as well as the instrumental music, reflected great credit on all taking part. Mrs. M. E. Caldwell delivered a short address upon the origin and growth of lyceum work, especially in connection with the Philadelphia lyceum. The hall was filled with those interested, and the beautiful badges of the members called out many words of praise.

At six o'clock another conference was held, under the chairmanship of Mr. Munn, who presided at all the conferences of the day. At 7:30 the evening services commenced. There was not a vacant seat in the hall, and the floral offerings to the arisen friends were many.

After the services of the congregation, Mrs. M. E. Caldwell read a paper, dictated by her for the occasion, entitled "A Message from a Spirit Child," which was loudly applauded, after which the choir rendered a beautiful selection. The address of the evening by Mrs. M. E. Caldwell upon "Modern Spiritualism—The Crowning Glory of the Nineteenth Century," was appropriate to the occasion. In discussing this subject the speaker gave a brief synopsis of the remarkable progress that had been made in inventions and discoveries in the century which is about to pass into history, and said: "When the impartial historian shall write the annals of the nineteenth century, he will say, 'Another era has come to man kind,' and add, 'the crowning glory of the nineteenth century was the discovery that it was possible to communicate with those who had passed from this to a higher plane of life. Beside this all other discoveries pale into insignificance. At best they deal with the material things of life, while Modern Spiritualism deals with the tenderest emotions of the soul, appeals to the higher nature of man, and calls out all that is best in him, because it restores to him those whom the world, in its blindness, calls dead.'"

After another selection by the choir, Mrs. Minnie Brown, one of our local mediums, whose ministrations are so well received everywhere, was introduced to the audience. Mrs. Brown spoke of the custom of holding a flower service for our arisen friends, saying it was like a benediction at the close of the anniversary services. Briefly referring to the many who have passed on from the association, and of the special significance the day had for us as Spiritualists, she took from the table the flowers, and in a manner which evoked conviction to all present, gave the messages as they came to her from the loved ones who had gathered in response to our welcome. Only those who have been present at one of these services can appreciate them. As one message after another was given to the friends assembled and recognized by them, all felt that Spiritualism was worth all the persecutions we had to bear for its sake. With Phoebe Cary we, too, might say, in the words of her beautiful poem:

"Oh, world, you may tell me I dream, I rave,  
As long as my darlings come to prove  
That the feet of the spirit can cross the grave,  
And the loving live, and the living love."

Special mention should be made of the singing of Mr. C. L. Smith, which was one of the features of the day.

A special appeal was made at the evening session as to the duty of Spiritualists to support the papers published in the interests of Spiritualism.

Many of those present said that it was one of the days long to be remembered, and all joined in the closing song, feeling it had been a benefit to be present at the celebration of the Forty-eighth Anniversary of Modern Spiritualism.

CORRESPONDENT.

A beneficent person is like a fountain watering the earth and spreading fertility.—Epicurus.



**Dedicated to the 48th Anniversary of Modern Spiritualism**

Bear in mind the times of the several writings; bear in mind the hundred years that have elapsed between the purported writing, and the collecting and publishing of the manuscripts, and then take the several revisions and judge for yourself whether in all justice we will be correct for thinking that there is any chance for the preservation of the twenty of chance for a little audience to have crept into this inspired book, and that the chances are that the real sayings and doings of Christ have become somewhat altered from their original meaning.

Some beautiful things did he say indeed; a beautiful rule of living a higher life did he enjoin; a loftier conception of every-day life did he teach than "do unto others as ye would that they should do unto you." But Jesus Christ was not the originator of the beautiful maxim. Did not Buddha, the

The stone rolled away that has hindered  
And hidden our loved ones from view;  
How changed are the creeds of religion  
From darkness of all human fate;  
Since catching the "reason" contagion  
In the year of "our own"—forty-eight  
DR. T. WILKINS.

Prof. W. H. PERKE, F. D., 4 Cedar St., New York

and succeeds in forming the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at the office. Price 25 cents.

uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more believe in death by fire and the stake than we believe in the Holy Ghost and the prince of the church for what they have taught us to do. Every one should read this work. Paper, 80¢ each. It will be sent, postage for fifty cents. For sale in this office.

(From U. S. Journal of Medicine.)

Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. I have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease with testimonials with a large list of his absolute cure, free to any sufferer who may send their P. O. and Express note. We advise anyone wishing a cure to address Prof. W. H. PECK, P. D., 4 Cedar St., New York.

for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and unchristianlike policy of the Government, though we do not, as the Catholics, denounce the Emperor's words of warning. Licio's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan of Philadelphia, in a recent address to the Church of the Holy Trinity, in New York, said that the clergy of the United States are obliged to do this, to warn them. With a deadly hatred, and

Every one should read this work. Paper, 800 pages. Lurancy Vennum, of Waukega, Ill., and Mary R. Lurancy, of Vanango county, Pa. For sale at this office. Price 15 cents.



## MEDIUM AND END-MAN.

## Practical Reflections for the Good of the Cause.

## Dedicated to the Forty-Eighth Anniversary of Modern Spiritualism.

## AN EARNEST APPEAL FOR MEDIUMS TO LIVE IN THE HIGHER REALMS OF SPIRITUALITY.

With Queen Victoria and members of the royal family mediums holding bi-weekly seances, and nearly all the aristocracy of Russia and France, not to forget a distinctly advanced group in Italy, investigating spiritualism and occult phenomena, it can be no news to the reader who is also an observer, that many of the best people in New York City means bold enough to join the fellowship of come-outers, are closely following the leadings toward the discovery of the secret of death.

Here with us now, the practical comforting of his flock the clergyman leaves to the clairvoyant, who has herself a congregation of seekers of both sexes, sent to her by their particular faiths, whose names are in the files of the newspaper readers as distinguished in their calling.

To get at the conservative social, liberal, scientific point of view from one whose position and wealth gives him knowledge of what the privileged classes are thinking, I called on a prominent man on Murray Hill, who has been an investigator for many years, and who frequently looks in at Carnegie Hall to learn the latest that has turned up regarding the movement.

I found him not at all averse to talk. Indeed, he was full of the theme. I had arrived at the psychological moment. He was expressing his regret and disgust to members of the family regarding the unpleasant evidence of the law and private lives of not a few mediums and some Spiritualists, who by their undignified behavior put barriers between the public and its study of the absorbing topic of the end of the century.

"That is the crux, the awful no thoroughfare, these people's social unitness. Society will not receive Spiritualist mediums unless they are above reproach, as required of ministers and all teachers. If they degenerate below this level to which one can not stoop, it forces the religious or the scientific mind either to go through many unpleasant experiences, insulting to his or her intelligence, or else to drop the subject altogether.

"Now, we have seen enough of the phenomena, which no one but a fool will deny—to know that there is law underlying it, also know it is our duty to push on to the ultimate. Equally it is the duty of the medium to aid us in discovery. Do they do it? Not a bit of it. Unless the exceptional ones are found. Out of all the mediums in New York, and floating about the country there are not a few who are living lives of devotion and reverence to the leading spiritual idea of the times.

"For example, Mrs. —, instead of stopping in one place where a few of us can organize a class of investigation and study, ever a remarkable sensitive, with every change of winning recognition and respect and powerful friends, respects a tramping life with her End-Man. She remains here for weeks or months only, under social ostracism, which, of course, weighs heavily upon her. But, if she were devoted and patient, content to be a womanly and dignified interpreter, the social cloud would have no occasion to settle over her home, and respectable people would not be afraid to be seen ringing her door-bell; she would have all the friends that any other clairvoyant, or artist, or doctor, or a minister of merit would have. This picture unfortunately does not attract her. She prefers her commonplace, vulgar, and not often clean life; and the same old conditions that have been for so many years the despair of criticism.

"The follower of the medium, who is dependent on her support, is a person, least non-prophet, who one feels like kicking out of the room—a sap-headed youth; or a long-haired, ancient, or some fiddlestick fellow—her 'End-Man' in fact.

"She cannot be without her 'End-Man.' He is the general provider of the dramatic 'business.' We have to put under all this—which never, for one moment, deceives us, we must be reverent, as the subject demands, all the while knowing that though we are in the presence of a great reality, there is a good deal of fake going on—nonsense which lessens the value of the truth manifested and casts discredit (in impatient minds) even on the medium's honest actions."

In effect, then, having in mind the accelerated velocity of things, and the years that have elapsed since the early days of rapping at Hydeville, you think the progress of Spiritualism not at all commensurate with its chances?"

"Certainly I do not. It is the exponents of Spiritualism, not the world, who are to blame. How dare they, living the life they do, set themselves up for reformers."

"How can any clear-minded people go under the guidance of teachers whose lives are openly less decent than the people's lives whom they would reform. All this would be less evil in influence if they were hypocrites and paraded phylacteries in the guise of 'husband' or 'uncle,' or 'brother.' But they do not even concede an appearance; they live their irregular lives quite in defiance of moral and social law.

"Utterly unappreciative of her great gift as a priestess or leader or vestal attendant on the readjusting and reconciling of the world's beliefs, one set apart, if she so elect, to move this whole city to white thought, the medium must have her 'End-Man' by her night, wherever you go, no matter what you wish to consult her about, there is the 'End-Man,' and you must be civil to this flabby body, or insignificant simploton, or stay away.

"The 'End-Man' generally sits, at a circle, at one end of the 'horseshoe' to act as showman to the performance, but principally because he is the 'be' of this particular social order of existence. Apart from all moral considerations, there is the danger from the poison of the evil side of psychical dynamics.

"A scientific man, aided by psychical discernment, sees what the medium does not apprehend—a swift result comes as sure as mathematics, bound to lead the medium into demonology and black magic and pandemonium. Not a few already have come to grief, and more will follow. For one may not trifle with the finer forces, nor remain in an equivocal attitude of mind. The student of occult phenomena must take his stand with one single aim: to bring God, or good, and humanity closer together.

"Any lesser thought, any motive of gain beyond a respectable use of money, any descent into more curiosity or irrelevant uses, sooner or later means disgrace and public exposure.

"I do not object to the medium's earning money, or being supplied with the needs of the higher life. Fresh pots—that is to say, mere sense-indulgence, are evidence of an existence antagonistic to psychical development.

"Now, for the most part, these mediums do not know what they are doing,

and can give no account of their power or of ancient teachings and the records of raising the dead, nor the genesis of our Scriptures. They do not seem to know that they are abnormal in their lives (not in phenomena), and that by descending from the mystical heights to sense-indulgence they are actually breathing thought-monstrosities and are inhibited by them.

"It is in this atmosphere we have to investigate. I am sick and tired of it. So it goes on, year after year, proving and multiplying the phenomena, but without leaving the church and the clergyman to go to the something higher of which he preaches, I must seek it in the home of a medium who is living an unchaste life: it is from her I must get my data, and from her I must take hints for my philosophy as to man's destiny.

"I leave the spiritual culture and moral decency of my own home, to sink for an hour into a mess of thought, garbage or else cease the pursuit of the dearest and greatest possessions of man in his whole history.

"This state of things has gone too far; some big newspaper, like THE PROGRESSIVE THINKER, ought to take up the matter, and give some of the mediums (and one too) a moral spanking, and shame them into sending the 'End-Man' to some nursery for helpless people; otherwise we shall retrograde instead of going forward.

"One sees now how wise those old Greeks were in demanding absolute chastity of their priestesses; and testing their moral integrity by the wonders of the sieve. Our experience of the frailty of many mediums makes me see the old necessity of preserving at all costs the purity of the Institutional Virgin at Delphi."

"I imagine you are discouraged from the point of view of intellectual advancement. Do Byron and Demosthenes still talk the usual drivel?"

"About the same old pap. There is no appreciable change in thought that I can see. The intelligence of the per-spirit is low; it is not above the earthly education of the sensitive. We have wonders in manifestation, outline, color, voice, appearance (the mere drapery of the forms would awaken the admiration of the Philonian age) and instantaneous vanishing and dissolution. So much is good, but the searcher having no idea of the knowledge that there is an infinite of revelation awaiting our sincere demands for it. Man's intelligence is an ascending scale, his capacity is limitless. We can not get our array of facts except from men and women of saintly lives. Mediums ought to be saints.

"For their own sakes, for social value, moral and spiritual, and for the sake of the individual good—by which, mainly—all individual good—should be true to this truth, and not because the world is dependent on them for data, though that is a weighty reason, too. If they can not do this, they prove they are not reformers and educators, but are in the field only for curiosity, if so, still the most awful physical and mental danger is about them, who dare use the occult forces for selfish gain. If the teachings of Spiritualism mean anything, it is that our obligations are increased to reform the individual; that the one sure process is the slow one of building up a spiritual character.

"I have always felt from my boyhood the sacredness of the individual. I have always held the firm purpose of never in any way interfering with or marred the destiny of another. I feel strongly that the study of hypnosis (both in this world and the next) should be undertaken by students of reverent thought. What is more calm and holy than the synthesis of a truly scientific man? There are utterances of Herbert Spencer (whether one agrees with him or not) that are as relevant as the words of St. Thomas Aquinas or St. Augustine, a great moral stand must be taken at once by some powerful speakers, writers and journalists, in the Spiritualist thought, or we shall have pandemonium far greater upon us than exists now.

"There are accredited rumors of the presence of an organized cult of black magic in the city of New York. The police have orders to watch night and day the various cults of hypnosis and psychical phenomena where students or operators congregate; for, while people of the highest rank are in the circles of legitimate research, there is the ever-present fear of something menacing to public safety which, by zeal, may be prevented.

"I am not sure whether there should be a public censor, or whether the people should do their own probing. It seems best to me that a wider liberty would be looking all around the subject, safest. I cannot deny that official guardianship might in the meantime prevent isolated and particular evils. A censorship is foreign to our American feeling. The evil cannot, however, be much longer disregarded by thoughtful Spiritualists who would be watchful of the interests of humanity."

New York. ADAM STRONG.

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## 48TH ANNIVERSARY.

## It Was Duly Celebrated at Cleveland, Ohio.

## Reception to Hudson and Emma Tuttle.

## Rood Tuttle.

The Forty-eighth Anniversary of Modern Spiritualism was duly celebrated in Cleveland.

An unusually large attendance was at the conference in Memorial Hall during the forenoon: many camp-meeting faces, greeted us, especially familiar to Lake Brady—faces of friends from other cities, Canton, Kent, Sandusky, Akron, etc.

The old reliable team, Hudson and Emma Tuttle, gave us of their best thoughts during the day, but the morning was occupied largely by local talent, inspirational and melodramatic, it being a conference, free to all.

Mr. Tuttle's afternoon address on "Self-Annihilation" was a practical critique on the reckless propagation of the human race, without regard to furnishing conditions for health and happiness—the natural birthright of every human being.

Mr. Tuttle gave a brief history of the progress of the world since the advent of Modern Spiritualism, pointing out the fact that it had much to do with this progress.

Mr. Tuttle's cup is full to overflowing with Spiritualism; he has no use for the kindred idealities that justly or unjustly sail under its flag.

But lectures alone will not convince people of the truth of Spiritualism, so phenomena were provided in the persons of Mrs. J. S. Donovan, as test medium, and Senor De Ovies, Spanish Matrona and psychologist.

Mrs. Donovan gave a number of recognized tests, of which we note the following to Mrs. Carrie Hopkins:

"A spirit comes near you who brings the influence of a husband. He says: 'You have suffered a long illness, but you will be better as the spring advances. We will help you in every way. I also see you surrounded by ivy leaves, and I hear the name Ivy Leaf.' 'It is all true,' said Mrs. Hopkins. 'And Ivy Leaf is my Oriental spirit guide.'"

Senor De Ovies is one of the most remarkable psychics it has been our good fortune to meet. He has been called the 'medium without eyes,' and he certainly convinced the immense audience of that fact.

He closed his eyes, and allowed waxen seals to be placed over them, then was further blindfolded with three handkerchiefs. In this condition he told the color of various garments waved in front of him, one after another, without his touching them. He made mistakes, even in different shades of the same color. His test conditions are such as to preclude the possibility of collusion or tricks of any kind.

He is also a fine platform speaker, his peculiar foreign accent being an added charm to his convincing oratory. He is an advocate of personal and social purity, and would rank the ranks of Spiritualism with all uncleanliness.

The Psychic Society, a new, but flourishing organization here, met with us. The West Side held independent exercises, it being too large to fuse with us. We are told they had a splendid time. Dr. Kenyon being the speaker and Mesdames Shumaker and Cooper the mediums. Each lyceum furnished an excellent entertainment in the evening.

RECEPTION TO HUDSON AND EMMA TUTTLE.

A large company of friends of the above distinguished exponents of the spiritual philosophy met Monday eve at the residence of Mr. Thomas Lee, on Stearns street, to honor and pay their respects to the worthy couple, Mr. and Mrs. Tuttle, that had added so materially to the success of the Anniversary exercises. The reception was quite informal in character. Mr. Lee in his opening remarks alluded to his past thirty years of personal acquaintance with Mr. and Mrs. Tuttle, and their great prominence in the spiritual movement, both as authors and public speakers.

Following Mr. Lee, eulogistic and congratulatory speeches were made by Mr. T. H. Coppel, Mrs. M. McCaslin, Thos. A. Black, and Senor and Madame De Ovies; the latter, who is so proficient in palmistry, entertained the company with a most clear and revealing reading.

In response to the kind remarks and speeches made, both Mr. and Mrs. Tuttle feelingly responded. Mr. Tuttle, in closing, under a powerful inspiration gave strong hopes in the near future of Spiritualism as a reformatory movement. A song from Madame De Ovies was a fitting close to a very enjoyable evening.

The festivities terminated Tuesday evening with the anniversary ball in Heard's hall, which was largely attended. The Cleveland Progressive Lyceum, under whose auspices the celebration was held, is proud of its success, and returns thanks to all who helped make it so.

MRS. M. MCCASLIN.

## 48TH ANNIVERSARY

## Appropriately Celebrated at San Francisco, Cal.

## All Societies Unite to Celebrate the Day.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated by the Mediums' Protective Association in this city on the evening of March 31. All spiritual organizations were represented.

Prof. J. Clegg Wright opened the exercises with some of his able logic, in relation to the spirit rap. He narrated his personal experiences with the Fox Sisters, which, like everything he utters, was extremely interesting.

Dr. York, the noted liberal lecturer, was on the programme, and for three-quarters of an hour kept the audience in a roar of laughter with his sarcastic slaps at superstition. He did not like the idea of Christian Spiritualism, but it is no longer on the defensive. The church would be surprised if it knew how many within its pale are quietly with us who have not yet trained in our ranks. But the time is not very far distant when a great rush will be made from the church into the arms of Spiritualism.

Every prominent Spiritualist is invited by pulpit and pew back into the church, with the assurance that they can bring their Spiritualism right into the church with them and welcome.

"Straws show which way the wind blows." The church expects to absorb Spiritualism as a sponge absorbs water, and when the proper times comes, to sprinkle it over the congregations as old-fashioned baptism—as something it has always preached with as much fervor as it has preached against (S) slavery. But instead of Spiritualism going to the

## 48TH ANNIVERSARY.

## Celebrated by the Progressive Spiritual Church, Chicago.

The Forty-Eighth Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church, Lake-side Hall, southeast corner Indiana avenue and Thirty-first street, Sunday evening, March 29, conducted by our pastor, Rev. Geo. V. Cordingley, assisted by the following well-known mediums and students of the occult: Mrs. C. E. Brown, one of the grandest celebrants that has ever been given in Chicago.

The order of service was as follows: A piano voluntary by our accomplished pianist, Miss N. Briggs, rendered with brilliancy of execution for which she is justly noted, followed by congregational singing; then the invocation, sublimely beautiful, by Mrs. Emma Nickerson; a brief address on "The Day We Celebrate," by Thos. G. Newman, editor and publisher of that able exponent of our beautiful religion, the Philosophical Journal, which was given in his usual brilliant manner; followed by a solo, "The Holy City," rendered by Harry Miller, singer with a remarkable range of voice—which would be called by some a falsetto, but is in reality a natural voice with this gentleman. He was compelled to respond to an encore.

Mrs. Emma Nickerson gave an address on "The Message of the Day," which was clear and logical, giving briefly a synopsis of the history of Modern Spiritualism from the time of Hydesville, N. Y., in the home of the Fox children, in 1848, to the present time.

Miss J. King and Carlton S. King rendered a duet, "Maying," which demanded an encore.

"Impromptu" poems on "Liberty," "Consecration," and "Our Guardian Angels"—subjects taken from the audience—were then rendered conjointly by Mrs. Warner and Rev. Geo. V. Cordingley, which were fully appreciated by the large audience. In the last verse rendered by Mr. Cordingley he thanked Mrs. Warner for her services, and presented her with a beautiful bouquet of flowers.

Miss A. Bourne, who is the possessor of a voice of rare beauty and sweetness, then rendered a solo, "Never to Know," as an encore she rendered "Daddy," which was fully appreciated.

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A piano duet by Miss Florence Paul and Master Walter Graham received an encore; followed by a solo by Miss J. King, entitled "Waiting."

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A solo, "Only Me," by the celebrated baritone, Mr. Carlton S. King, late of Gladys Wallas Company; an encore by special request, "The Astral Body," which describes the advantages to be derived by marrying a materialized spirit, etc.

Last, but by no means least, and as a fitting close to our services, independent slate-writing by the celebrated mediums, Misses Lizzie and May Bangs, who have just removed to No. 3 South Elizabeth street; many in the audience receiving messages from their loved ones gone before.

The day was also a most successful one, as the large number of spirit rap, answering 'yes' and 'no' to questions asked by different members of the audience.

The society held three sessions—morning, afternoon and evening—at each of which a large audience attended. In the evening the hall was packed by an intellectual concourse of people. The morning was devoted to literary exercises and a conference; the afternoon to two short lectures, one of which was by Rev. Sprague, which he followed with tests as usual; and in the evening he delivered a grand lecture and gave many evidences of spirit rap, by tests given skeptics and strangers, all of whom recognized their truthfulness.

One of the important things done on this anniversary day was the resolving of the society into the First Spiritual Society of Fort Wayne. It is the purpose of the new society to become incorporated and to join the National Association of Spiritualists.

The old society was organized three years or more ago, simply as an investigating society, interested in all occult and psychic science, but especially in the phenomena of Spiritualism. The result of the investigations of this society is made apparent by its action on last Sunday. It is now satisfied of the truth of Spiritualism and proposes by the change of name made to show its colors.

Rev. E. W. Sprague and wife have been with us three months altogether and have done the society and the cause here a world of good. The only criticism I have heard urged upon his lecturing was that they were too radical and antagonistic to the church. Strange as it may appear, the objection was entirely inadequate to accommodate the crowd. The exercises were superb and proved that both San Francisco and Spiritualism had something in them when properly understood.

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48TH ANNIVERSARY

Celebrated by the Spiritualists of Toledo, Ohio.

The First Society of Spiritualists of Toledo, O., celebrated the Forty-eighth Anniversary of Modern Spiritualism in the morning, afternoon and evening of March 28th. Services were held with song service, poems, remarks and addresses, all combining to make the occasion one of great rejoicing.

Mrs. J. W. V. of Covington, Ky., has been with us for three Sundays past. She is an earnest worker, untiring in energy and perseverance, doing all any society could ask to advance its work. Mrs. Mitchell is for the month of April to fill an engagement in St. Louis, Mo. We, as a society, give her full recommendation, wishing her a long and prosperous life in the cause of Truth, she having our hearty endorsement.

The local mediums all over the city combined in making this an occasion long to be remembered. With the sweet singer, Mrs. Bonta, the shower of angel glory was made manifest.

Mrs. Dr. Weyant, who is local pastor of the First Society of Spiritualists—an honest, faithful worker, having high intellectual unfoldment, and gives good readings and tests—will fill the rostrum for the month of April here.

The work of truth and right will prevail. The power of light, the leaven to bring out the regeneration to come to earth's children.

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## THE PROGRESSIVE THINKER

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J. H. Francis, Editor and Publisher.

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SATURDAY, APRIL 18, 1936.

## Prosecute the Scamps.

Were it not that no compromise should be made with crime, an arrangement could doubtless be made with the clergy to offset their villainous doings with the fakir mediums, who for paltry gain play deceivers, and impose their shabby tricks on the over-credulous. Criminal prosecutions can be maintained against every one of these humbugs for obtaining money under false pretenses. The interests of truth demand an exposure, with a severe penalty, rather than suppression and a continuing infamy. It will deliver THE PROGRESSIVE THINKER to see each guilty wretch compelled to pay the full penalty for each infraction of the law. The Illinois statute is in these words, omitting those additional provisions not applicable to cases under consideration:

"Whoever, with intent to cheat or defraud another, obtains from any person, any money or personal property, or other valuable thing, shall be fined in any sum not exceeding \$2,000, and imprisoned not exceeding one year, and shall be sentenced to restore the property so fraudulently obtained, if it can be restored."

The statute against practicing confidence games seems almost broad enough to cover these ghostly frauds.

Similar laws to those in Illinois exist in all the States. Cheats should be prosecuted and taught that they cannot trifle with the sacred dead and escape with impunity the demands of outraged justice.

## God Is Perfection.

All are commanded to search the Scriptures. Unfortunately, after doing so, and some teaching inconsistent with common sense is found, then motives for the search are impugned, and it is said "he studies the Bible to discover its imperfections." Is the Eternal God the author of that book? Then is He not perfect itself, and are not all of His works in harmony with the perfection of Himself? Is it not a natural agreement in all of its parts; conflict in statement nowhere. When it says: "The Lord will not cast off forever," Lam. 3:31; and then, "These shall go away into everlasting punishment," Matt. 25:46, it only proves that God did not inspire the book, else He employed conflicting language to express His ideas. It is not a natural agreement for men entertaining conflicting views to make such discrepant statements; but impossible for a God. There are hundreds of discordant texts in the holy book of like character, for which reason we are unwilling to credit its authorship to a divine personage.

## Entranced.

Miss Rena Tedrow, at the Pentecost meeting of the United Brethren Church, at Bourbon, Ind., a few evenings ago, went forward to confess her sins. She knelt and remained almost motionless in the attitude of prayer, says the press dispatch, for an hour and twenty-five minutes. She passed into a trance condition and so remained for a long time.

That trance condition, known among the faithful as the "power of God," is nothing more nor less than an advanced stage of hypnotism, induced by concentration of thought on a single subject, her eyes fixed on the dear preacher, while streams of memory were passing in magnetic waves rolled over, engulfed and finally completely controlled her entire being. Modern science is now quite familiar with the third person in the orthodox godhead, and a good operator can readily reproduce in a mixed audience a perfect imitation of an old-style Methodist revival.

## Hypocrisy versus Honesty.

Will some devout worshiper of the Lord Jesus be so kind as to state who is most worthy of credit, and whose word most entitled to respect, the honest infidel or Spiritualist, who everywhere and on all occasions is frank to admit, even in the presence of violent opponents, his religious belief; or he who entertains identically the same views, but conceals them even from those closest to him, and who is anxious to identify himself with the church, contribute to its wealth for its support, bows at its shrines, and sings psalms in its praise? There are multitudes of this latter class, and the Christian world seems ambitious to increase their number.

## The Old Way.

It is said on one of the recovered brazen gates of the great temple of ancient Nineveh was found illustrations of heavenly spirits pulling on a mighty rope, by which the gates of the morning were opened, and the sun was allowed to enter to illumine the day. These gates were represented closed, and the closing of the day was effected by the same process. It is supposed Joshua employed this splendid device for arresting the sun in its movements when he lengthened the day so he could have more time to slay his enemies. That machinery is out of date in these times. A better process for ushering in the morning and closing the day is now being perfected and is now employed. All the miraculous machinery of the universe dropped out of use as man increased in knowledge.

## Good Principles for Guidance.

It is a principle in chancery procedure that he who seeks equity must do equity. An applicant for a ruling of the court must bring himself within this provision before he can ask relief. This principle is applicable to all the relations of life, and should be rigidly observed. It may be expanded into: They who want justice, or demand justice, shall do justice. Again: Those who want protection from persecution must not persecute. Those desiring to be tolerated in the enjoyment of natural rights must extend this toleration of rights to others. The so-called golden rule is only a variant of these propositions. "Do to others as you would have others do to you." Extended still further: If you wish to enjoy your own opinions without molestation you must not trespass on the opinions of your neighbors.

It should be always remembered, we differ as widely in our religious views from John Doe as John. Doe differs from us. Each has the same natural right to believe or disbelieve, to practice and enjoy his belief, or disbelieve, as has the other, observing that neither has the right to do wrong.

One party has the equal right with the other to propagate his creed. Creeds are but fossilized beliefs that have assumed definite forms. The best of them had a human origin, and are liable to the imperfections of human nature.

Each sectarian is sure he is right and all others are wrong. The Christian quotes his Bible as the infallible standard of truth, and wants all the world to be guided by it. The Mohammedan places the same confidence in the Koran; as does the Parsee in the Zend Avesta, the Brahman in the Vedas, the Buddhist in his Tripitaka, the Confucian in his Yi-king; but all of these, like creeds, are the productions of human brains and human hands, without regard to the claims of those who accept them as of divine origin.

The proclamation which is represented to have been issued by Constantine after the Nicene Council, wherein he said: "What was approved by three hundred bishops can only be considered as the pleasure of God," has been interpreted by later churchmen to be the act of God.

Let us not be deceived by the claim of any of the holders of sacred books, but allow the advocates of each to believe as he will in regard to them. And he whose only bible is the great book of Nature, which only a God was capable of making, should insist on the same protection, and the same regard for his rights which he concedes to others. Bigots, of all creeds, do you understand these propositions?

## A Museum of Barbaric Deities.

"The collection of Hawaiian idols belonging to the American board, which were sent to this country as curiosities by the early missionaries to the Sandwich Islands, has been sent back to Hawaii to be deposited in the National Museum. They are said to be the only specimens of the original deities of the islands now in existence."

Had the barbaric gods of all countries been preserved, a world of light would have been thrown on all systems of religion. The one to whom David made sacrifices of oxen and fatlings, following up the entertainment with shouting, the sound of trumpets, and leaping and dancing, which the translators removed, Lord, (see 2d Samuel, 16th chapter) and which was confined in an ark—chest—and was drawn by oxen, would be a novelty in these times, and, possibly, it would give us a correct idea of the sort of god the Jews always worshiped.

## A Prolonged Howl.

When Decoration Day was devised in honor of the heroic dead, and flowers were to be strewn upon their graves, dedicating the 30th of May each year to that holy task, the clergy, as is their wont when any invasion is made on their domain, raised a rebellious howl, insisting it would be sacrilegious to thus profane the day which Constantine had made sacred to the sun. They wanted all that day for themselves, and finally succeeded in substituting Saturday in its place, when Sunday fell on the 30th. Now these pious frauds have made the discovery that races, games, and semi-amusements are being sandwiched in between decoration services, and the howl is a prolonged roar against such desecration of a holy day. Had they been content with honoring the day as its projectors contemplated it would have remained the most sacred one in all the year; but when they declared adorning graves of the worthy dead was too secular for Sunday service, the people took them at their word, hence the innovation.

## A Touching Lament.

Looking over the proceedings of the Parliament of Religions a few days ago, the eye fell on the address of Mara Satsumchaya, a Brahman, and a member of the School of Philosophy at Madras, India. During his great address, his whole manner and expression indicating deep emotion, he said:

"Our friends have been picturing to you Christianity standing with the Bible in one hand, and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand! O, that the English had never set foot in India! O, that we had never seen a Western face! O, that we had never tasted the bitter sweets of your civilization, rather than she make us a nation of drunkards and brutes!"

## Otherwise Employed.

A scientist makes the statement that in all the starry host of heaven there is not a planet or a star called by the name of saint or angel. That is nothing remarkable. Churchmen have been more intent on searching for the heavenly Jerusalem, the great white throne, the streets paved with gold, and in the almost fruitless attempt of peopling that city with persons of their own creed, than in the discovery and naming of planets which their inspired books taught were set in the sky to illumine the nights for the sole use of man.

## Credulous Honesty.

It is said Spiritualists are the most credulous people in the world. If so, they are unquestionably the most honest, for he who does not wrong, and is innocent of guile, never suspects his fellow, but, until defrauded, is confident all others are as honest as himself. Deceit practiced on such persons deserves a double penalty.

## THE X RAYS.

As Considered at the Forty-Eighth Anniversary of Modern Spiritualism.

Not Half as Wonderful as Those Spiritual Rays that Have Come to Illuminate the World.

CONSTITUTION OF MATTER—TRACING THE CATHODE ELEMENT IN THE DISSECTED BEAM OF SUNLIGHT—PULSATIONS IN THE SOLAR LIGHT—WAVE LENGTHS AND RATES OF VIBRATION—APPLICATION OF THE GEOMETRICAL DEFINITION OF A RIGHT LINE—LESSON IN ANALYSIS.

Modern scientific investigation, says the Chicago Tribune, shows all the following statements are probable, and most of them are true:

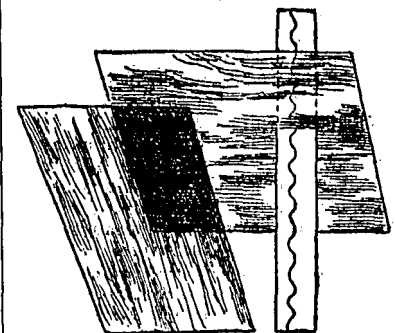
The molecule is made up of an assemblage of some one or more of about seventy entities called atoms, and all matter, as we know it, is an assemblage of molecules. About 50,000,000 of the molecules of water could be ranged in line in the length of an inch, if they could be made to touch each other, which is not the case.

They are widely sundered in the gaseous form, less so in the fluid, and least so in the solid, but the "solid earth" would shrink to a much smaller bulk if all its constituent atoms were to subside into actual resting contact, as they probably would if the temperature were reduced to the real zero of some 490 Fahrenheit degrees below the melting point of ice.

## CONSTANT MOTION.

Each of them is eternally in motion, the extent of the movement increasing with the temperature. They move in an all-pervading "substance" called ether, which probably fills all space out to and far beyond the most distant star. In this ether are propagated the different kinds of force, not material substance) which are called light, electricity, magnetism, etc.

Light travels through space at the rate of about 186,000 miles a second, and with a wave-motion, something like that represented by the lines in the third diagram. In a ray of ordinary sunlight there are nearly 50,000 of these waves in the length of an inch. Originally the pulsation probably is in all directions from the line of forward movement, but if the ray is polarized, as by reflection or refraction, the vibration thenceforward is only in one plane. The effect of this is illustrated by the first diagram.



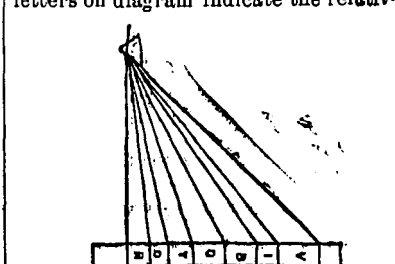
which represents the influence of a thin plate of tourmaline on the ray of light. The structure of the tourmaline plate may be likened to that of a thin slice of wood, the fibers all running one way, or roughly, to a garden fence, the palings in which are set so closely together that the intervals between them are very narrow.

## EFFECT OF POLARIZATION.

In passing through the plate the ray of light is polarized, so that its subsequent vibration is performed only in a direction parallel to that of the fibers, as a rope stretched through the fence might be made to vibrate up and down between two adjacent palings, but not crosswise.

Now if another tourmaline plate be placed behind the first, the direction of the fibers being the same, the ray will pass through the second plate. But if the second plate be placed so that the "grain" crosses the direction of the first, as illustrated in the lower portion of the first diagram, the light will not pass through the second plate. Prof. J. W. Draper wrote in his text-book on chemistry, published in 1868, that "the rays of the meridian sun cannot pass through a pair of crossed tourmalines."

When a ray of sunlight is received through a hole in the shutter into a darkened room the interposition of a glass prism will cause it to spread out in a long, narrow ribbon of light, which may be received on the wall or a white sheet and there examined. It will be found to exhibit the seven colors of the spectrum, as in the second, the letters on diagram indicate the relative



positions of the bands of color, designated by the names of which those letters are the initials—namely: red, orange, yellow, green, blue, indigo and violet. Each of these components of the one ray of sunlight has a different wave-length, ranging from about 40,000 to the inch in the red to 60,000 to the inch in the violet.

## ULTRA-SPECTRAL WAVES.

By placing various substances in the spaces beyond the red at one end and the violet at the other it has been discovered that there are waves of force extending in each of these two directions far beyond the limits of the visible band, or spectrum.

In reality the whole length of this band and its extensions beyond the red and the violet comprises millions of individual rays, each having a different wave-length. It may be likened roughly to a band stretched across the strings of a piano, each string having a different pitch of tone and rate of vibration from all the rest, while we may suppose the scale extended each way to include a vast number of strings that produce sounds, one set of which are too high and the other too low in pitch to be appreciated by the human ear.

All the different components of the dissected light-ray move with the same velocity of about 186,000 miles a second. Hence the rate of vibration must vary inversely with the wave-length. The one in the yellow, which has a wave-length of the 50,000th part of an inch, vibrates at the rate of some 600,000,000,000 times a second, from which it may be computed that the longest wave, of which there are perhaps 2,000 to the inch, vibrates some twenty-four millions of millions of times in a second, while the shortest waves have vibrations of more than fifty times that hardly conceivable number of pulsations.

## LATERAL PULSATION.

For the next step in the chain of ex-



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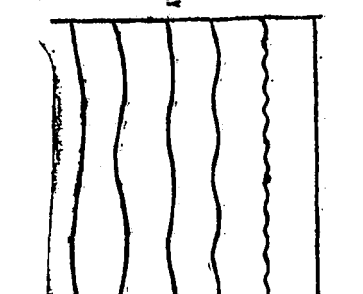
planation—we do not know too much about it—it is reasonable to infer that the greater the rapidity of vibration the smaller is the extent of each lateral pulsation, and in the case of the plane of vibration, the greater the extent of the lateral pulsation. In other words, the more we should be obliged to infer, what is exceedingly improbable, that one ray has a greater sum of force than another has, the fact being that, if there be any difference, the rays near the violet end of the spectrum should be weaker than those in the red, because, in passing through the prism, they are the most extensively refracted, or bent, out of their former course.

The fact that they have the greatest active power is not in consistent with this assumption, as their heating and lighting influence is near the minimum, and it is the sum of all the effective forces of the ray in any particular part of the spectrum that must be considered. It would not do to assert that equality of areas involves equal lengths in the perimeters of those areas, but it does follow from the above statement that the total lengths of the paths described by rays having relatively long and short wave-lengths are equal, and this should involve a continued lessening of the distance to which the pulsation extends laterally with a shortening of the wave-length as we proceed from the red to the violet end of the visible spectrum and beyond the latter.

## ULTIMATE WAVE-LENGTH.

The third diagram illustrates the logical sequel to this course of reasoning towards the character of the hitherto mysterious X ray. We have but to follow the successive steps from a relatively great wave-length in the ultra red, and a great wave amplitude of lateral

ULTRA RED  
RED RAY  
YELLOW RAY  
VIOLET RAY  
ULTRA VIOLET  
X RAY



extension, with successive diminutions of both as we proceed through the red, to the yellow, then to the violet and the ultra violet, till we arrive at a position for the X ray where the wave amplitude is so much diminished to correspond with shortened wave-length as to give what has been written of as if it were movement in a right line without any lateral vibration at all.

It is not difficult to suppose that this statement of the case may be, and probably is, an exaggeration of the truth, and that the X ray does pulsate laterally, but to a very small extent as compared with those in the violet part of the spectrum, to say nothing of those which fall near the red or beyond it.

The most logical theory appears to be that the X rays have such a short wave-length that many more than 100,000 of them are required to fill up the measure of a single lineal inch, with a correspondingly small extent of lateral pulsation so small that, as compared with the spaces between atoms and molecules, the whole path may be spoken of as almost meriting the geometrical definition of a right line—having length without breadth or thickness.

But inasmuch as each of the seven bands of color in the visible part of the spectrum is made up of a vast number of rays, each having a different wave-length and time of pulsation from the rest, it is reasonable to infer that the same is true of the X rays; that they differ among themselves in wave-length through a rather wide range.

## X VERSUS ORDINARY LIGHT RAY.

It now will be easy to understand by reference to the second diagram how

The X ray may be able to pass freely through masses of matter which are impervious to the ordinary light ray. It has less obstacles to encounter from the stratified arrangements that can be perceived with the naked eye or the microscope and from the ever-moving entities that are too small to be rendered visible by any optical aid.

As stated editorially in the Tribune, it may be understood that for all orders of rays the different kinds of matter may be so constituted that the arrangement of their constituent molecules favors "a passage in some more than in others, and that the resistance in each case will vary with the thickness; but the facility of such passage is enormous, increased by the fact that the forward movement of the X ray is so nearly that of a point moving in a straight path that it practically may be said to be "in a straight line without any complication of wave motion."

## THE TREND OF SCIENCE.

It is wonderful in these days to observe the trend of science, and its rushing toward or into Spiritualism. Intelligent, observant scientists recognize this fact—and they cannot hinder the movement if they would.

The movement of the X ray are not yet fully explored, nor the facilities for the good of humanity appreciated. There yet remains a grand field of scientific research and application to be cultivated.

And it will come. Things that now seem visionary will be realized. In the words of one of Charles Wesley's hymns: "Faith, mighty faith the promise sees, And looks to that alone; Laughs at impossibilities, And cries: 'It shall be done!'"

Under the manipulations of science and inventive genius, inspired of the Spirit-world, the ancient world has understood and appreciated laws of color and its effects, a new era in medical science will dawn upon the world. It was said by one in time past, "All roads lead to Rome." In these days, and in the light of existing facts—facts which point to the discovery and realization of the great mystery—of the X ray, truly said: All roads lead to Spiritualism. Indeed, as Dr. E. D. Babbitt says: "Scientific discovery is leading full drive right into clairvoyance and Spiritualism." In due time Dr. Babbitt will himself be recognized and acknowledged as one of the principal leaders and factors in this scientific advance.

## "BEHOLD I SHOW YOU GREATER THINGS."

But deep and probing and wonderful as are the X rays of Roentgen and the scientists, the X rays of the Spirit-world, more wonderful are the spirit rays that have come to illumine the world. While the cathode rays, so-called, search the hidden things of material flesh and the physical frame, the finer, more subtle, more wonderful rays of spiritual light search through the things of thought and spirit, "bringing to light the hidden things of darkness, and make manifest the counsels of the heart."

Clairvoyance, telepathy, mind-reading—what are these but specialized manifestations of a wonderful spirit-principle that looks beyond the gross physical encasement of mortal man, and views with spiritual eyes and intuition the soul, the thoughts, the heart of man?

Wonderful as are the achievements of science we may rest assured that still greater and more wonderful events to await us; and all will result in good to man—uplifting, humanizing and spiritualizing humanity.

Hammond, Ind., J. C. UNDERHILL.

## 48TH ANNIVERSARY

## Celebration Held at Clinton, Iowa

The First Progressive Spiritualist Society held their anniversary exercises on Sunday evening, March 26th.

The occasion was marked by exercises with appropriate songs from C. P. Longley's "Echoes." Brief remarks were made by B. L. Eskelsen, under control. Dr. Phillips briefly outlined the work accomplished in the forty-eight years of its existence. A poem, written by Mattie Hull, was read by Mrs. Harding. Several recitations were given in a fine manner, and taking it all the time was pleasantly and profitably spent, and was said that will impress the new investigators, of whom a goodly number were present.

The hall was decorated very nicely by the ladies of the society, and from the present appearances everything is working very harmoniously.

I must not fail to mention a little incident that took place last Tuesday evening. Brother Eskelsen having just bought one of Edison's latest phonographs, invited all the members of the society to attend a phonographic concert at his residence. After those invited had arrived, the Ladies' Home Circle called for a program, and presented Brother Eskelsen with a solid gold Maltese watch-chain and Spiritualist badge combined. It was very much of a surprise to him, and was accepted with appropriate remarks and thanks. Such tokens of appreciation serve to strengthen the psychic bonds that bind us together.

## 48TH ANNIVERSARY

## Celebration by the First Spiritual Union of Chicago.

The First Spiritual Union of Chicago celebrated the anniversary of Modern Spiritualism at their hall, 1565 Milwaukee avenue, Sunday evening, March 26th, in a most pleasing and appropriate manner. The hall was beautifully decorated with the American flag and flowers.

The programme was very fine, consisting of vocal and instrumental music, recitations and a splendid address by Mrs. Gebauer, and tests by Mrs. Mary Renix.

The meeting was conducted by the president, Mrs. S. M. Bumstead, who is one of the oldest Spiritualists in the city, and the oldest worker in the north-west portion of the city, having organized the first children's spiritual league in that section of Chicago nearly twenty-five years ago.

Mrs. Bumstead has been an untiring worker in the cause of Modern Spiritualism and has given the greater part of her life to this work. She organized the First Spiritual Union on North Roby street about five years ago, and in spite of many drawbacks it ranks today with the finest societies of Spiritualists in Chicago, under the able leadership of its organizer and president.

Mrs. Bumstead has been the means of bringing the light of the truth of Modern Spiritualism to many homes. She is well known and highly respected among all Spiritualists throughout the city.

## Farmer Riley.

Farmer Riley, known the world over as an excellent materializing medium, was in the city last week. He held several seances.

## 48TH ANNIVERSARY.

It is Celebrated in Fine Style at Cassadaga Camp, Lily Dale, N. Y.

Again the Anniversary of Modern Spiritualism's natal day has been fittingly observed and properly celebrated by devotees of the cause at Cassadaga camp.

The complete success of the occasion reflects well deserved credit on those having the movement in charge, it being entirely a community affair—the spontaneous efforts of camp residents, and not, as might be expected, the work of a local society, nor under the supervision of the C. L. F. A.

Opening exercises on the well-filled programme, consisted of a morning conference, presided over by that fearless veteran of Spiritualism, Mrs. H. D. Stearns, whose stirring remarks were followed by earnest testimonials from a score of the faithful whose knowledge of spirit return and devotion to the cause dates back almost to the recognized year of its birth.

At the afternoon exercises Library Hall was completely filled with an intelligent audience eager to partake of the feast of good things promised them.

In gracious response to a special request, President Stearns presided. Maxham's orchestra, of Jamestown, N. Y., artistically rendered several fine selections. A vocal quartette, imported for the occasion, proved a special feature that brought forth applause.

Mrs. Clara Watson, of Jamestown, N. Y., a growing favorite at Cassadaga, delivered the address, her theme being for her topic, "The Needs of the Hour," universally conceded to be a superior production; entirely original and unique so far as a Cassadaga audience had ever experienced, in that it was wholly poetical and thoroughly practical in the application of the lessons sought to be inculcated. In the season of sincere sympathetic appreciation, the lady was at the close warmly applauded.

Mrs. R. S. Lillie, whom we are glad to announce has sufficiently recovered from late illness to be present, followed Mrs. Watson's address with a few well-chosen and timely remarks relative to the day and occasion, delivered with all her old-time fervor and vigor.

The evening was devoted to entertainment and pleasure, a short literary and musical programme, followed by a hop set to inspiring orchestra accompaniment, and made even more thoroughly enjoyable by the serving of a refreshing lunch prepared by the camp's hospitable ladies.

Weather, made glorious by blue skies and warm sunshine, greatly enhanced the pleasure in spite of deep snows that are so common in this latitude still prevailing, though at this writing the hand on the dial-plate indicates that the ever-revolving wheel of time has reached the 14th day in the month of April.

The annual March meeting of the C. L. F. A. board, attended in full, was fortunately so arranged that the trustees could be present at the Anniversary exercises, in response to the expressed desire of local residents.

At repeated sessions during the two days, the association of the C. L. F. A. grounds. Considerable important business was dispatched relative to final arrangements for the season of '36, now so near at hand.

From all that can be gleaned, the outlook was never more encouraging than at present. Many contacts are at this early date in the season; entrance to the hotels engaged in advance, with frequent letters of inquiry from parties attracted by Cassadaga's fame and popularity, who are planning to summer at this wonderfully beautiful resort among the Chautauque hills.

These facts and many other indications are certainly prophetic of a successful season, with an increased attendance over previous years.

One of the most delightfully pleasant events of our recent jubilee was a 6 o'clock lunch given the trustees and a few friends, by that courteous and hospitable gentleman, and well-known medium, Mr. A. B. Campbell, at his artistic home on the bluff.

Cassadaga's next important event will be the yearly June picnic, to be held on the 12th, 13th and 14th, full particulars of which will be given in THE PROGRESSIVE THINKER, in ample time for those wishing to attend this session to make preparations accordingly.

SHIRLEY BELLE.

## Quarterly Convention.

The Tenth Quarterly Convention of the Saginaw Valley Spiritualists' Association of Michigan, convened in Owosso, Mich., April 4th and 5th. A fine programme arranged by the corresponding secretary, Mrs. Maria V. M. Over-Channing, was presented to the public by our worthy president, D. P. Dewey, of Grand Blanc, who delivered a fine address. Sunday forenoon Mrs. A. E. Sheets, of Grand Ledge, gave two addresses, the last of which it











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## INGERSOLL IN THE PULPIT.

He Tells What the Church Should Do to Better the Condition of Mankind.



COL. ROBERT G. INGERSOLL spoke before the Millant Church congregation of Chicago, in the Columbia Theater, Sunday, April 12, in response to an invitation extended by the pastor, Rev. John Rusk. In his letter of invitation Rev. Mr. Rusk said, "The Millant Church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or lack of it, desires to extend to you an invitation, to be given on Sunday morning in the near future on the subject of your views as to what the Christian church should do and how?"

In accepting the invitation Mr. Ingersoll said, "I was much pleased with the spirit of intellectual hospitality of your letter, and what I say, if anything, to you people will be in the same spirit of kindness and candor."

A crowded house greeted the great agnostic at the theater as a church by the Independent organization known as the Millant Church, Sunday morning, April 12, and after the usual exercises, Dr. Rusk introduced his distinguished guest by the following remarks:

"I am very glad indeed that you are all here to-day, and I am sure that you are content yourselves fortunate that you are here, and many deem themselves to be unfortunate because they are not in this room. We would have been glad indeed to have accommodated every one, but you can see that that was impossible because all of Chicago would like to have been here this morning. (Applause.)

"Perhaps you would like to know just a little bit of my heart in sending for our friend, I am willing that you should know just my heart in this matter. I say with this dear friend that differences between men are accidental; they are not the essentials of life. The man who is a count, if you please, and the man who is no-count are separated, but the kindest and the best, asked for supernatural help. Countless altars and temples have been built and the supernatural has been worshiped with sacrifice and song, with self-denial, ceremony thankfulness and prayer."

"The agreement between Col. Ingersoll and myself is in the first place that he is a man, and in the second place that he is a man who is endeavoring to do this world good and make it better (great applause); and whenever I find a man or woman trying to do good in this world, I have no reason and I have no time to disagree with them. (Applause.)

"We feel, dear friends, the sunlight shining upon the life of man, and upon the life of the flower. The flower and the man alike live because the sun shines. The light is the thing, and we know the sun by the light, and the light by the sun. Wherever, therefore, I find a man doing good, whether he believes in God or not, I believe that God is there and that the truth is there (applause); and I can no more afford to disagree with him than I can afford to disagree with the sunlight, which shines on the flower and upon the man alike. I find this in our friend, and I have asked him here to-day to speak to us and tell us what he would have us do as men and women in this world."

"Now, then, it sometimes falls to the province of a man to introduce another man who is better known than himself. That is my province this morning—to introduce a man who is better known than I am, and to introduce him from a city—New York—that is almost as large as Chicago. (Laughter.) I am sure, however, if he had his own way he would be back in Chicago, or the State of Illinois, where we have the prairies and the great open sky. It is not his fault that he is in New York. I have great pleasure, therefore, in introducing our friend and our guest this morning, Col. Robert G. Ingersoll." (Great applause.)

Colonel Ingersoll then came forward and spoke as follows:

Ladies and gentlemen: I, following a custom, have taken a text: a line written by the greatest of human beings, a line full of truth, overflowing with philosophy.

"There is no darkness but ignorance."

That is my text.

I am satisfied that we are all seeking to accomplish the same thing—to add a little to the sum of human joy. We may travel different roads; and in the onset

I beg you not to hold the Rev. Mr. Rusk responsible for my heresies, or for my philosophy, or for my lack of it.

I believe that every human being is a necessary product of conditions, and everyone is born with defects for which he cannot be held responsible. Nature seems to care nothing for the individual, nothing for the species. Life pursuing life, and in turn pursued by death, presses the snow of the past upon the every form of life, of instinct, thought and action is fixed and determined by conditions, by countless antecedents and co-existing facts. The present is the child, and the necessary child of all the past and the mother of all the future. Every human being longs to be happy, to satisfy the wants of the body with food, with roof and raiment, and to feed the hunger of the mind, according to its capacity, with love, wisdom, philosophy, art and song. The wants of the savage are few, but with civilization the wants of the body increase, the intellectual horizon widens, and the brain demands more and more. The savage feels, but scarcely thinks. The passion of the savage is unbridled, but the thought of the philosopher is unbridled by passion. Children have wants and passions before they are capable of reasoning. So in the infancy of the race wants and passions dominate.

The savage was controlled by appearances; by impressions; he was mentally weak mentally indolent, and his mind pursued the path of least resistance. Things were to him as they appeared to be. He was a natural believer in the supernatural, and, finding himself beset by dangers and evils, he sought in many ways the aid of unseen powers. His children followed his example and for many ages, in many lands, millions and millions of human beings, many of them the kindest and the best, asked for supernatural help. Countless altars and temples have been built and the supernatural has been worshiped with sacrifice and song, with self-denial, ceremony thankfulness and prayer.

**ENLIGHTENED BY EXPERIENCE.**

During all these ages the brain of man was being slowly and painfully developed. Gradually mind came to the assistance of muscle, and thought became the friend of labor. Man has advanced just in the proportion that he has mingled thought with his work, just in the proportion that he has succeeded in getting his head and his hands into partnership. All this was the result of experience.

Nature, generous and heartless, extravagance and misery, as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil, the origin and the end of all that is evil. Nature originates, nourishes, preserves and destroys.

Good deeds bear fruit, and in the fruit are seeds that in their turn bear fruit and seeds. Great thoughts are never lost, and words of kindness do not perish from the earth.

Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil.

Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. The wheel and the sloop of the winged creatures of the air suggest the flowing lines of subtle art. The roar and murmur of the restless sea, the cataract's solemn chant, the thunder's voice, the happy babble of the brook, the whispering leaves, the thrilling notes of mating birds, the sighing winds, taught man to pour his heart in song, and gave a voice to grief and hope, to love and death.

In all that is, in mountain range and billowed plain, in winding stream and desert sand, in cloud and star, in snow and rain, in ethereal storm, in night and day, in woods and vales, in all the colors of divided light, in all there is of growth and life, decay and death, in all that flies and floats and swims, in all that moves, in all the forms and qualities of things, man found the seeds and symbols of his thoughts, and all that man has wrought becomes a part of nature's self, forming the lives of those to be. The marbles of the Greeks, like strains of music, suggest the perfect and teach the melody of life.

### ORIGIN OF SUPERNATURAL BELIEF.

The great poems, paintings, inventions, theories and philosophies enlarge and mold the mind of man. All that is natural is naturally produced. Beyond the horizon of the natural man cannot go.

Yet for many ages man in all directions has relied upon and sincerely believed in the existence of the supernatural. He did not believe in the uniformity of nature. He had no conception of the cause and effect, of the destructibility of force.

In medicine he believed in charms, magic, amulets and incantations. It never occurred to the savage that diseases were natural.

In chemistry he sought for the elixir of life, for the philosopher's stone, and for some way of changing the base metals into gold. In mechanics he searched for perpetual motion, believing that he, by some curious combination of levers, could produce, could create, a force.

In government he found the source of authority in the will of the supernatural.

For many centuries his only conception of morality was the idea of obedience, not to facts as they exist in nature, but to the supposed command of some being superior to nature. During all these years religion consisted in the praise and worship of the invisible and infinite, of some vast and incomprehensible power—that is to say, of the supernatural.

By experience, by experiment, possibly by accident, man found that some diseases could be cured by natural means; that he could be relieved in many instances of pain by certain kinds of leaves or bark.

This was the beginning. Gradually his confidence increased in the direction of the natural, and began to decrease in charms and amulets. The war was waged for many centuries, but the natural gained the victory. Now we know that all diseases are naturally produced, and that all remedies, all cures, act in accordance with the fact in nature. Now we know that charms, magic, amulets and incantations are just as useless in the practice of medicine as they would be in solving a problem in mathematics. We now know that there are no supernatural remedies.

### RELIGIOUS FOUNDATION MUST BE NATURE.

In chemistry the war was long and bitter, but we now no longer seek for the elixir of life, and no one is trying to find the philosopher's stone. We are satisfied that there is nothing supernatural in all the realm of chemistry.

We know that substances are always true to their natures; we know that just so many atoms of one substance will unite with just so many of another. The miraculous has departed from chemistry; in that science there is no magic, no caprice and no possible use for the supernatural. We are satisfied that there can be no change; that we can absolutely rely on the uniformity of nature; that the attraction of gravity will always remain the same, and we feel that we know this as certainly as we know the relation between the diameter and circumference of a circle can never change.

We know now that in mechanics the natural is supreme. We know that man can by no possibility create a force; that by no possibility can he destroy a force. No mechanic dreams of depending upon or asking for any supernatural aid. He knows that he works in accordance with certain facts that no power can change.

So we in the United States believe that the authority to govern, the authority to make and execute laws, comes from the consent of the governed, and not from any supernatural source. We do not believe that the king occupies his throne because of the will of the supernatural. Neither do we believe that others are subjects, or serfs, or slaves by reason of any supernatural will.

So our ideas of morality have changed, and millions now believe that whatever produces happiness and well-being is the highest sense morality. The foundation of morality is not the foundation of mental slavery. To act in accordance with obligation perceived is to be free and noble. To simply obey is to practice what might be called a slave virtue, but real morality is the flower and fruit of liberty and wisdom.

There are very many who have reached the conclusion that the supernatural has nothing to do with real religion. Religion does not consist in believing without evidence or against evidence. It does not consist in worshiping the unknown or in trying to do something for the infinite. Ceremonies, prayers, and inspired books, miracles, special providence and divine interference are not the foundation of religion. No part of real religion.

Every science rests on the natural, on demonstrated facts. So morality and religion must find their foundations in the necessary nature of things.

**HOW CAN WE REFORM THE WORLD?**

Ignorance being darkness, what we need is intellectual light. The most important things to teach as the basis of progress is that the universe is natural; that man must be the providence of man; that by the development of the brain we can avoid some of the dangers, some of the evils, overcome some of the obstructions, and take advantage of some of the facts and forces of nature; that by invention and industry we can supply a reasonable degree, the wants of the body, and by thought, study and effort we can in part satisfy the hunger of the mind.

Man should cease to expect aid from any supernatural source. By this time

he should be satisfied that worship has no place in the life of a free man. He should know that the supernatural has not succored the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave.

Being satisfied that the supernatural does not exist, man should turn his attention to the affairs of this world, to the acts in nature.

And, first of all, he should avoid waste—waste of energy, waste of wealth. Every good man, every good woman should try to do away with war, and stop the appeal to savage force.

Man, in a savage state, relies upon his strength, and decides for himself what is right and what is wrong. Civilized man does not settle their differences by a resort to arms. They submit their quarrels to arbitrators and courts. This is the great difference between the savage and the civilized. Nations, however, sustain the relations of savages to each other. There is no way of settling their disputes. Each nation decides for itself, and each nation endeavors to carry its decision into effect. This produces war. Thousands of men at this moment are trying to invent more deadly weapons to destroy their fellowmen. For 1,800 years peace has been preached, and yet the civilized nations are the most warlike of the world.

### PREACHED PEACE AND PRACTICED WAR.

There are in Europe to-day between 11,000,000 and 12,000,000 of soldiers ready to take the field, and the frontiers of every civilized nation are protected by breastwork and fort. The seas are covered with the dreadships, the great steamships of death. The civilized world has impoverished itself, and the debt of Christendom, mostly for war, is now nearly \$30,000,000,000. The interest on this vast sum has to be paid. It has to be paid by labor—much of it by the poor—by those who are compelled to deny themselves almost the necessities of life. The debt is growing year by year. There must be a change or Christendom will be bankrupt.

The interest on this debt amounts at least to \$600,000,000 a year, and the cost of supporting armies and navies, of repairing ships, of manufacturing new engines of death, probably amounts, including the interest on the debt, to at least \$800,000,000 a year. At the rate of \$100,000,000 a year, that is, for a working day, the waste of war is at least \$600,000,000 an hour—that is, \$10,000 a minute. "Think of all this being paid for the purpose of killing and preparing to kill our fellowmen. Think of the good that could be done with this vast sum of money—the schools that could be built, the waste that could be supplied. Think of the homes it would build, the children it would clothe."

If we wish to do away with war, we must provide for the settlement of national differences by an international court. This court should be in perpetual session, its members should be selected by the various governments to be elected by the people, and at the command and disposal of this court, the rest of Christendom being disarmed, there should be a military force sufficient to carry its judgments into effect. There should be no other excuse, no other business for an army or a navy in the civilized world.

No man has imagination enough to paint the agonies, the horrors, and the horrors of war. Think of sending shot and shell crashing through the bodies of men! Think of the widows and orphans! Think of the maimed, the mutilated, the mangled!

### WEALTH WASTED THAN WASTED.

Let us be candid, with each other. We are seeking the truth, trying to find what ought to be done to increase the well-being of man. I must give you my honest thought. You have the right to demand it, and I must maintain the integrity of my soul.

There is another direction in which the wealth and energies of man are wasted. From the beginning of history until now man has been seeking the aid of the supernatural. For many centuries the wealth of the world was used to propitiate the unseen powers. In our own country the property dedicated to this purpose is worth at least \$1,000,000,000. The interest on this is \$50,000,000 a year, and the cost of employing persons whose business it is to seek the aid of the supernatural and to maintain the property is certainly as much more. So the cost in our country is about \$2,000,000,000 a year, and counting ten hours as a working-day, this amounts to about \$500 a minute.

For this vast amount of money the returns are remarkably small. The great accomplished does not appear to be great.

There is no great diminution in crime. The decrease of immorality and poverty is hardly perceptible. In spite, however, of the apparent failure here, a vast sum of money is expended every year to carry out the ideas of the supernatural to the people. Our churches, for the most part, are closed during the week, being used only a part of one day in seven. No one wishes to destroy churches or church organizations. The only desire is that they shall accomplish substantial good for the world. In many of our small towns of 3,000 or 4,000 people will be found four or five churches, sometimes more. These churches are founded upon immaterial differences, a difference as to the mode of baptism, a difference as to who shall be entitled to partake of the Lord's supper, a difference about foreordination, a difference about fate and free will. And it must be admitted that the arguments on all sides of these differences have been presented countless millions of times. Upon these subjects nothing new is produced or anticipated, and yet the discussion is maintained by the repetition of the old arguments.

### SOME REFORMS SUGGESTED.

Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day in the week. In this building should be the library of the town. It should be the clubhouse of the people where they could find the principal newspapers and periodicals of the world.

Its auditorium should be like a theater. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual center. They could employ a gentleman of ability, possibly of genius, to address them on Sundays on the subjects that would be of real interest, of real importance. They could say to this minister:

"We are engaged in business during the week. While we are working at our trades and professions we want you to study, and on Sunday to tell us what you have found out."

Let such a minister take for a series of sermons the history, the philosophy of the art and the genius of the Greeks. Let him tell of the wondrous metaphysics, myths and religion of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great artists, the great actors, the great poets, the great orators, the great inventors, the captains of industry, the soldiers of progress. Let them have a Sunday-school in which the children shall be made acquainted with the facts of nature, with botany, entomology, something of geology and astronomy.

### NO LIGHT BUT INTELLIGENCE.

Let them be made familiar with the greatest of poems, the finest paragraphs of literature, with stories of the heroic, the self-denying and generous.

Now it seems to me that such a congregation in a few years would become the most intelligent people in the United States.

The truth is that people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in "facts" that they do not quite believe.

"There is no darkness but ignorance."

There is no light but intelligence.

As often we exchange a mistake for a fact, let us exchange a truth, we advance. We add to the intellectual wealth of the world, and in this way, and in this way alone, can be laid the foundation for the future prosperity and civilization of the race.

I blame no one; I call in question the motives of no person; I admit that the world has been a mistake for a long time. But for the future depends upon the intelligence of the present. Man must husband his resources. He must not waste his energies in endeavoring to accomplish the impossible.

He must take advantage of the forces of nature. He must depend on education, on what he can ascertain by the use of his senses, by observation, by experiment and reason. He must break the chains of prejudice and custom. He must be free to express his thoughts on all questions. He must find the conditions of happiness and become wise enough to live in accordance with them.

### HOW CAN WE LESSEN CRIME.

In spite of all that has been done for the reformation of the world, in spite of all the inventions, in spite of all the forces of nature that are the tireless workers, in spite of all the improvements in agriculture, in mechanics, in every department of human labor, the world is still cursed with poverty and with crime.

The prisons are full, the courts are crowded, the officers of the law are busy, and there seems to be no material decrease in crime.

For many thousands of years man has endeavored to reform his fellowmen by imprisonment, torture, mutilation, and death, and yet the history of the world shows that there has been and is no reforming power in punishment. It is impossible to make the penalty great enough, horrible enough to lessen crime.

Only a few years ago, in civilized countries, persons were punished by death by hanging, by the guillotine, or drawn into fragments by horses, and yet today thousands are being punished by death by electricity, or lynched, and a few minutes a new murderer is ready to suffer a like fate. Men steal. They are sent to the penitentiary for a certain number of years, treated like wild beasts, and then they are released. At the end of the term they are discharged, having only enough money to return to the place from which they were sent. They are thrown upon the world without means—without friends—they are convicted. They are shunned, suspected, and despised. If they obtain a place they are discharged as soon as it is found that they were in prison.

### WRONGS OF THE PRESENT PENAL SYSTEM.

They do the best they can to retain the respect of their fellowmen by denying their imprisonment and their identity. In a little while, unable to gain a living by honest means, they resort to crime; they again appear in court, and again are taken within the dungeon walls. No reformation, no chance to reform, nothing to give them bread while making new friends.

All this is infamous. Men should be sent to the penitentiary as a punishment, because we must remember that men do as they must.

Nature does not frequently produce the perfect. In the human race there is a large percentage of failures. Under certain conditions, with certain appetites and passions, and with certain qualities, quantity and shape of brain, men will become thieves, forgers and counterfeiters. The question is whether reformation is possible, whether a change can be produced in the person by producing a change in the conditions. The criminal is dangerous, and society has the right to protect itself. The criminal should be confined, and, if possible, should be reformed.

A penitentiary should be a school;

the convicts should be educated. So prisoners should work, and they should be paid a reasonable sum for their labor. The best men should have charge of prisons. They should be philanthropists and philosophers; they should know something of human nature. The prisoner having been taught, we will say, for five years—taught the underlying principles of conduct, of the naturalness and harmony of virtue, of the discord of crime, having been convinced that society has no hatred, that nobody wishes to punish, to degrade or rob him, and being at the time of his discharge paid a reasonable price for his labor; being allowed by law to change his name so that his identity will not be preserved, he could go out of the prison a friend of the government.

### PRISONS NOW DO NOT REFORM.

He would have the feeling that he had been made a better man; that he had been treated with justice, with mercy, and the money he carried with him would be a breastwork behind which he could defy temptation, a breastwork that would support and take care of him until he could find some means by which to support himself. And this man, instead of making crime a business, would become a good, honorable and useful citizen.

As it is now, there is but little reform. The same faces appear again and again at the bar; the same men hear again and again the verdict of guilty and the sentence of the court, and the same men return again and again to the prison cell.

Murderers, those belonging to the dangerous classes, those who are so formed by nature that they rush to the crimes of desperation, should be imprisoned for life, or they should be put upon some island, some place where they can be guarded, where it may be that by proper effort they could support themselves, the men on one island, the women on another. And to these islands should be sent professional criminals, those who have deliberately adopted a life of crime for the purpose of supporting themselves, the women upon one island, the men upon another. Such people should not populate the earth.

Neither the disease nor the deformities of the mind or body should be perpetuated; life at the fountain should not be polluted.

### HOME THE FOUNDATION OF THE NATION.

The home is the unit of the nation. The more homes the broader the foundation of the nation and the more secure.

Everything that is possible should be done to keep this from being a nation of tenants. The men who cultivate the earth should own it. Something has already been done in our country in that direction, and probably in every state there is a homestead exemption. This exemption has thus far done no harm to the creditor class. When we imprison people for debt, debts were as insecure, to say the least, as now. By the homestead laws a home of certain value or of a certain extent, is exempt from forced levy or sale, and these laws have done great good. Undoubtedly they have troubled the homes of the nation.

I wish to go a step farther. I want, if possible, to get the people out of the tenements, out of the gutters of degradation, to homes where there can be privacy, where these people can feel that they are in partnership with nature; that they have an interest in good government. With the means we now have of transportation there is no necessity for poor people being crowded in festering masses in the filthy, squalid and loathsome parts of cities, where poverty breeds rage and the rags breed diseases. I would exempt a homestead of a reasonable value, say of the value of \$2,000 or \$3,000, not only from sale under execution, but from sale for taxes of every description. These homes should be absolutely exempt. They should belong to the family, so that every mother should feel that the roof above her head was hers; that her house was her castle, and that in its possession she could not be disturbed, even by the nation. Under certain conditions I would allow the sale of this homestead and exempt the proceeds of the sale for a certain time, during which the man might be able to get on his feet, and all this could be done to make a nation of householders, a nation of land owners, a nation of home builders. I would invoke the same power to preserve these homes, and to acquire these homes, that I would invoke for acquiring lands for building railroads.

### NEW PROPERTY LAWS ADVOCATED.

Every state should fix the amount of land that could be owned by an individual, not liable to be taken from him for the purpose of giving a home to another, and when a man owned more land than the law allowed, and another should wish to purchase him, he should refuse, I would have the law so that the person wishing to purchase could file his petition in court. The court would appoint commissioners, or a jury would be called to determine the value of the land the petitioner wished for a home, and, upon the amount being paid, found by such commission or jury, the land should vest absolutely in the petitioner.

This right of eminent domain should be used not only for the benefit of the person wishing a home, but for the benefit of all the people. Nothing is more important to America than that the babes of America should be born around the firesides of homes.

There is another question in which I take great interest, and it ought, in my judgment, to be answered by the intelligence and kindness of our country.

We all know that for many, many ages men have been slaves, and we all know that during all these years women have, to some extent, been the slaves of slaves. It is of the utmost importance to the human race that women, that mothers, should be free. Without doubt the contract of marriage is the most important and the most sacred that human being can make. Marriage is the most important of all institutions. Of course, the ceremony of marriage is not the real marriage. It is only evidence of the mutual flame that burns within. There can be no real marriage without mutual love. So I believe in the ceremony of marriage; that it should be public; that records should be kept.

Besides the ceremony says to all the world that those who marry are in love with each other.

Then arises the question of divorce. Millions of people imagine that the married are joined together by some supernatural power, and that they should remain together, or at least married, during life. If all who have been married were joined together by the supernatural, we must admit that the supernatural is not infinitely wise.

### VIEWS ON MARRIAGE AND DIVORCE.

After all, marriage is a contract, and the parties to the contract are bound to keep its provisions, and neither should be released from such a contract unless in some way the interests of society are involved. I would have the law so that any husband could obtain a divorce when the wife had persistently and flagrantly violated the contract, such divorce to be granted on equitable terms. I would have the wife a divorce if she requested it, if she wanted it.

And I would do this not only for her sake, but for the sake of the community, of the nation.

All children should be children of love. All that are born should be sincerely welcomed. The children of mothers who dislike or hate or loathe the father will fill the world with inhumanity and crime. No woman should by law or by public opinion be forced to live with a man whom she abhors. There is no danger of demoralizing the world through divorce. Neither is there any danger of destroying in the human heart that divine thing called love. As long as the human race exists men and women will love each other, and just so long there will be men and perfect marriage. Slavery is not the soil or rain of virtue.

I make a difference between granting divorce to a man and to a woman, and for this reason: A woman dowers her husband with her youth and beauty. He should not be allowed to desert her because she has grown wrinkled and old. Her capital is gone, her prospects in life lessened, while, on the contrary, he may be far better able to succeed than when he married her. As a rule, the man can take care of himself, and as a rule the woman needs help. So I would not allow him to cast her off, unless she had flagrantly violated the contract. In the case of the man, and especially in the case of the woman, I would give her a divorce for the asking.

There will never be a generation of great men until there has been a generation of free women—free mothers.

The tenderest word in our language is maternity. In that word is the divine mingling of grace and agony; of love and self-sacrifice. This word is holy.

### THE LABOR QUESTION.

There has been for many years ceaseless discussion upon what is called the labor question—the conflict between the workman and the capitalist. Many ways have been devised, some experiments have been tried for the purpose of solving this question. Profit-sharing would not work because it is impossible to share profits with those who are incapable of sharing losses. Communities have been formed, the object being to pay the expenses and share the profits among all the persons belonging to the society. For the most part those have failed.

Others have advocated arbitration, and while it may be that the employers could be bound by the decision of the arbitrators, there has been no way discovered by which the employees could be held by such decision. In other words, the question has not been solved. For many years I see no final and satisfactory solution except through the civilization of employers and employed. The question is so complicated, the ramifications are so countless, that a solution by law or by force seems at least improbable. Employers are supposed to pay according to their profits. They may or may not. Profit may be destroyed by competition. The employer, at the mercy of other employers, and so much so as his employees are at his mercy. The employers cannot govern prices, they cannot fix demand, they cannot control supply, and at present, in the world of trade, the laws of supply and demand, except when interfered with by conspiracy, are in absolute control.

With the time arrive, and can it arrive, except by developing the brain, except by the aid of intellectual light, when the purchaser will wish to give what a thing is worth, when the employer will be satisfied with a reasonable profit, when the employer will be anxious to give the real value for raw material, when he will be really anxious to pay the laborer the full value of his labor?

### QUESTIONS OF DEEP IMPORT.

Will the employer ever become civilized enough to know that the law of supply and demand could not absolutely apply in the labor market of the world? Will he ever become civilized enough not to take advantage of the necessities of the poor, of the hunger and rags and want of poverty? Will he ever become civilized enough to say: "I will pay the man who labors for me enough to give him a reasonable support, enough for him to assist in taking care of his wife and children, enough for him to do this and lay aside something to feed and clothe him when old age comes, to lay aside something, enough to give him house and heart during the December of his life, so that he can warm his worn and shriveled hands at the fire of his home."

Of course, capital can do nothing without the assistance of labor. All there is of value in the world is the product of labor. The laboring man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent.

So that we must remember that, day by day, labor is becoming intelligent. So I believe the employer is gradually becoming civilized, becoming kinder, and many men who have made large fortunes from the labor of their fellows have given of their millions to what they regard as objects of charity or for the interests of education. This is a kind of penance, because the men that have made this money from the brain and muscle of their fellowmen have ever felt that it was not quite their own.

### CONTINUED ON PAGE 3.



## SOMETHING GOOD.

## The American Health Club.

ITS ROOMS ARE AT 701 TREMONT STREET, BOSTON, MASS.

TO THE FRIENDS OF FREEDOM AND PROGRESS.—The American Health Club was organized by men and women who believe that freedom is essential to progress in science as in all other departments of thought. Its chief object is to promote progress on all subjects that lead toward health. It is composed of the best element of all classes, including physicians of all schools and ministers of many denominations in all parts of America. But as Boston was its place of birth and is its headquarters, the membership is much larger in this city and State than anywhere else, and for the present its officers and committees find in Massachusetts their chief field for practical work; but its work will ultimately extend to all sections of the continent.

The foes of medical and hygienic reform and progress are active, vigilant and persistent in all the States, and it is our purpose and plan to expose their pernicious schemes and break their power for evil everywhere, and thus clear the way for practical progress in all sections of the country.

We have begun this work by introducing, by petition through Representative Douglass, of Boston, a bill into the Legislature of Massachusetts, which reads as follows:

"SECTION 1. Provided, that all citizens of this State, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and privilege to select their own physicians, to employ the same and compensate them for their services."

"SEC. 2. All acts and parts of acts inconsistent with this act are hereby repealed."

"SEC. 3. This act shall take effect from its passage."

This bill is aimed directly at the act of 1894, which gives a monopoly of the practice of medicine to a board of doctors made up on sectarian lines, being limited to three medical sects, and composed of the members of the medical ring that prepared the bill, under which they hold office, and who lobbied it through the Legislature.

The Legislative Committee of the American Health Club has had a three days' hearing on this bill before the Public Health Committee of the Senate and House in joint session. That their arguments for the bill were conclusive, is proven by the fact that no one attempted any reply, though the president and secretary of the State Medical Board were present. When asked by the chairman of the committee, Senator Hutchinson, if he wished to be heard on the bill, Secretary Harvey, of the board, said:

"As there have been no arguments presented, I have nothing to reply to. I think the committee understands us and we understand the committee." This speech was greeted by the large audience present with derisive laughter. Its absurdity was its obvious feature. But people who heard it are wondering what sort of understanding he referred to as existing between the Public Health Committee and the State Medical Board. When the authors of the present medical law sent out a circular letter to the doctors of their faith, in 1893, asking for contributions of money to be used in securing the passage of their bill, the Medical Brief, of St. Louis, the ablest Allopathic journal in America, in commenting upon that circular letter, said:

"The snake-eyed inventors of such contemptible schemes to deceive the people and their representatives, are none too good to buy legislation when less expensive means fail."

The Public Health Committee failed to report for or, directly, against our bill; instead, it gave us leave to withdraw it.

The chairman of the Legislative Committee of the American Health Club declined in writing to withdraw the bill, and insisted upon a report. He also called on the chairman of the committee, Senator Hutchinson, of Boston, who said: "I am convinced that your bill is right in principle, and I reserved the right to protest against the action of the committee, but the majority were in favor of sustaining the present law. The thing for the Health Club to do is to begin a campaign of education, and keep it up till the assembling of the next Legislature. If you do that you may succeed, and I hope you may."

This inspires us with hope, for Senator Hutchinson is a strong man, and to have won him to our views is substantial progress.

We believe that if they could be fully informed on the merits of our bill, the majority of the people's representatives would vote for it, in spite of all influences which might be brought to bear to sustain the present despotic monopoly law.

It will take time and personal effort to enlighten the members of the Legislature on this subject, and those who do this work should be paid a reasonable price for their time; besides, money is necessary to pay for printing and distributing information. These are legitimate expenses. They are necessary expenses.

At a meeting of the American Health Club, held March 23d, the Legislative Committee was instructed to issue an address to the friends of freedom, giving a brief statement of the case, and asking for funds to pay expenses of the campaign.

Those who are able and willing to contribute to this fund are asked to do so promptly, and as liberally as they can.

Reader, please regard this as an

appeal direct to you. If you cannot give largely, give what you can.

To restore medical freedom to the people of Massachusetts would be the signal for the friends of freedom in all the States to move for the repeal of medical monopoly laws.

There were no such laws in this republic at the beginning of this century. If the friends of freedom will do their simple duty there will be none at the close.

J. J. Lawrence, A. M., M. D., an eminent physician and medical author, says: "Medical class legislation is an appeal from right to might, and in its train comes anarchy and revolution." Another well-known medical writer, Dr. J. W. Lockhart, says: "There is growing up in this country a medical oligarchy more dangerous to liberty, more bigoted and intolerant, than the Roman hierarchy in its palmy days. This oligarchy is not the rank and file of the profession, but the self-constituted nabobs, aristocrats, medicopolitical lobbyists."

These writers stand high in the ranks of what is called the regular school. There are many such in the American Health Club. All such are invited to join it, and throw their influence on the side of freedom and progress. The membership fee is one dollar a year, and section 5 of the constitution provides that

"All membership fees shall be used for publishing, purchasing and distributing books, papers, etc., bearing on the subject of health, and each member shall be entitled to and receive the full value of his or her membership fee, in such books, papers, etc., as shall be published or purchased by the club."

In the light of this provision it is clear that the club has no funds available for the special work which the Legislative Committee has in hand; hence the call for contributions to carry forward that work.

By order of the club.

T. A. BLAND,  
A. W. CROSSLEY,  
WM. H. BANKS,  
Legislative Committee.  
Address: American Health Club,  
701 Tremont street, Boston, Mass.

## Captain Wm. E. Bushnell.

My husband, Capt. W. E. Bushnell, passed to the higher life, April 4th, after an illness of five months, caused by a cancer. His farewell was one of the most beautiful scenes that ever transpired upon a death-bed. He saw and conversed with the loved ones gone, for weeks before he passed over. He made all arrangements, and settled all business as far as possible. His last words were: "Oh, I am so happy! I see the light! I see the light!"

## IN MEMORIAM.

Oh, roses rare, with fragrant breath,  
Your presence shrouds my soul in death;  
To-day you hid the pall of death,  
And wreathed the portals of the tomb.

I cannot touch your velvet leaves;  
Your beauty sweet I cannot bear!  
Since on his silent form ye lay,  
And shed your fragrant perfume there.

Death at last has claimed my own—  
Beside, I linger in despair;  
The form grown cold, the spirit flown,  
He placed his silent signet there.

Relentless death! why take my all?  
Why sink my heart in deepest gloom?  
Why ever live in darkest pall,  
And lock my treasures in the tomb?

I called to God in silent prayer;  
I held my hands in helpless woe;  
I kissed his forehead, white and fair,  
But yet he gave me back no sign.

Oh, Father! in thy tenderest love,  
Upon wide Thy sheltering arms;  
As Thou didst receive my white-winged dove,  
Shield my companion from alarm.

Cease, O heart! God knoweth best;  
Drive from my life this weight of gloom;  
Tenderly his form was laid to rest—  
His spirit gathered to its home.

Farewell! The music of the spheres  
Drowns the wail of earthly woe;  
As he passed the boundary line of tears,  
His song of joy reached me below.

I know these roses soon must fade,  
Their perfume, now so sweet and rare,  
Be wafted to a higher glade  
To mingle with the fragrance there.

From out the wreck of fragrant hopes  
One flower remains to bloom for me:  
I catch a strain of glorious notes  
Which lifts my soul, Oh God, to Thee!

ROSE L. BUSHNELL,  
San Francisco, Cal.

Take Action at Once.

The sale of The Encyclopedia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESSIVE THINKER three months, and also the book above-mentioned in paper cover. When you have once read it, you would not part with it for ten times the cost to you. We want to reach 20,000 new readers, hence make this offer, which will continue during April only.

Any one of our present subscribers who will send us a new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Yonago county, Pa. For sale at this office. Price 15c.

Have you ever given a thought, my friends, to the enchantment which distance lends?

Not alone to the distance of space Which often makes handsome a homely face,

But the change which makes a ruin gray Look better than in its palmyest day.

Makes the psalms of David sound more grand Than when he sung in that ancient land;

And we forget in his well-tuned lyre That little circumstance of Uriah; And I've often wondered if I could get hold

Of some who lived in those days of old— And let them tell their side of the story; If it wouldn't consign to a different place

Some who've said to shine near "the throne of grace." And thinking thus I recall to mind

An obituary notice of this kind, And the gist of the sermon by Parson Leach,

Who was said to have "a call" to preach, And who touched on the pure and blameless life.

Of the one removed from this world of strife— How he moved in the town at an early day,

## THE TWO FUNERAL SERMONS.

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How he labored from morn 'till twilight gray; How his wife was sweet and his children fair,

And how he was constant at church and prayer. How he happily lived to a good old age,

Then quietly glided off life's stage. And he left to his church a goodly store,

Go thou, and do likewise; no one can do more. And the parson said, as they laid him away,

They should surely meet him "there" some day. I read in a paper of long ago

A eulogy which read somewhat so-so; Of Deacon K—, at a place near Troy,

Where granter lived when he was a boy. So I asked granter that very day

If he remembered old Deacon K—, "What! that old skinkint at the East,"

Who left his money all to the priests? "The biggest old hog that ever I see—

Made his women drink sassafras tea; 'Licked his boy till he ran away,

'Cause he went in swimmin' on Sabba' day; "When he barreled his apples an' sent 'em away,

A punkin' he stowed in the middle, they say; "And he'd work his poor old nag like a slave,

Till their ribs stood out like barrel-staves. "And the oldest gal was just like her dad,

So no wonder the mother was always sad; "She never married, but stayed to hum,

And worked an' saved, and then worked on; "And lived then till she turned quite gray,

And then dried up and blew away. "The other daughter was sweet and bright,

As like her mother as flame to light; "Only he couldn't take the life

Out of the girl as he had his wife. "So in spite of the father she was gay,

And, like her father, she had her way; "And when he told her she couldn't marry

Squire Benton's youngest nephew, Harry, "She up and run off in the night—

And married both for love and spite; "And as he didn't have much money,

They couldn't live on milk and honey. "And so they moved to a place called Kirk,

Where lived a man that'd give him work. "They moved in a house both damp and old,

And Harry took an awful cold— "And got the fever, and then a cough,

And so consumption took him off; "And she was left, sick and alone,

But she didn't murmur, nor make a moan. "Till all strength was gone, and her baby cum,

Then wrote to her father to take her home. "And did he kill the fatted calf

For the prodigal? You make me laugh; "He wasn't a father of that kind,

And never was known to change his mind.

## THE SHOE CURE.

It Has Found a Defender. A Criticism of Dr. Peobles' Views.

TO THE EDITOR:—I am always interested in everything that the brilliant J. M. Peobles, M. D., of San Diego, writes and was particularly interested in his late article in THE PROGRESSIVE THINKER, headed "Pen-Flashes from the Pacific Coast," in the April 4th number of your paper. I have read much from the trenchant and unsparring pen of this learned, and I believe, thoroughly good man, and it is very seldom that I find occasion to disagree with him, and I am thoroughly in accord with most of what he says in these articles on the several subjects there treated. There is one exception, however—the exception is where he speaks of Christian Scientists, Mental Scientists, and Christian Metaphysicians; nor do I very much except to what he says of them except as to the manner of saying it. He says that there is no sect nor class of people who are such bitter, virulent enemies of Spiritualists as the above-named, and then goes on to write of them in the very same spirit that he complains they show towards Spiritualists; or, in other words, he plays them back in their own coin (or vinegar) with interest. But it is not of this that I started to speak or except to particularly. It is of what he calls the "Shoe and Stocking Stench Cure" that I wish particularly to speak.

The Doctor cites this in particular as an evidence of their insanity, and at first blush it would seem a pretty good proof of it to a casual observer. For the benefit of those who may not have read the Doctor's article I will explain what the remedy is.

According to his article, "The Christian Metaphysicians, of Chicago, recently published as a positive cure for those dread scourges, consumption, bronchitis, asthma, catarrh, weak lungs, etc." this shoe and stocking remedy. It consists of taking off the shoe and stocking that you have worn during the day, and before going to bed inhaling into the lungs and throat the odor of the shoe and stocking of a space of from ten to fifteen moments for a series of weeks and a cure is guaranteed.

The theory of the cure is, that the cause of the disease is a too acid condition of that part of the system affected, and that the secretions that find lodgment in the foot-gear are alkaline in their nature and neutralize this acid condition.

Now, in so far as the writer is concerned, he has never tried this cure, hence knows nothing about it through experience, but it is so similar to a cure for sore throat that he has used for years that it seems reasonable.

The cure for this trouble referred to, is to put the sock or stocking that you have worn during the day around the throat at night, and the longer you have worn it the better. The sole of the sock that is most soiled must be next to the sore throat. A clean sock will not do.

The first time that I tried this I had a severe sore throat, and my wife told me of the remedy, and insisted on my trying it. Like Dr. Peobles, I pook-poked at the idea, as too absurd to try, but the perfect harmony with a pet theory of my own, and when any one hears anything that tends to establish a pet theory he is very apt to embrace it.

My theory in reference to consumption and all kindred diseases is that it is caused by a too acid condition of the system, and as proof of this I cite the fact that those who are thus troubled are almost always cured by going to the Rocky Mountain regions, where the water that they are compelled to drink is more or less alkaline, provided they go before the disease is too far along.

My theory is that it is water more than it is climate that cures them; that the high, arid regions are not per se more healthful than the lower and greater portions of the earth's surface.

So the alkaline remedy has made an awful mistake in making so small a portion of the earth's surface high and arid. I am not a believer in the microbe theory of this and kindred diseases. I believe that the microbe is the result and not a cause of the disease; but we need not discuss the microbe theory now, but will go back to the "stocking cure" for sore throat.

Now, my theory of the "dirty stocking cure" for a sore throat, and it is suggested by the theory of the Chicago Metaphysicians, as recounted in the Doctor's article, is that sore throat, like consumption (as these Metaphysicians claim), is due to a too acid condition of the parts, and the "soiled stocking" supplies the necessary elements to neutralize it, is that not reasonable?

This latter remedy is as old as the hills. It is an old woman's remedy, and my wife got it from her "great-grandmother" or some other old woman, as I told her when she first wished me to try it.

Emerson, I think it was, who said something about common knowledge—only it was not common knowledge, it was wisdom. Now this old remedy being so similar to this one, may also have virtue in it, and the Doctor should not condemn it untried, and we venture the assertion that he never has tried it.

Now, Brother Francis, if you are ever troubled with a sore throat, try our remedy, if it does you a little against your stomach, it will do you a great deal for the readers of your paper is that we should not be too hasty to condemn the opinions of others. Truth may be found where least expected. Pearls may be found among swine. (This is not intended as a reflection on the Christian Scientists.)

When Dr. Peobles has tried the "Shoe and Stocking Stench" remedy for consumption, and found it to be a failure, then will be the time to give it a black eye.

Geo. Westcott.

Friendship's Jewels.

A friend may be poor or wealthy, Polished or void of grace, But he must have the sweet endowment To stand in another's place;

To put his soul in the shadow Where your soul stands alone; To make you know that he understands, By language, and look, and tone.

The world is so full of people Who live for themselves alone, Whose tongues are of blood and muscle, But whose hearts seem more like stone;

Who will listen, but comprehend not, Who can speak, but never feel, Throwing the throb of a tender heart, Nor a friend's unvoiced appeal.

The one who can change from his place To the place where you stand, Can sense all your light and shadows, And the much he must withstand;

Who sees how the arrows pierce you, And God's blessings make you glad; How you longed to be what you could not, But mastered the chance you had.

The one who, with eyes far-seeing, And that sympathy which reads From a person's tout ensemble The record of untold deeds,

Who, seeing white lips a-tremble, Or eyes uneasy with pain, Knows quickly, without the telling, Of a crushing overstrain.

Dispensers of consolation Which our souls thirst, face to face, Are the ones who, self-forgetful, Can stand in another's place,

Demanding not why's and wherefores For all we do, woman and man; They utter this deed of comfort: "Yes, friend—I can understand."

EMMA GOOD TUTTLE.

CLINTON CAMP-MEETING.

Progress of the Arrangements for the Coming Camp.

Arrangements are progressing finely for the fourteenth annual camp-meeting of the Mississippi Valley Association, which will be held August 2 to 31.

It is the intention to make this camping season equal, if not superior in point of interest, to any of its predecessors, and the management have spared no effort in securing talent of national reputation to represent our cause on this occasion.

Reliable mediums of every phase will present the phenomena, and nothing will be lacking to insure a profitable and enjoyable session for the season of 1896.

It was conceded by all that the camp of last season was the best and most harmonious held in many years, and no effort will be spared to make the forthcoming camp even better than last season.

Now that all legal difficulties have been settled in favor of the association, and our title to the park secured beyond all controversy, a new impetus will be given to all friends of the association to complete the work so auspiciously begun, and place Mt. Pleasant Park solidly to the front among the leading camps of the country.

Already, effects of the settlement of the legal controversy are manifest in the demand for building permits, and new cottages will be completed before the opening of the season.

A new feature will be the publishing of a daily paper devoted to the interests of the camp, and which will be delivered daily upon the grounds. This project is in the hands of a thorough Spiritualist and practical newspaper man, who understands all the requirements, and who will give a faithful account of all lectures, seances, arrivals and departures, and everything of interest to campers and their friends.

Circulars, giving full particulars, will be issued in May.

NOTICE TO MEDIUMS.

All mediums intending to be present, and who wish their names and phases mentioned in our circulars, should send the same to Will C. Hodge, 710 Prairie street, Milwaukee, Wis., who will cheerfully answer all inquiries pertaining to the business of the camp.

All applications for rooms, tents, cottages and seance-rooms, should be directed to Solon J. Smith, Supt., Clinton, Iowa, care Mt. Pleasant Park.

WILL C. HODGE, Secretary, M. V. S. A.

Best men are often molded out of faults.—Shakespeare.

Bad advice is often most fatal to the adviser.—Flaccus.

O, mysterious night! Thou art not silent! Many tongues hast thou.—Joanna Baillie.

Try to imprison the restless wind, so swift is guilt, so hard to be confined.—Dryden.

Beauty is truth, truth beauty—that is all ye know on earth and all ye need to know.—Keats.

Forgiveness to the injured does belong, for they're pardon who have done the wrong.—Butler.

CONSUMPTION.

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my medicine free to any of your readers who have consumption if they will send their express and post office address. T. A. Sloum, M. O., 183 Pearl St., New York.

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## INQUEROLL.

CONTINUED FROM PAGE 1.

Many of these employers have sought to balance their accounts by leaving something for the future. The establishment of libraries, drinking fountains or to build monuments to departed greatness. It would have been, I think, far better had they used this money to better the condition of the men who really earned it.

So I think that when we become civilized great corporations will make provision for men who have given their lives to their service. I think the great railroads should pay pensions to their worn-out employees. They should take care of them in their old age. They should not main and wear out their servants and then discharge them and allow them to be supported in poor-houses. These great companies should take care of the men they make; they should look out for the ones whose lives they have used, whose labor has been the foundation of their prosperity.

## DAWN OF A BRIGHTER DAY.

Upon this question public sentiment should be aroused to such a degree that these corporations would be ashamed to use a human life and then throw away the broken old man as they would cast aside a rotten egg.

It may be that the mechanics, the workmen, will finally become intelligent enough to really unite to act in absolute concert. Could this be accomplished, then a reasonable rate of compensation could be fixed and enforced. Now such efforts are local, and the result, up to this time, has been failure. But if all could unite they could obtain what is reasonable, what is just, and they would have the sympathy of a very large majority of their fellowmen, provided they were reasonable.

But before they can act in this way they must become really intelligent, intelligent enough to know what is reasonable, and honest enough to ask for more.

So much has already been accomplished for the workingman that I have hope, and great hope, of the future. The hours of labor have been shortened, and materially shortened, in many countries. There was a time when men worked fifteen and sixteen hours a day. Now, generally, they work no more than ten hours, and the tendency is to still further decrease the hours.

By comparing long periods of time we more clearly perceive the advance that has been made. In 1800 the average amount earned by the laboring men, workmen, mechanics, per year, was about \$235. It is now about \$500, and \$1 to-day will purchase more of the necessities of life, food, clothing, and fuel, than it would in 1800. These facts are full of hope for the future.

All our sympathies should be with the men who work, who toil, with the women who labor for themselves and children, because we know that labor is the foundation of all, and that those who labor are the caretakers that support the structure and gladden the dome of civilization and progress.

## EDUCATE THE CHILDREN.

Every child should be taught to be self-supporting, and every one should be taught to avoid being a burden on others as it would be death.

Every child should be taught that the useful are the honorable, and that they who live on the labor of others are the enemies of society. Every child should be taught that useful work is worship, and that intelligent labor is the highest form of prayer.

Children should be taught to think, to investigate, to rely upon the light of reason, of observation and experience; they should be taught to use their senses, and they should be taught only that which in some sense is really useful. They should be taught the use of tools, to use their hands, to embody their thoughts in the construction of things. Their lives should not be wasted in the acquisition of the useless, or the almost useless. Years should not be given to the acquisition of dead languages or to the study of history, which, for the most part, is a detailed account of things that never occurred. It is useless to fill the mind with dates of great battles, with the births and deaths of kings. They should be taught the philosophy of history, the growth of nations, of philosophies, theories, and above all, of the sciences.

So they should be taught the importance not only of financial, but of mental honesty; to be absolutely sincere; to utter their real thoughts, and to give their actual opinions, and if parents want honest children, they should be honest themselves. It may be that hypocrites transmit nothing to their children. Men and women who pretend to agree with the majority, who think one way and talk another, can hardly expect their children to be absolutely sincere.

## TEACH ONLY THE KNOWN TRUTH.

Nothing should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts. The child should be taught to investigate, not to believe. Too much doubt is better than too much credulity. So children should be taught that it is their duty to think for themselves, to understand and, if possible, to know.

Real education is the hope of the future. The development of the brain, the civilization of the heart, will drive want and crime from the world. The schoolhouse is the real cathedral and science the only possible savior of the human race. Education, real education, is the friend of honesty, of morality, of temperance.

We cannot rely upon legislative enactments to make people wise and good; neither can we expect to make human beings manly and womanly by keeping them out of temptation. Temptations are as thick as the leaves of the forest, and no one can be out of reach of temptation unless he is dead. The great thing is to make people intelligent enough and strong enough not to keep away from temptation, but to resist it. All the forces of civilization are in favor of morality and temperance. Little can be accomplished by law, because law, for the most part, about such things is a destruction of personal liberty. Liberty cannot be sacrificed for the sake of temperance, for the sake of morality, or for the sake of anything. It is of more value than anything else. Yet some people would destroy the sun to prevent the growth of weeds. Liberty sustains the same relation to all the virtues that the sun does to life. The world had better go back to barbarism, to the dens, the caves and lairs of savagery, better lose all art, all industry, all science, all knowledge, than to lose liberty. Liberty is the breath of progress; it is the seed and soil, the heat and rain of love and joy.

So all should be taught that the highest ambition is to be happy and to add to the well-being of others; that place and power are not necessary to success; that the desire to acquire great wealth is a kind of insanity. They should be taught that a waste of energy, a waste of thought, a waste of life, to acquire what you do not need, and what you do not really use for the benefit of yourself or others.

## THE TRUE WORTH OF WEALTH.

Neither mendicants nor millionaires are the happiest of mankind. The man at the bottom of the ladder hopes to rise; the man at the top fears to fall. The

one asks; the other refuses, and by frequent refusal the heart becomes hard enough and the hand greedy enough to clutch and hold.

Few men have intelligence enough, real greatness enough, to own a great fortune. As a rule, the fortune owns them. Their fortune is their master, for whom they work and toll like slaves. The man who has a good business, and who can make a reasonable living, and lay aside something for the future, who can educate his children, and can leave enough to keep the wolf of want from the door of those he loves, ought to be the happiest of men.

Now, society bows and kneels at the feet of wealth. Wealth gives power, and so millions of men give all their energies, as well as their very souls, to the acquisition of gold, and this will continue as long as society is ignorant enough and hypocritical enough to hold in high esteem the man of wealth, without the slightest regard to the character of the man.

Ignorance of the rich, two things should be considered. How did they get it, and what are they doing with it? Was it honestly acquired? Is it being used for the benefit of mankind? When people become really intelligent, when the brain is really developed, no human being will give his life to the acquisition of what he does not need, or what he cannot intelligently use.

What the rich will come when the truly intelligent man cannot be happy, cannot be satisfied, when millions of his fellowmen are hungry and naked; the time will come when in every heart will be the perfume of pity's sacred flower; the time will come when the world will be anxious to ascertain the truth, to find out the conditions of happiness, and to live in accordance with such conditions, and when the world will realize that the brain of every human being will be the climate of intellectual hospitality.

Man will be civilized when the passions are dominated by the intellect, when reason occupies the throne, and when the hot blood of passion no longer rises in successful revolt.

To civilize the world, to hasten the coming of the golden dawn of the new day, we must educate the children; we must commence at the cradle, at the lap of the loving mother.

## WE MUST WORK AND WAIT.

The reforms that I have mentioned cannot be accomplished in a day, possibly not for many centuries; and in the meantime there is much crime, much poverty, much want, and consequently something must be done now.

Let each human being within the limits of the possible be self-supporting; let the man take intelligent thought for the morrow, let the woman be self-supporting and acquire a surplus, let him use part of that surplus for the unfortunate, and let each one, to the extent of his ability, help his fellowmen. Let him do what he can in the circle of his own acquaintance to rescue the fallen, to help those who are trying to help themselves, to give work to the idle. Let him distribute the kind words of wisdom, of cheerfulness and hope. In other words, let every human being do all the good he can and let him bind up the wounds of his fellow-creatures, and at the same time put forth every effort to hasten the coming of a better day.

This, in my judgment, is real religion. To do all the good you can is to be a saint in the highest and noblest sense. To do all the good you can—this is to be really and truly spiritual. To relieve suffering, to put the star of hope in the midnight of despair—this is true holiness. This is the religion of science. The old creeds are too narrow; they are not for the world in which we live. The old dogmas lack breadth and tenderness; they are too cruel, too merciless, too narrow. We are growing grander and nobler.

The firmament, inlaid with suns, is the dome of the real cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered, and in the real litany will be found all the ecstasies and aspirations of the soul, all the hopes of joy for ages to come, full of life. The real church, the real edifice, is adorned and glorified with all that art has done, in the real choir is all the thrilling music of the world, and in the starlit aisles have been, and are, the grandest souls of every land and clime.

"There is no darkness but ignorance." Let us flood the world with intellectual light.

In conclusion, I take this occasion to sincerely thank Rev. Mr. Rusk for generously inviting me to address his congregation. And so I say to him and the militant Church, success and long life.

## HIS LECTURE IN MEVICKER'S THEATER.

Tells Why He is an Agnostic.

## HIS RESEARCHES SINCE THE DAYS OF CHILDHOOD.

Last Sunday evening Colonel Robert G. Ingersoll addressed a packed house at Mevicker's Theater, and told of his personal growth in infidelity, tracing back his religious life to childhood. He said, in substance:

Some people are very happy when they get religion. I was exceedingly joyful when I lost it.

I thought I would give you my experience. I was raised among good orthodox people—people who know everything, who knew the destiny of the human race. They knew, personally and intimately, God himself; knew he was going to make angels of a few and devils of the most. All because they had on the shelf a revelation from God. They knew that God commenced on Monday morning, 4,000 years ago, and put in a whole week at the creation business. They knew that in order to go to heaven they must believe something; that God put a premium on credulity and sent inquirers to hell.

Every winter we would have revivals. We had no theaters, as they were regarded as the vestibules of perdition. There was no way to have a good time except by revivals. They were told that, no matter what horrors they had committed, they could, by stretching their credulity, get redemption. They got religion every winter, and backslided every spring. The preachers described the waves of liquid brimstone, submerging the victims of eternal wrath. Delightful days! Now we see we were taught to forgive our enemies because God would damn us.

A little, barefoot chap, I went once to a revival and was put on a front seat. It turned out to be a Free-Will Baptist meeting, and I remember how the Bible-mauler preached on Dives, a man with money to burn, and the poor wretch, Lazarus, at his gate. He said Dives was still crying for water to quench his parched lips. I was shocked, and not since then have I believed in the dogma of eternal pain. I hated Jehovah and wished that somebody would kill him. I myself read the Bible and tried to understand it, but was unexpectably shocked with the cruelties inculcated in the "Ten Commandments." "Thou shalt not kill," said the New Testament, said people; "that is so lovely." And that shocked me more than the old. When I read what Christ said, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," I didn't like it.

What shall we say when a peasant of Palestine, a carpenter, claimed to be God, and he asked us to believe in him who doubted his mission? Astronomy teaches that this world is only a grain of sand compared with the other worlds of space. The Bible is full of astronomical mistakes. This earth is proved by geology to be millions of years old, and so the Bible's chronology is way off. I read "Young's Night Thoughts." Now, Young was a typical man, a typical man made brigadier general of God, and put the angels in uniform; sublime nonsense and measured and rhythmic contradiction.

## INVESTIGATIONS IN LITERATURE.

One day I went with my boots to a Scotch shoemaker, and had to stay while he mended them. The cobbler put down, and I picked up, Robert Burns' poems, and the first thing I read was "Holy Willie's Prayer." That is the crucifixion of Calvinism, and riddles effectively all orthodox. Then I began to have a suspicion that the little fellow I read Shelly's "Queen Mab," one of the most wonderful poems in the English language, and I began to think for myself and care no more for Abraham, Isaac and Jacob, three old gentlemen who, if they lived now, would be in the penitentiary. I read Byron, and then the poems of Shakespeare, the greatest book that genius has produced. In comparison, all the alleged inspired books were contemptible. If Shakespeare could be scattered as the Bible is, in fifty years from now we would know twice as much as to-day.

Friends gave me "Nelson on the Cause and Cure of Infidelity" and "Paine's Evidences"—about that fellow I read a water and an infidelity water maker. But why didn't the wonderful God have a maker also? I read Gibbon's "Rise and Fall of the Roman Empire," and gradually I came to Paine's "Age of Reason," a great book, but with one mistake. He worshiped a God of nature, but as the Bishop of St. Albans proved, a cruel god of nature was an improvement on a cruel god of revelation.

Ben Franklin, another infidel—and I think of him now as a part of nature—argued invincibly against slavery, dueling, debauched prisons, legally robbed women, cruelty to animals and children, and so covered all the great reforms that have been agitated in the past century. The man who was a natural enemy of all intellectual liberty than any man who ever lived, the wisest savant of the time, who devoted his talent to the overthrow of religion.

Then I read Zeno, who, hundreds of years before Christ, said that the ignorant believed in God; of Epicurus, great man, who said: "Why should I be afraid of death? Socrates, and Plato, and Aristotle, and the whole lot of the greatest literary geniuses of any literature. I read Spinoza, one of the subtlest minds of time, who etherealized God, and found every human being a part of God. At this stage an old-fashioned revival could not have moved me. And so I read on and found my religion was somewhat provincial. I read of the man who was at least what was called a Unitarian, and I found that I was a Unitarian. I would get drunk, I would fight and was an all round worldly man—got under conviction having lived a Holy Joyful life ever since. . . . Why do you and such as you try to write to connect the Spiritualists with the Free-thinkers. . . . If a man takes up the profession of 'Preaching for a living' it don't follow that he is a Christian, but such ignorant men as you, another think you out to Chronicle his bad deeds and take great pleasure in it. . . . I don't see what kind of a disposition you must have certain you are not led or controlled by a good spirit but by one that is evil. . . . You do the cause of a great wrong by writing such articles but may be you are paid for it. . . . But there is infidelity, which is the cause of the cause of your truth and love."

"Franklin Pa March 3d." There are six pages of this stuff; but I have only quoted that portion of the sacred that reflects upon myself, and so dismiss the subject, asking pardon of the editor for this innovation.

## RELIGIONS ALL FABLES.

The sun is a natural object of attention, source of heat and life, and almost an object of worship. As I read Darwin the Garden of Eden kind of faded away and the snake crawled off into the hedge. Further studying comparative religions, I concluded they were all fables and that the world was ignorant savages. I found that the smallest atom of matter was indestructible, and hence was never created.

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## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mrs. S. T. Davenport, of Hopkedge, Mass., appreciates THE PROGRESSIVE THINKER and its broad liberality in giving diverse opinions a hearing, as this clears the way to liberality in all respects. She thinks education not essential for mediums, for they can learn more from spirit communion than this mundane sphere is able to give. Let our houses of worship be plain in style; let the poor, the halt and the blind come without money, then we will see them full to overflowing with sincere worshippers.

Prof. Wm. Bradley, of Milwaukee, well known for his skill and success in curing diseases, without medicine or electricity, has located at 32 Walnut street, this city.

Geo. F. S. Twilight, magnetic physician, is located at Hot Springs, Ark., and is meeting with good success in his work of healing.

J. N. Magoon, M. D., who left Chicago about three years ago, has returned and is located at 487 West Lake street.

The two well-known mediums and lecturers, Dr. and Mrs. J. N. Magoon, of Boston, are in the city for a limited period, and will hold a series of Sunday evening meetings at Sons of America Hall, 206 E. Madison street, with good music, and tests interspersed with good music, poems and readings. All progressive Spiritualists should avail themselves of attending. They will hold sances at 487 W. Lake street on Friday evening of each week.

Nellie P. Raleigh, secretary, writes: "The Paw Paw Valley Spiritual Association will hold a meeting in Longwell's Opera House, April 26, with W. H. Bach, of Aberdeen, S. D., as lecturer, and music by Misses Mabel and Lillie O'Dell."

Mrs. Georgiana McIntire, at Freeport, Ill., to remain for an indefinite time. While there she will form classes in physical and psychical science, also healing circles and classes. Her work will take her to Galesburg and Bushnell, Ill., and she will respond to calls from towns on the route. Her address is 80 Van Buren street, Freeport, Ill.

Mrs. Kratz, of Evansville, Ind., writes: "Mrs. C. G. Hilligoss, of Anderson, Ind., one of the grandest inspirations to turners that has been our pleasure to have, is in our midst, enlightening us through her highly intellectual food—given through her mediumship. Her personal magnetism attracts to her any who may hear her, regardless of prejudice. On Wednesday evening last we had some thirty-five invited to our home, and for two hours questions were answered by her able and clear intellectual and scientific manner to the satisfaction and spiritual unfoldment of each soul. Truly, Spiritualism as presented by so able an instrument, places our philosophy on a high pedestal, and imbues our souls with more of the fire of earnestness to seek more ardently for this great truth."

Nellie P. Raleigh, secretary, writes from Paw Paw, Mich.: "On March 23 and 24, 1896, the Paw Paw Valley Spiritual Association held its second annual meeting, also the Forty-eighth Anniversary of Modern Spiritualism with lectures by G. H. Brooks, a supper and social, and two materializing sances by Farmer Riley, of Marcellus, which will long be remembered by all. During the meeting the sad news of the death of an old friend and pioneer Spiritualist was received and read before Sunday and evening services. Mrs. R. C. Capin, of Peaville, Mich. At the annual meeting the officers of the past year were re-elected and are as follows: E. O'Dell, president; E. C. Towers, vice-president; Mrs. N. P. Raleigh, secretary; Mrs. C. C. Nelson, treasurer; trustees: Mrs. M. L. O'Dell, J. D. Sherman, W. H. Nelson, Mrs. Brooks, while here, organized a lecture series for the following officers: Mrs. J. O. Sherman, conductor; Mrs. M. A. Sirrin, assistant conductor; Mrs. M. L. O'Dell, secretary; Mrs. Tensie Stevens, treasurer."

Mrs. Addie R. Smith writes that the anniversary exercises of the First Spiritual Society of Portland, Ore., were commemorated on the 25th of March by an all-day meeting. The attendance was fine and fully appreciated the efforts on the part of the officers of the society towards making it a success. The pianos were invited to the front seats, and each was called upon to express his thoughts on the cause, its growth, etc. The Woman's Auxiliary and Children's Progressive Lyceum conducted the afternoon service and the drill and march were worthy of praise. In the evening Mr. Watkins occupied the rostrum for an hour and gave an anniversary address. Mrs. Addie R. Smith gave tests of the presence of disembodied spirits. Dr. Kavlina will occupy the rostrum during the coming month.

Benj. F. Foster and his wife, Mrs. Emma Foster, as a trance and platform, test and medium, will remain in this city for some time, and can be found at 63 S. Elizabeth st.

Bishop A. Beals writes from Summerland, Cal.: "I wish to announce that my engagement at Portland, Oregon, for this month, has been deferred until the third Sunday in May and to continue until the first Sunday in July."

G. W. Eichelberger writes that the First Spiritual Society of the South Side, 3120 East avenue, this city, would like to know the address of Dr. M. Temple, to correspond with him on matters of importance.

Sidney Kelsey writes: "The Forty-eighth anniversary of Modern Spiritualism was duly celebrated in Erie, Pa., on the 5th inst., by the First Society, at the Park Opera House, and a large and delighted audience greeted the speaker, Hon. L. V. Moulton, the Grand Rapids philosopher and intellectual giant. On Monday evening following, ex-Rabbi S. Weil lectured in the same interest. Mrs. R. S. Lillie, of Cincinnati, came on the 12th inst., and J. Frank Baxter is to follow on the 19th."

M. F. Hammond writes from Battle Creek, Mich.: "I have been to Three Rivers and Kalamazoo and have just returned. Three Rivers is a creed-bound town of eight churches and the same number of sects. They never had a Spiritual lecture there until last Sunday. I spoke to a large audience and had the honor of having two cross-bearers (ministers) in my audience in the afternoon—one a Rev. Lee, who went to Kalamazoo and heard Pope Bob speak, and returned to his fort (the pulpit) and

flared blank cartridges, and in his opinion flattered P. B. flatter than a pancake. I was told he would probably come to hear me. He did, but he kept very quiet and my presence. I expect he will say me, now that I am away, but let him fire. I was told my two lectures did more good than his years of preaching. I will manage Devil's Lake Camp this season, from July 24th to August 10th. Half-rate round-trip tickets on C. & N. R. R."

M. R. Hodson writes: "I have been placing my paper in the hands of intelligent readers, and find all well pleased with the knowledge they obtain. Cynthia is located in Central Kentucky, with a population of near 6,000 souls, and should some speaker deem it a pleasure to visit our city, we feel assured that the established facts would arouse a grand opening for the cause. Near Cynthia, via railroad, there are a number of well-populated towns, accessible to speakers. The people here are very quiet, and we have a public hall, we can get the use of, for ten to twelve dollars a night, which will comfortably seat 400 persons. Any speaker that would like to call this way, will please write to James Douglas, Cynthia, Ky."

Titus Merritt writes: "The Yonkers Spiritualist Society held on the 23d of April the first anniversary of their society, also the Forty-eighth Anniversary of Modern Spiritualism. Alfred Anderson, of New York City, read an inspiring brief statement from the book entitled 'The Missing Link,' giving an account of the first manifestations that occurred in the Fox family. A short address from M. J. E. Morey, of New York, then followed, then dancing and a sumptuous repast. We adjourned our exercises until the 16th inst., in order to have the available services of Mrs. Helen T. Brigham, who discourses and impromptu poems always awaken an interest in the cause. Mrs. Brigham and her friend, Miss B. V. Cushman, sail for Liverpool the 18th inst., on a lecturing and pleasure tour for six months, in England and Scotland. Our members had arranged to present a purse containing a valuable consideration to her as a souvenir and testimonial. Mrs. Evelyn Gale, an esteemed friend and neighbor, quite distinguished for her success as a magnetic physician, made the presentation speech in well-chosen language appropriate to the occasion, followed by expressions of gratitude and thankfulness on the part of Mrs. Brigham."

Dr. J. M. Temple writes: "After leaving New Orleans, I came to St. Joseph, Mo. I have been here four weeks and leave a fine place and a fine people. There is a fine field for a true medium in this place, but they have no use for fraud. I go for here next week to Atlanta, Ga., for an engagement of six weeks or more. My guides have opened the eyes of the people here. We have brought out people that were never in a spiritual meeting before and they have not only converted them, but they have developed a mediumship in each of them. My guides have commenced to lecture through me. Of late the hall is filled every Sunday. THE PROGRESSIVE THINKER is not only full of news, but it is a great help to those who are developing mediumship. If mediums would read Spiritual papers more, they would develop faster and make better mediums of themselves. I believe in getting all the education possible, and in giving engagements for camp-meeting work for this summer, all through the country."

Ben. C. Cooley, of Marshall, Texas, writes: "Mrs. Jennie Darrell gave two sances in my parlor, attended by some twenty persons, on each occasion. The medium at her own demand, was accompanied by several ladies, on each night, into another room, where she was dressed of all of her wearing apparel except stockings, and attired in a black skirt and blouse. She then sat in the cabinet being overhauled by the gentlemen at the same time, and everything pronounced straight enough to suit a Baptist preacher. Then with the usual preliminaries and a fair light, the sance opened. I did not count, but I suppose there were some twenty full-sized forms, from little babies to woman's size all in elegant white—men in shirt and black pants. I saw nothing if not angelic, in the absolute honesty of the manifestations."

Owing to financial disaster the society at Milwaukee were unable to continue services during May. Mr. Grumbine finds May open, and any society wishing him during any Sundays of May and June, please address him at Genesee, Ill., for terms.

Mrs. Hattie Nesbitt, of Schoolcraft, Mich., writes: "I am a medium, and I call to lecture, conduct funerals and perform marriages, in the South and Southwest during the summer, autumn and winter of 1896. Terms reasonable. Address 2433 Forest street, corner Second, New Orleans, La."

F. H. Barnard writes from Jacksonville, Fla.: "We had a trumpet sance, in the light, with a large number present, that was wonderful. The medium, W. A. Shotton, sat outside the cabinet. W. A. Shotton, in view of the sisters, the trumpet was talked through, loud enough to be heard half a block away."

W. H. Bach's engagements for the near future are as follows: Benton Harbor, Mich., April 19 to 21; Bridgman, Mich., April 22 to 24; Paw Paw, Mich., April 25 and 26; Dowagiac, Mich., April 27 to May 1; Findlay, O., May 12 to 26; Kalamazoo, Mich., May 29 to June 1. He has been doing an excellent work for the Spiritual Society at Aberdeen, S. D., during the past year, and we believe he will do good wherever he goes.

Secretary writes from Cincinnati, O.: "I wish to say that the Queen City was well represented at the celebration of Modern Spiritualism. The society of Spiritual Unity had a genuine anniversary, and you would have thought even the Fox sisters were with us, for we had given away in the independent telegraph loud enough that those in the ante-room could hear them. Marguerite St. Omer, our pastor, delivered a splendid sermon, very appropriate for the occasion, and was often interrupted by the loud raps on the altar, and on a table; and while he was giving her readings and tests, a chair was moved about four feet, and the entire audience was moved and appropriate were the services, and no wonder, with such a grand and sensitive instrument to work through. She is doing a grand work here."

Titus Merritt writes: "The New Society of Ethical Spiritualists, of which Mrs. B. V. Cushman is president and Mrs. Helen T. Brigham, pastor for many years, held the Forty-eighth Anniversary of Modern Spiritualism at Adelphi Hall, New York, April 5. The entertainment was splendidly given by the producers of the evening. Miss Cushman, the addresses by Mrs. C. F. Loring, of Boston; Chas. I. Rou, of New York, and Mrs. Brigham were splendid and calculated to elevate humanity. A recitation from Joaquin Miller, by the poet's daughter, Juanita Miller, was rendered

admirably. The climax was reached when Father Hutchinson came in (he being the last member of the famous Hutchinson Brothers remaining in spirit-land) and sang 'The Old Granite State,' by Melville request, and others more appropriate for the special occasion. He retains his musical powers wonderfully for a man 75 years old. On the 12th inst., Mrs. Brigham's meeting closed at Adelphi Hall. Our Yonkers society has engaged her for every Friday evening upon her return to New York."

"Committee" writes that the result of the exercises by the First Spiritual Church of Milwaukee in honor of the Forty-eighth Anniversary, has done more to encourage the members of the society than any other occasion in the history of the organization. On Sunday, March 29, Mrs. C. McFarlin, of Chicago, delivered the anniversary address. She is a good lecturer, an honest worker, and a credit to the cause. Mrs. C. A. Nick followed with numerous tests. On Monday evening Mrs. McFarlin and Mrs. Nick again lectured and gave tests, assisted by Dr. Rothemel. The celebration closed on Tuesday evening with a social and dance—successful socially and financially."

M. A. B. writes: "The Christian Spiritualist Society meets Saturday evenings at 7 o'clock at Mrs. C. A. Starr's, North-west corner Cottage Grove avenue and Thirty-first street, near 41. Inspirational phrasing, singing and speaking. Admission free. To those that have not attended, we would say you have missed a rare treat."

S. L. Hard, secretary of the Independent Spiritual Church, Denver, Colo., writes that the societies under Dr. G. C. B. Ewell and Mrs. Loe F. Prior assembled in Douglas Hall, Sunday, April 5, for a day of literary exercises. Dr. Ewell, all giving the same address in the morning and Mrs. Prior in the evening, uniting in giving tests at the latter service, to a large assembly. In the afternoon was consummated the union of the lyceums conducted by G. W. Kates and Mrs. Prior and the Sunday-school of the Independent Spiritual Church. On all sides it is conceded that the spirit of the occasion was a successful one, that augurs well for the cause in Denver."

Mrs. H. L. Bigelow, corresponding secretary of the First Spiritual Union of San Jose, Cal., writes that the society celebrated the Forty-eighth Anniversary on March 29, with an all-day meeting. Officers were elected at the annual meeting, as follows: H. S. Owen, president; Mr. Greasley, vice-president; E. Pomeroy, secretary; Dr. Barker, treasurer; Wm. McKelvin, Dr. McKelvin, Mrs. Murray, Mrs. May Archer, and in the afternoon a fine programme of vocal and instrumental music was rendered, and short addresses were made by C. Fannie Allen, Mrs. Downer Stone, Mrs. Dr. Matthews, of Fruitvale; Mrs. M. E. Stone, of Los Gatos; and tests by Mrs. Fanning. In the evening, C. Fannie Allen gave her farewell address, and received a unanimous vote of thanks for her work for the cause. She goes to Summerland, exercises were also held on Tuesday evening at the residence of Mr. and Mrs. Downer Stone.

E. D. E. writes from Corning, Ark.: "I am exceedingly happy to tell you that Spiritualism is coming here to us of its own accord, and no medium has come into this wilderness to open up the way. It seems that our friends, the spirits with their silent voices, are stirring up these d-d-headed people here and in places that I know of farther south, and have impressed the people in a way that causes them to seek for knowledge of our beautiful philosophy. The wave is here and going on, and I am sure the next and succeeding waves will be correspondingly larger and more powerful."

S. J. Davidson writes from San Francisco, Cal.: "Spiritualism is making wonderful strides here in San Francisco and Oakland. I don't think I am exaggerating to say there are 100,000 Spiritualists in the two cities. J. Clegg Wright, J. J. Morse and Mr. Colville are all speaking to crowded houses every Sunday; besides there are many good mediums that hold sances two and three times a week, making converts by the hundred. The churches of this city have had so much scandalous earthed in them, their members no longer think it any disgrace to attend sances."

T. D. Kaynor and Mrs. Kaynor are doing some very effective work at Minneapolis, Minn., both in public meetings and private sances. They have rented a hall for Sunday evenings, and are holding meetings with good success. Mrs. Kaynor reaches the skeptical class of people and convinces them by the positive character of her tests."

Miss Alpha Vance, of South Haven, Mich., writes: "My society is now rich, and I am able to afford to offer sances, we would like, but it is prosperous in other ways. Mrs. Etta Harrington, of this place, took charge of the mental and occult science class, which Mr. Curtis started while here, and has proved herself a competent teacher. A number have improved in health since commencing the study, and we also find a happy harmonious. I would advise all societies that are not working in harmony, to take up the study. We recently had the privilege of listening to two good lectures by Mrs. Nellie Padgham, of Allegan. She presents the truth in a comprehensive and instructive manner, and we hope to hear her again soon. Last Sunday we celebrated the Anniversary of Modern Spiritualism, with lectures, instrumental music, and readings, essays, recitations, speeches and psychometric readings, both forenoon and afternoon. There were sixty-five in the hall to dinner. The exercises were all good, and all seemed to enjoy themselves from first to last."

Ben F. Hayden writes: "We are holding meetings at 364 West Washington street, Indianapolis, Ind., with increasing audiences, and much interest is being manifested by those in attendance. Many thoughtful questions are being asked for consideration by the controls, who always give many new and beautiful thoughts that lead the investigator out into new fields of thought. We shall conduct the services at the hall indefinitely. We hold ourselves in readiness to answer calls for anyone within a hundred miles of the city, and solicit questions with the controls. We are individuals who are needing lecturers and public test mediums to serve them. Terms reasonable."

"Nomo" writes from Detroit, Mich.: "The First National Spiritual Society observed the Forty-eighth Anniversary of Modern Spiritualism at their hall, 140 First street, with Mrs. Marian Carpenter, our regular pastor, and Hon. L. V. Moulton, of Grand Rapids, as speakers for the day. Mr. Moulton gave a very interesting and inspiring lecture at 3 p. m., on 'The Origin of Modern Spiritualism,' which was listened to with rapt attention. His subject in the evening was 'The Greatest Difficulties Encountered by Investigators of Modern Spiritualism,' which was handled in a masterly manner. Mrs. Carpenter followed with a recitation of the 'Origin of Modern Spiritualism,' which was very interesting and inspiring. We feel proud to state that Mrs. Carpenter has recently passed a successful examination before the Michigan Society for Psychical Research, under strict conditions, and has received

from the same a very fine certificate of recommendation, as a 'psychometrist.' This society is composed of some of Detroit's best citizens, and some of whom are skeptical to our philosophy."

F. J. Underwood, president, writes: "The Hovey Society of Spiritualists of Springfield, Mo., met every Sunday at 3 o'clock, in C. R. Hall, Commercial street. Seats free. All invited."

## CRIME AND BRUTALITY.

## It Is Exemplified by the Slaughter-House.

## A Plea for Vegetarianism.

TO THE EDITOR:—I desire through the columns of THE PROGRESSIVE THINKER to thank Dr. J. H. Severance for his able article upon that old but very important subject, "Vegetarianism a Promoter of Health and Longevity," which appears upon the first page of the 11th of April number.

Just why this important subject, so closely related to health and economy, is so thoroughly ignored or neglected by Spiritualists, is a question difficult for me to solve, without serious reflection upon the intelligence and wisdom of our leaders.

No more important subject is ever discussed by Spiritualist or Liberalist, than health and how to economically maintain it.

Intelligent readers will see that Dr. Severance understands and logically demonstrates in her critical and exhaustive paper the truth that health and economy are the results of adopting a strictly vegetarian diet. Her paper, I hope, will be carefully read by everyone of THE PROGRESSIVE THINKER's fifty thousand readers—especially the thousands of sick and complaining Spiritualists who are before the public as teachers and mediums. Dr. Severance is well qualified after nearly forty years of observation as a successful reformatory physician, and studying and practically living vegetarian, to help those who are ready to turn their backs upon the crime and brutality of the slaughter-house, and adopt a healthy, economical diet.

Dr. M. E. CONGER.

## AT DEATH'S DOOR.

## Edward C. Gardner, Charged with Poisoning, Is Critically Ill.

[Special to the Cincinnati Enquirer.]

ERIE, Pa., April 15.—Edward C. Gardner, son of Mrs. Stowell, the Spiritualist medium, of Cincinnati, and with whom he is indicted for conspiracy and attempting to murder Peter H. Nellis, of Girard, was released from the county jail to-day on bail. Gardner, since his incarceration, has been in very critical health. He is in the last stages of consumption. His surety is Mrs. Caroline Henderson, a Spiritualist and habitue of Lily Dale. The indications are that Gardner will not live to face a jury at Hills, whom Mrs. Stowell, her mother, and Mrs. Nellis are indicted for poisoning him, recovered his health.

The above is the latest development in the Nellis poisoning case at Girard, Pa.

## Connecticut Association.

The Connecticut State Spiritualist Association will hold its tenth annual convention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 2d and 3d, 1896.

Speakers for the convention are J. Frank Baxter, of Chelsea, Mass.; and Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich.

Programme—Saturday, 10:30 a. m.: Business meeting; reports of committees; election of officers; resolutions and other important business. 2 p. m.: Address of welcome by the president, C. E. Bingham; impromptu poem and lecture by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Development and Demands of Modern Spiritualism," by J. Frank Baxter, followed by a test sance. Sunday—10:30 a. m.: Conference at Old Fellows Hall, Main street. 2 p. m.: Unity Hall: Lecture and poem by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Value of Phenomena in Establishing Beliefs," by J. Frank Baxter, followed by a test sance.

The musical part of the programme will be conducted by the well-known singer and composer, Mr. A. J. Maxham, of Washington, D. C.

Societies and persons interested in conducting meetings are kindly requested to send in reports of the years' work.

Mrs. J. E. B. DILLON, Sec'y.

## Explanatory by Mr. Perkins.

TO THE EDITOR:—In order that a few people in Milwaukee or elsewhere, who are readers of your valuable paper, may not be misled by any foolish attempt to make capital with some pictures taken of us while in Milwaukee, I desire to briefly state that Mrs. Perkins and myself made an attempt to represent the principles of an ever-present spirit presence, by arranging a little girl, Miss Nettie Hall, behind us in such a manner as to show her standing over us. The picture was not as much of a success as we had hoped. We exhibited our pictures at the public hall where we were lecturing and fully explained them, selling for 35 cents, which was less than cost, on three or four occasions. I know that there is no possible opportunity for anyone to say we represented them as spirit pictures is clearly proven.

G. F. PERKINS.

## An Unparalleled Offer.

Twenty thousand copies of The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, are to be given away to new subscribers of THE PROGRESSIVE THINKER. By sending to this office a three months' subscription to THE PROGRESSIVE THINKER—25 cents—you will get the book. It has been selling for 50 cents. This offer will hold good only during April. When you send in your order get your friends to unite with you. We want to reach 20,000 new readers.

Any one of our present subscribers who will send us new three months' subscription with "this own subscription (extending it not less than six months)," can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"Religious and Theological Works of Thomas Carlyle." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"The Hovey Society of Spiritualists of Springfield, Mo., met every Sunday at 3 o'clock, in C. R. Hall, Commercial street. Seats free. All invited."

## MEDICAL PERSECUTION.

## Dr. P. S. George Makes a Statement of His Case.

## Malicious Prosecution by the Regulars.

TO THE EDITOR:—Will you permit me, through the valuable columns of your paper, to inform your many readers that I am still out of the Polk County Jail. I have been requested by many of the friends to give a full account of the case. I went to Stroma, Neb., on January 28th, by invitation from some Spiritualist friends who wanted to take treatment from me, and I advertised I would remain in Stroma, Neb., from January 28th to February 3d, and the attention of the sick and afflicted was invited, to call for diagnosis during my brief stay. During this time the "regulars" were driving around the country for signatures to the following contract:

We, the undersigned, doctors of Polk County, Neb., hereby agree to help prosecute P. S. George, the self-styled "Magnetic Spiritualist Healer," at present advertising to practice in Stroma, Neb., and in case of there being any expense connected with the legitimate prosecution of the case, that we will each pay an equal share of the same.

R. C. Walker, M. D.; H. Cushman, M. D.; W. Warren Dean, M. D.; S. O. Whaley, M. D.; T. J. Jones, M. D.; L. M. Shaw, M. D.; H. M. Mills, M. D.; E. D. Buckner, M. D.; John W. Straight, M. D.; Benedict, York Co., Neb.

You will note the last name is of York County, and the other eight of Polk County. The following complaint was then filed, on February 3d, and was issued for my arrest the same day. You will note by the following complaint that the M. D.'s were very modest in their charges. Here they are, as copied from the justice court docket after my preliminary examination on these charges:

## COMPLAINT.

STATE OF NEBRASKA.

P. S. GEORGE.

First real name unknown.

Before J. H. Coleman, a Justice of the Peace, in and for Polk County, Nebraska.

The complaint of R. C. Walker, of said county, made before me, J. H. Coleman, a Justice of the Peace, in and for said county and State, who being first duly sworn severally deposes and says that P. S. George, first real name unknown, late of the county aforesaid, on the 28th day of January, 1896, in the county of Polk and State of Nebraska, aforesaid, then and there an illiterate man and unskilled in the art and faculty of medicine and surgery, and designing and intending by divers unlawful means falsely, unlawfully and wickedly to deceive and defraud the people and citizens of said county of their goods, chattels and money, to maintain his unlawful course of living, on the 28th day of January, 1896, and thence continuing, until the filing of this complaint, to wit, for the space of seven days at divers places in said county, falsely and unlawfully did assume upon himself to execute, exercise and occupy the art, faculty and science of a physician and surgeon, and did then and there profess to heal and otherwise treat sick persons of their physical and mental ailments, and did then and there falsely and fraudulently as a physician and pretended healer of persons, attend on sick persons and persons with various infirmities, diseases and wounds, and treat them and profess to heal them, in the city of Stroma, Neb., and divers other places in said county, the said P. S. George, first real name unknown, never having been a graduate from any medical college, nor had he a diploma from any medical college as required by law to practice in said State, nor had he a certificate from the State board of health of said State entitling him to practice medicine or surgery or otherwise treat or profess to heal mental or physical ailments; nor is he a non-resident physician coming into said county in consultation with resident physicians, nor had he complied with the law in any respect so as to entitle him to practice medicine or surgery or treat in any manner physical or mental ailments; nor had he confined himself to administering gratuitous services in cases of emergency or to the administering of ordinary household remedies, all of which is contrary to the form of the statutes in such cases made and practiced, and against the peace and dignity of the State of Nebraska.

(Signed) R. C. WALKER, W. W. DEAN, H. CUSHMAN.

Subscribed in my presence, and sworn to before me this 3d day of February, 1896.

J. H. COLEMAN, Justice of the Peace.

Now, my friends, you see I was charged with almost everything but murder and highway robbery. Suppose they could get me out of the jail, and I was as charged, wouldn't you have felt proud of me as a brother Spiritualist and public worker in Spiritualism? In their efforts to destroy me, what did they prove? Simply that I had cured sick people when they had failed, and that is all. What a crime to be guilty of after being charged with such trivial offenses as was named in their complaint.

The justice of the peace bound me over to the District Court in \$200 bonds, after hearing the testimony, and I would have been compelled to go to jail had it not been for kind and generous friends. My case was called at Osceola, Polk County, Tuesday, March 10, and completed the following day.

The judge of the District Court instructed the jury as follows: "If you find, beyond a reasonable doubt, that this defendant has operated upon any person for any mental or physical ailment within the time charged, either by prescribing of medicine, or by the laying on of hands, or by any manner whatsoever, you will find him guilty. I know that the verdict would be against me guilty. Then the judge fined me \$50 and costs, amounting to \$130.50, and being unable to pay, I was then to stand committed until paid. The sheriff immediately took me to jail and locked me in the cell-room where, I have been informed, several desperadoes have been confined."

The apartments I occupied were dirty and cold. The sheriff informed me that no fire had been in there the past two months; and consequently I contracted a severe cold, that settled on my lungs, and I was confined to my bed for eight days.

After serving fifteen days of my sentence, my attorney, discredited that the sheriff held no warrant of commitment, and immediately applied to the County Court for a writ of habeas corpus, which on hearing the evidence released me, the Court holding that I had been unlawfully held.

I have been urged by many friends to sue the sheriff and his bondsmen for false imprisonment. Several lawyers

## MEDICAL PERSECUTION.

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are anxious to take the case on a contingent fee, but as yet I have not decided; should I proceed and get a judgment of, say, \$2,000, it would financially ruin the sheriff, and I have no desire to have him for making such a blunder. The amount contributed in support of myself and family amounted to \$105.25. Had it not been for the friends responding as they did, Mrs. George and the children would have suffered for the want of the necessities of life while I was lying in the Polk County jail. I want to personally thank each and every one for their donations and the encouragement letters I received while in prison. Myself and family feel very grateful to each one sending money. My attorney's fee and other expenses absorbed a greater part of the amount contributed. Should any medium be placed under arrest I want to be informed of the fact, that I may be able to assist them, as the many kind friends have me during my trial and imprisonment. Let us hear who is the next to go to jail. Fraternally yours,

DR. P. S. GEORGE.

## Of Interest to Farmers.

TO THE EDITOR:—Owing to the unprecedented drouth that prevailed during the season of 1895, the corn crop in Michigan was considerably under the average yield.

Farmers, as a general rule, are not careful enough in their selection and care of corn for seed. Some practice storing their seed corn in open cribs before it is thoroughly dry. The germ of corn is porous and absorbs moisture, and being subject to hard freezing during the winter, as a result the germ is partially or wholly destroyed, and the chances of its growing under the most favorable circumstances are very limited.

While husking, the best seeds should be saved and placed in a dry room and cured by fire drying. Corn treated in this way is sure to germinate and make a vigorous growth.

The best variety of field-corn I know of is the Early Favorite Pedigree corn. The peculiar point of merit claimed for this corn is its superior yielding quality, and the large amount of shelled corn to cob; and it has everywhere received the most cordial endorsements, and the large number of premiums it has taken at all the leading fairs in the United States proves it to be a very valuable corn. It took the highest award at the World's Fair in Chicago, when had several hundred entries from fifteen different States to compete against.

It is an early sort, will ripen up sound in ninety days from planting, has a remarkably small cob, the grains are very deep and closely set, the color is a deep orange; it is a pure and distinct variety, makes extra fine meal, very sweet and nutritious. This corn cannot be fully appreciated until the large yield of corn for the small percentage of corn is fully noted. If any of the readers of THE PROGRESSIVE THINKER would like to test this corn, I will send them a sample package by mail for a couple of stamps for postage.

L. STAPLES, Grand Rapids, Mich.

## Passed to Spirit-Life.

Daniel D. Ray, of McLeellans Corners, Pa., passed to Spirit-Life, Feb. 14, 1896, aged 78 years. He had been a staunch Spiritualist many years.

Lauretta M. Hendle, aged 71 years, passed to Spirit-Life, April 14th, at Cook County (Ill.) Hospital. She was a firm believer in the Harmonical Philosophy. Though the sod of the valley may cover

Of the form that to us was so dear, We never can say that thou art dead, For we know thy sweet spirit is near.

J. JEFFERSON REILLY.

Passed to



"The A. P. A. MANUAL contains much interesting and instructive matter and a wide circulation of the same will no doubt prove highly beneficial as a literary agent and will assist greatly in arousing sleeping Protestants to the true conditions that surround them. I should like to see it given a wide circulation."

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Post 8vo, 388 pages, with portrait. Cloth, \$1.00; paper, 40 cents.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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CHICAGO, ILL., SATURDAY, MAY 2, 1896.

NO. 336

## THE GREAT MOHAMMED.

This Remarkable Personage Viewed as a Medium

BY HUDSON TUTTLE.

[This lecture has been repeated many times and portions of it published, and is here reported in its perfect form.]

I had in my mind a series of lectures on the founders of the great religions, in which it was intended to show that these great leaders were simply instruments of a mighty intelligence which planned and executed its purposes through them. They are all men taken from the ordinary walks of life, and used because sensitive to the waves of inspiration.

### MOHAMMED HISTORIC.

Of these I select Mohammed as the first, because he belongs to a more accurate observation, and is least enveloped in the deceptive clouds of myths.

He is, of all religious leaders, distinctively historic, which can be said of none other. Jesus Christ has no historic being outside the New Testament. There is not an authentic sentence, or even word, in the histories of his life and death. His birth, his life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questionable. Not so the great prophet of the Moslems.

### CHURCH HISTORY.

The history of Christ begins with that of the churches, and in the fifth century to record the rivalry of the bishops of Rome, Constantinople and Alexandria, with treason, torturing, poisoning and civil wars. The councils by which they sought to establish the authenticity of the sacred writings and incompressible dogmas were packed assemblies presided over by chicanery and fraud.

Legions of monks clamored for their mystic doctrines, and their ignorant votaries were ever ripe for resort to carnal weapons in defense of the wildest fantasies of their leaders.

The Christian world had become divided on the nature of God, one side claiming that he was a trinity, the other that he was one. The former reaping the sympathy of ancient Paganism, triumphed, and the Unitarians found no mercy at their hands, and were driven by remorseless persecution to remote lands.

Arabia—a wild, unconquered country—gave them shelter. Centuries before, churches had been established there, and Paul visited it. The historians, established monasteries, and the desert was the refuge of those who sought to purify their lives by solitude.

### RELIGION OF THE BEDOUINS.

The Arab renounced amidst this missionary horde true to his ancient faith. The desert was broad enough for all, and the solitary hermit, or the monastery brotherhood: the swart, unwashed, ecstatic, visionary, were to the Bedouin, objects of superstitious awe. He gave them the valley or the rocky cavern, while he swept over the plain, a wanderer, restless as the sands beneath his camel's feet.

From the desert of Syria, a desert land extends to the Indian Ocean, occupied by a scant population of Bedouins, fierce, implacable, and intensely superstitious. They have a religion of their own, never amended or reformed; the original faith of the childhood of the race.

They worshiped the sun, moon and stars. In them they saw the manifestation of intelligence, and in their religious ceremonies the welfare of man. The clear sky of the plains, their wandering life which ever kept the beauties of the heavens before them, the guidance of the stars on their nocturnal marches, contributed to this superstition. No idols were required to represent the heavenly orbs. They wore themselves altar-fires burning forever. The Arab gave them names, and astronomy is enriched by the poetic nomenclature of the desert.

### RELIEF FROM THE INFINITE.

The mind seeks relief from the infinite in the finite. The intangible delves whose watch-fires gleamed in the far-away heavens were at too great a distance, and the gods who directly interested themselves in the people were assigned a high place, a temple where in their images were preserved. The principle which represented the awful mysteries of creation, was a black stone, said to be a meteor which fell from heaven. It was an emblem of the mother goddess, as the omphalos of white marble represented the same at Delphi, under the Arabic name of Al, or Allat, the queen of heaven, from whose womb life nature all things received birth. It was a remnant of the old phallic worship of Astarte, and as the cross typifies the masculine, and the dome the feminine, Christianity adopted the former and this earlier faith adopted the swelling dome, contracted to a crescent.

The black stone was placed in the Caaba, or house God, surrounded by three hundred images of men, eagles, lions and antelopes representing the days of the year, as the year was then divided, the most conspicuous being a statue of Hebal, of red agate, holding in his hand the arrows, symbolic of divination. It was located in the holy city of Mecca, which was midway between Yemen and Egypt. There in remote times, the sacred well Zemzem was discovered, which, however much was drawn from it, always remained full. To the famished traveler its brackish waters were sweet as nectar, and their abundance awoke his superstition. No apostrophe was sufficiently intense to express the gratitude of the Arab for the gift of its precious nectar. The city grew around it, in a valley two

miles in length and one in breadth, at the foot of three barren mountains. The soil is rock, the pastures remote, the hills covered with dwarf acacia, vegetation refusing to grow on the thin and burning soil. Few places offer less inducements for the foundation of a city, but it was the half-way house, where the caravans from the east met those from the west. However exasperated the roving clans might be, or hot the war they waged, this valley was sacred ground, and no hand might molest those who sought its protection. It became immensely wealthy from this trade, and from the swarms of pilgrims seeking the shrine.

### THE TRUCE OF GOD.

Four months in the year all the tribes respected the truce of God, and journeyed to the holy shrine. When they came to the sacred valley, they put on their palm-leaf robes, and proceeded to the house of God, which they walked seven times around, kissed the black stone, and drank of the waters of Zemzem, after which games, like the Olympic, of Greece, were celebrated. The poem which gained the prize, beautifully illuminated, was hung up before the door of the Caaba, odes were delivered, songs were sung, and there was feasting, and then the tribes departed to their stations in the desert.

There was no national government. Sheiks ruled over the clans, or families which were independent could make peace or war, and such regulations as they pleased.

Human sacrifice was resorted to, and infanticide was common. Omar, the zealous apostle of Islam, when he remembered how in the days of darkness, before he was converted by the prophet, his child beat the dust from his beard as he placed her in the grave, shed the only tears ever wrung from his fierce heart.

### MOHAMMED.

Such was the Arab, at the advent of Mohammed: such the unpromising soil in which the seeds of one of the most wonderful reforms the world has ever seen, were sown. He was born A. D. 565, and to him was assigned the apparently impossible task of fixing the attention of this wild and restless people, overthrowing their belief, transmitted through unknown centuries, and furnishing them a better. He has been represented as an impostor, a lunatic, a visionary, and epileptic. If so, it were well the world had more such lunatics.

The story of his ignoble birth was a fabrication of the Christian writers, who did not hesitate to exaggerate or invent if they thereby promoted their cause. No man in Arabia could claim his lineage to nobility. His descent from Ishmael may be compared to that of Christ from David, both being alike mythical; but it is certain that he sprang from the Korish and family of Hashim, the hereditary guardians of the Caaba, or the sacred tribe.

His family was characterized by devotion to God. One of his immediate ancestors he saved from famine by his generosity, and another by his valor from the clutches of Africa. In his earliest boyhood he manifested intense eagerness to understand religious questions, which at twelve was fully gratified. He accompanied a caravan westward to Bazarah, a town south of Damascus, and was then entertained at a Nestorian monastery. The Nestorians were Unitarians, expelled from the Roman empire by the merciless persecutions of the dominant Christian Christians. They prided themselves in the possession of the faith and the purity of their Aristotelean philosophy. Then the mind of the young prophet became agitated with a belief in the unity of God, and hatred for all forms of idolatry.

Here Mohammedanism coalesced with Christianity. Unitarianism in this more congenial atmosphere grew so rankly that it overshadowed its persecutor. Mohammed profited by the lessons he eagerly learned, as is shown by the theology he taught; and his successors cultivated the Aristotelean philosophy, and while Europe remained in stagnation of thought they alone carried the light of the ancient world.

He continued in the caravan trade of Syria, conducting the business of a wealthy widow, Cadijah by name, with such skill and integrity, and charming her taste by his exceptional beauty and politeness of manners, that she intimated through a slave that his suit would be acceptable, and although twice his age, they were married, and until her death, twenty-four years thereafter, he remained true to her trust.

When at the height of his power, years after he had laid her in the tomb, Ayesha, one of the most beautiful women in Arabia, said to him: "Was she not old? Did not God give you in me a better wife in her place?" Mohammed in a passionate burst of gratitude exclaimed: "No, by Allah! There never can be a better. She believed in me when men despised me. She relieved me when I was poor and persecuted by the world."

### THE BEGINNING OF PROPHECY.

His marriage had placed him in easy circumstances, and the camel-driver and wandering merchant could now devote himself to the solution of the grand religious problems which had worked like ferment in his mind. He devoted day and night to meditation, wandering far out on the desert, especially to the grotto in Mount Hera, a few miles from Mecca. It was a lonely spot. Black rocks, town and rent in awful desolation, extended on every side, and no sound of bird or insect broke the solitude.

There he sat in the shadow of the night, or walked with restless footsteps the rocky floor, revolving in his mind the dogmas taught by the Christian World; the unity, the three-in-one God, the scheme of salvation through the death of the son; the virgin mother and the countless less important doctrines clustering around these.

There his soul awoke to the grandeur around him. The stars, shining from the vaulted depths of the sky, the awful silence, magnetized his spirit into harmony with nature and inspired him with the one cardinal idea which clearly shone through the tangled maze of human convention: the oneness of God.

### WAS HE AN IMPOSTOR.

By Christian writers it is said that there he began his imposture, an impudent set aside in all impartial minds by the history of this great reformer. The arguments to vindicate the character of Christ are equally applicable to Mohammed, and if success be a guarantee, the latter must, at least, be acknowledged as an equal, as one-fourth of the human race now bows at the shrine of the crescent.

By his austere life he cleared away the clouds which obstruct the spirit, and brought it into union with the departed. Fasting and various drugs have been used from immemorial times to induce the impressive state, wherein the mind becomes receptive of the thoughts of spirit-intelligences. But communications by such artificial means are unreliable, unless received by a refined organization prepared for their reception and expression.

### MODE OF LIFE.

Fasting and contemplation produced in Mohammed a highly susceptible state of mind, for which he was prepared by his organization and training. He became clairvoyant and clairaudient. Like Socrates, he heard a voice and saw shadowy forms. His trance was preceded by depression of spirits. His face became clouded; his extremities cold, and he shook like one with the ague. The veins of his face became knotted, his eyes fixed, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated.

Then, as though in torture he uttered the messages which were written down by his friends, and afterwards collected in the Koran. He speaks of three chapters during the delivery of which his sufferings were so intense they gave him gray hairs.

### THE TRANCE.

The Koran is considered by the learned Moslems as being perfect in its diction, and the crowning excellence of the Arabic tongue. That such a book could be the utterance of an epileptic, or of the victim of hallucination, is beyond credence. They who have investigated the subject will readily understand that the symptoms manifested by the prophet are those invariably accompanying a trance. The blood rushes to the brain, which becomes congested, while the extremities become cold and the vital organs go disturbed that contractions are induced.

Mohammed did not understand his own condition. He doubted the voice which spoke to his soul, and thought at times he was a victim of a delusion. He would test the voice, and once when he sat alone with Cadijah, he saw the angel of the voice enter, and was startled by the apparition.

"Dost thou see aught?" asked she. "Alas! he replied, I saw the veil and said: 'Dost thou see it now?'"

"Glad tidings to thee, O Mohammed," exclaimed she, "it is an angel, for he respects my unveiled face—an evil spirit would not."

### HE COULD NOT BE SILENT.

His friends were greatly alarmed, some declaring him insane, while others said he was possessed by evil genius. Truth has this quality, it cannot be concealed. The camel-driver could not rest in the midst of great and crying religious words, he was more unceasingly illuminated. Others had dimly seen the wrong, but were silenced by the breath of popular disfavor. He not only saw the wrong, he pledged his life for its destruction. The patriarchs of old whispered in his ear, and his tongue would not remain silent.

Popular favor, banishment, torture, death itself were nothing to him. To retain that truth which life more undurable than the flaming fagot. Supported by invisible powers, as their apostle he became superior to all opposing forces. He was filled with the magnitude of his mission and declared himself the messenger of God, and denounced the idols of the Caaba, infanticide and evils greater and small.

As to his custom, the crowd divided, and asked him to degrade himself to a simple wonder-worker and show his power by the test of miracles. The poets composed comic ballads, and when he began to preach the people sang them; the women scoffed and the children threw stones. In this dark hour his faithful wife cheered him with the tender sympathy a wife can only give. She was the first to say: "I believe, and the voice knowing of the shadow of the valley through which he wandered, and the anguish of his proud heart, rebellious against the strange destiny thrust upon him, spoke through him this sublime passage:

"By the brightness of the moon that rises, and by the darkness of the night which descends, thy God has not forsaken thee, Mohammed. For know that

there is life beyond the grave, and it will be better for thee than the present life, and thy Lord will give thee a rich reward. Did He not find thee an orphan and did He not care for thee? Did He not find thee a wanderer in error, and hath He not guided thee to truth? Did He not find thee needy, and hath He not enriched thee? Wherefore oppress thou the orphan, neither repulse the beggar, nor decline the goodness of God. Every Arab belonged to some especial family or clan, either by birth or adoption. This was necessary for protection. The patriarch at the head of each family was responsible for the actions of all its members, and was bound by the most sacred and inviolable ties to protect them. Mohammed belonged to the family of Abu Talib, and although they did not accept his mission, they were bound to protect him.

### HIS ENEMIES WOULD BUY HIS BLOOD.

He incensed the rabble by crying against their sins, "calling the living fools, and the dead denizens of hell" and they went to Abu Talib and offered the price of blood that they might kill the would-be prophet. Talib, however, refused, but he indulged in such language he might withdraw his protection. Then the prophet who had been maintained in that lofty region of ecstasy where the world swims in unsubstantial shadows below, declared his purpose.

"Fie! Never! Though the sun came down on his right hand, and the moon on his left, would he swerve a hair's breadth from the work assigned him. Wealth and superstition united in the clamor against him. Mecca, situated in the deserts, was of itself destitute of resources. The old idolatry brought pilgrims in a constant stream to the sacred Caaba, and four months in a year the wandering tribes gathered there. This made its citizens opulent. If the famous prophet brought this old religion into disrepute, where would they gain livelihood? Why should they destroy a belief which gave them wealth, and the luxuries of the Orient? He was mad to listen to denunciations of the idols when the worshippers of these idols brought all their wealth.

### THE PATRIARCHS WOULD BUY HIM OFF.

The patriarchs thought they would bribe him to silence. They went to him and said: "What is it you want, Mohammed? Do you wish for riches? We will make you rich. Do you wish for honor? We will make you ruler of the land. Do you wish to be a prophet? We will give you the power to enforce your doctrines. Yet he maintained an austere simplicity. When he preached he leaned against a palm tree, not indulging himself in the luxury of a chair or pulpit.

The ambassador from Mecca was astonished by the respect and reverence paid him by the faithful. "I have seen," said he, "Charaxes of Persia and Caesar of Rome, but never did I behold a king among his subjects like Mohammed among his companions."

### THE HEGIRA.

The people of Medina had conquered a tribe of Jews, who were constantly prophesying of the coming of a Messiah who would deliver them from bondage. It was their time-old story, in Egypt, in Babylon, in Jerusalem, a man for a redeemer never to come. But their expectations had great influence on their conquerors. The Arab stood in dread of the fearful, magical book of the Jews, and believed it opened the future to their gaze. Hence when they heard the wonderful stories of Mohammed, they thought he must be the Messiah; they resolved to outwit the Jews and make him their own. They sent a delegation to him. At the hour of midnight, in a dark ravine near Mecca, a solemn conference was held with Mohammed and his kinsmen, and the delegates promised to receive him as a brother, and obey him as a leader, and defend him to the last extremity. Joining his new friends, he lost protection of his family, and his enemies pursued him to the gates of Medina.

### WHAT WERE HIS TEACHINGS?

Thus far Mohammed taught love for man and loyalty to God, and what has been called his intense egotism was only an appreciation of his mission. He despised carnal weapons, and teaching humility and charity he buried withering blows in the hearts of his opposers. His virtue was above reproach. He never frequented the wine-shops or looked on the amusements of the vulgar. He was fond of children, visited the sick, was gentle, humble and kind. He always waited on himself, mended his own garments, milked his own goats, and never struck anybody in his life.

When asked to give a curse he said: "I have not been sent to curse, but to be a mercy to mankind." Once when unkind to a beggar, a verse of the Koran reproached him. "Use no violence in religion." He disdained the life of a hermit, yet imitated the simplicity of that life. He never tasted wine, and his hunger was appeased with milk and honey on rare occasions. His ordinary diet was dates and water.

It must be admitted that the character of Mohammed underwent a great change after the hegira. The persecuted reformer, begging a hearing for the inspirations given him in the solitude of the cave and desert, was revealed with open arms by the people of Medina. His scattered disciples gathered under his standard, and he became a chieftain able to enforce his doctrines. Yet he maintained an austere simplicity. When he preached he leaned against a palm tree, not indulging himself in the luxury of a chair or pulpit.

### THE VOICE CHANGES.

To the devotees his word was infallible law, and they saw glory only under the banner of his word. "I have seen," said he, "Charaxes of Persia and Caesar of Rome, but never did I behold a king among his subjects like Mohammed among his companions." The voice of an insane or deceiving camel-driver, but of wisdom, that has for thirteen centuries furnished the bread of spiritual life to hundreds of millions, and is now accepted as the ultimate source of truth by a greater number than accept Christianity.

The prophet, at the head of an army, did not await the prompting voice—only by glimpses could the light pierce the clouds which began to envelop him. The sensitive, the sensitive, the prophet, became lost in the statesman and general. The voice came from another source, and utters manifestos and legal regulations in a stilted, inflated style, in startling contrast with its early purity. He was not a hypocrite. He was consistent throughout his entire life; more so, perhaps, than any other example afforded by history.

His enemies accepted the faith of Islam, they became his brethren, with all the rites of the primitive disciples, and a tribute acknowledging dependence usually guaranteed his unbelieving subjects religious toleration. In ten years he fought nine battles and achieved fifty enterprises of war, and thus prepared his army for the conquest of Arabia. "The word," said he, to his followers, "is the key to heaven and hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; who falls in battle his sins are forgiven."

Thus encouraged, and assured by the stern doctrine of fate, constantly repeated in the Koran, the zealous hosts threw themselves into the face of death with unshrinking fury. If destined to die in their beds, no sword could pierce their hearts, and if not, they could not escape

the appointed time. Their belief made them heroes.

### CONQUEST OF MECCA.

The prophet, receiving the divine command that the hour had come, led his army to the conquest of Mecca, which by diplomacy he gained without shedding the blood of a single citizen. The idols of the Caaba were destroyed, except the black-stone, the temple purified, and a perpetual law enacted against any unbeliever setting foot on the sacred ground of the city.

With equal success he met and overcame the attacks of the combined pagan tribes, but with severe conflict. To their ambassadors he said: "Grant us, O Prophet of God, a truce of three years," he replied, "Not a month, nor an hour."

"Excuse us, at least, from the obligations of prayer," pleaded the messenger. "Without prayer, religion is of no avail," was the brief answer. The cry of the army was an echo of Allah's at the gates of Mecca: "Advance with confidence; either victory or paradise is ours."

Mohammed in the pulpit described in glowing colors the glory of those who died in defense of the faith, but in private the tenderness of his heart was shown by his answer when surprised, weeping over his fallen commander: "What do I see?" asked an astonished votary.

"You see a friend who is deploring the loss of his most faithful friend."

### HIS RELIGION.

The morality of the Koran and the religion founded thereon may not be perfect, but it was as perfect as the race and time of Mohammed would allow. It was the highest and best for his people, as he was the blossom of its prophetic spirit. Numerous prophets came after him, but weak as the firefly's light to that of the sun, compared with him. He had no master, no council, no support but the Voice which inspired him.

### HIS LAST PILGRIMAGE.

Until 63 years of age he was equal to the demands of his great mission. His health began to decline, and at the end of four years, conscious that his days were numbered, he made his last pilgrimage to Mecca, which was replete with mournful interest. He set out from Medina with a caravan of his faithful, with camels garlanded with flowers, and decked with flying streamers. When he approached the Holy City, the scene of his early domestic peace and where he first heard the Voice which had exalted him to the supremacy, he uttered a solemn prayer:

"Here am I in thy service, O God! Thou hast no companion. To thee alone belongs worship. Thine alone is the kingdom. There is none to share it with thee."

After offering with his own hands the camel of sacrifice, he ascended the pulpit of the Caaba and reiterated: "O, my hearers, I am only a man like yourselves, of what dost thou stand in awe? I am no king; I am nothing but the son of an Arab woman, who ate flesh dried in the sun."

On his return to Medina he gave his farewell to his people. "Everything happens according to the will of God," he said, "and hath its appointed time, which can neither be hastened nor avoided. I return to him who sent me, and my last command to you is that ye love, honor and uphold each other in the benediction of peace. To the last he maintained the dignity of an apostle and a serene faith. As he grew weaker, he gazed at the heavens and said in broken accents: "O, God—forgive my sins—be it so—I come."

His zealous followers would not believe the evidence of their senses: "How can he be dead—our witness, our intercessor."

Abubeker calmly said to the distracted people: "Is it Mohammed, or the God of Mohammed, who worship? The God of Mohammed liveth forever, but the apostle was a mortal like ourselves, and according to his own predictions has experienced the common fate of mortality."

The humble tomb of the prophet is at Medina and millions of pilgrims visit it as a shrine of equal holiness with the Caaba. Thus departed this wonderful spirit. Nay, not departed! His intangible presence has guided the destiny of four hundred millions of people, and the words of wisdom spoken by the Voice has been their bread of spiritual life. The great world-force he was the exponent of is still active; still extending itself along its borders, conquering new dominions—in Africa, in the northern steppes of Asia, in the islands of the sea and the savage peoples, as they cast away their fetishes and idols, cry aloud, "Allah! Allah! there is but one God, and Mohammed is the Prophet of God."

"A victory is twice itself when the achiever brings home full numbers," Shakespeare.

Call him wise whose actions, words and steps are all a clear because to a clear why.—Lavater.

Foresee misfortunes, that thou mayest strive to prevent them; but whenever they happen, bear them with magnanimity.—Zoroaster.

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Call him wise whose actions, words and steps are all a clear because to a clear why.—Lavater.

Foresee misfortunes, that thou mayest strive to prevent them; but whenever they happen, bear them with magnanimity.—Zoroaster.

## GIVES HIS OPINION.

Which He Has a Perfect Right to Do,

That Only Etherizations Are Possible.

TO THE EDITOR:—Some very large projectiles of war having displayed their reliability and effectiveness in penetrating the armor-plate of materialization, I deem it not out of place to take one more additional shot, and if I burn a little powder of common-sense and the missile strikes the mass of corruption, I hope the penetrability will be the means of dislodging some more of the stones that have built a wall around the sanity of a great many Spiritualists. It is beyond a doubt that more money is spent and wasted to witness this fraud than it takes to support all the Spiritual societies we have. This so-called phenomenon is the cudgel that is making our knowledge of spiritual communion encounter so many protests from people who wish to enter our ranks, but refrain from taking the step when so much exposure is made of this supposed phase of mediumship.

There is one condition necessary which the medium demands, and that you can see your dead brother or sister or your mother-in-law in their grave-clothes. If you have a dollar you simply give it to the "go-between," and the condition is complete.

I am going to make a sweeping assertion, and I do not care who it may disturb it. There is no one medium superior to this line that does not have paraphernalia, or a confederate, and some have both. You will often read where the medium was thoroughly searched and dressed in a suit of black, and then comes the press account of the occurrence, and the document has the signatures of influential names. In the hurry to search the medium, they did not remember to search themselves. If they had done so, they would have discovered that some one had a second-hand clothing store concealed. The desire to make money is so great that this class of people never leave a stone unturned to gain their point, and darkness assists very materially in the scheme.

Spiritualists, if you wish to see greater strides in the march of "our child," do not wrap its feet in the shoes of so-called materialization, but let its foot wear be made common sense!

The more rapidly we go to work to clear the rubbish and accept etherization as a fact (and that phase cannot be produced nightly by the same medium) the sooner you will see fruitful results. It has got to come, and the purer it makes our belief so much more heavenly. I have been always in psychic science for twenty years, and it has made my life much happier and better. My aim is to purify all paths that lead to spirituality, and I cannot walk uninterruptedly in that road until I do my part to cut down the weeds of fraud that are growing luxuriantly in these material realms. In my rambles, if I have found a "error," or a golden tablet, "Truth," I have always tried to be charitable, but I have always made known my grievances, forcibly if necessary. I have such an aversion to rascality that, where I find the seeds sown, I try to produce an unfertile condition and nip the germ in its embryonic state. I have been unending all my career in the Spiritualist from this monument of imposition, and I think it behooves all Spiritualists to do their best and aid in the work.

The author who wrote "The Vampires of Onset" knew his business, and the scenes at Onset one summer ago are forerunners of what has got to come, and the sooner more disinfecting fluid is turned on the disease the sooner the recuperation of honest ideas will supplant those destroyed. Now if this argument is more thoroughly discussed the finer sensibilities will be aroused and the Spiritualists who have allowed themselves to be hypnotized will have the spell subject to annihilation.

ROBT. WHITE, JR.

### IN MEMORIAM.

[Lines written for the Lincoln Anniversary, held in Hiawatha Hall, Boston, February 9, 1896.]

Oh, thou ascended martyr-saint! we've gathered here to-day Our tribute to thy life of love and honesty to pay. For scorching malice never found a dwelling-place in thee, Who throw our friend and foe alike the cloak of charity. Oh! there are names to us so dear, embalmed in verse and story, But Lincoln's name shines grandly out, with a distinctive glory, And all who love sweet freedom's name, and prize emancipation, Must also love the man who framed the wondrous proclamation Which gave the oppressed and lonely slave the boon of liberty, And made the vaulted heavens ring with anthems of the free! And ever down from age to age his influence descending, Will lighten up a weary world with the bright beams of his benediction. The assassin's bullet could not kill the spirit free, immortal— But sent it winging on its way, beyond death's gloomy portal! And so we have our Lincoln still—the veil is thin between Us and the one who mingles not in any earthly scene, whose hovers near; and now I hear him say: "My blessing dwell with those who've met to celebrate this day; With love and charity I come, greater than when on earth; And freedom in its highest sense is to the spirit given. To love and work for all the world, and this will make our heaven!"

MRS. A. E. SHERMAN.

The useful and the beautiful are never separated.—Perlander.







# THE PROGRESSIVE THINKER

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## SPIRITUALISM.

## Its Relation to Modern Science.

TO MAKE EVERY MAN A GENIUS BY DEVELOPING THE BRAIN—MARVELOUS DISCOVERIES BY VARIOUS SCIENTISTS.

THE following articles from the secular press give something of an idea of what is going on in scientific circles to-day.

The spirit of free-thought and investigation is everywhere manifest. Every person of an inventive turn of mind is trying to invent something to unearth or unravel a deep mystery or bring to light something heretofore supposed to be unobtainable by the methods of human existence. The X-ray has been the cause of the greatest activity in science that has been known for many years—since the first discovery of the power of electricity in draft and lighting possibilities; but this having come through the human brain, Professor Elmer Gates, of the State University of Pennsylvania, has been delving into the possibilities of brain development and declares that the human brain may be developed to any degree. He says that the average intelligent person makes use of only about two per cent. of the possible powers of his brain.

## THE HUMAN BRAIN DEVELOPMENT IS UNLIMITED.

This is, of course, very interesting to know. But what is much more interesting and vastly more important is the positive assertion of Professor Gates that he can take a child and get most of the other 98 per cent. of possible brain development by carefully training him.

A man with highly developed brains, like Edison, for instance, we call a genius. Now Professor Gates declares that he can produce better brains than Edison's—that he can, in other words, make geniuses out of children who follow his method of training.

The brain is known to be made up of a considerable number of individual faculties. Certain functions or faculties are in certain portions of the head. Professor Gates takes these, one at a time, and does not attempt a general development of all the faculties of the brain once.

Professor Gates has recently left Philadelphia, to establish in Washington a college for the study of brain culture. Whatever he finally succeeds in accomplishing, his theories are at least interesting, and certainly the positive assertions of a scientist of his standing are worth attention.

What bids fair to be one of the most wonderful experiments ever performed in psychology will be carried on shortly by Professor Gates, of Washington, who has recently gone there from Philadelphia, where he was connected with the State University, to establish at the capital a college for the study of the mind.

What he proposes to do is something which, while entirely new to scientists, has been demonstrated already by him in his work in Philadelphia and New York.

Professor Gates' new university is to rise this summer around his home at Chevy Chase, a new and beautiful suburb of Washington. Here will be established the many lecture and experiment halls, but at present the private laboratory of Professor Gates is the only scientific room which has been built. This is a long outhouse, fitted up with every convenience for study, and in the long hall are different rooms, each devoted to a particular branch of psychology.

Professor Gates is the pioneer of mind art in this country—in fact, in all the world—and he is the first to apply to the brain a systematic course of development which will lead to a revolution of the present methods of education. For some time past he has been working at his experiments on animals and people, and he is now ready to prove to the world the truth of the new and strange theories which he is advancing.

The Professor has made the statement that at his university he is prepared to work out a course of training the human brain that it will undergo such a change that it will expand beyond all belief, and that he will train in its lairs the human mind to such an extent that it will become something far beyond what is known at present.

He intends, also, to take criminals, and by changing their brains, to make of them good and moral citizens.

That he can take an ordinary child and make of it a genius in any vocation, or that he can turn a criminal, respectable person, he has demonstrated. His method is to take a person, and by a systematic course of training, secure a development of their senses through the numerous channels which the material world affords. This involves a long training, where the patient must regulate his diet, have regular sleep, his temper must be examined, and his respiration, his sensibilities—in fact, every attribute of his being—must be tested, even down to his breath, and every emotion of his soul.

Allowing a hundred as the standard of the brain, the average brain is only developed, as Professor Gates says, two per cent, which leaves 98 per cent. undeveloped—a vast number of faculties are useless. That is, people have only two-hundredths of the mind which they might possess, and the most of the reasoning faculty is dormant, while a vast number of capacities are not even known. Gates holds that the world has never been understood; that no one has explored the brain, and that it has been suffered to lie undeveloped since creation.

His studies in psychology have shown him that the mind is composed of minute cells, and that in a brain there are located, in different parts, the senses and sensations and faculties which go to make up a human mind. These cells are capable of being enlarged by a repetition of their functions, and if we wish to enlarge a cell we have to reproduce sensation, which makes a chemical change, and this increases the size and number of the cells and enlarges the brain structure.

The course of training, having developed the common faculties of the mind, now turns to some special vocation: if a person wishes to become a painter or an electrician or an athlete they take up a new branch, which is composed of things tending only to this one science. They are obliged to acquire through all their senses all knowledge that they can secure of the particular art, and thus they become saturated with it. But most important of all is the fact that, by innumerable repetitions of exercise of the faculties of the brain, the cells which receive the exercises are greatly enlarged, and their structure is replaced with such matter as relates only to the desired art. The sum of human knowledge on the science is engrained into this new set of cells, it is classified, and the new brain sets to work and accomplishes wonderful results.

If one wishes, they have only to put themselves into training, and their

brain can be made into a genius in music, in painting, in art, in science, in electricity, in invention, and, in fact, in all branches of human knowledge. Professor Gates has demonstrated this by applying its principles to himself, and has mastered completely an industrial art, and also made in it a series of inventions which will create a complete revolution in the industrial world as to the numerous mechanical details. By his training, which requires many months, he will take a grown man and bring his brain to its fullest development, using not only mental means, but mechanical appliances, and, after the course is finished, Professor Gates holds that the man will be a genius; that is, that his brain will be far above the average, and capable of deepest thought and inventive talent in that particular line.

He also holds a criminal can be so trained and his brain so developed that its entire structure will be changed, that a new mind can be formed within the head, and a new character be the result. By an elaborate series of experiments, he finds out the characteristics of a person, and by his first method proceeds to build the entire brain evenly. He then takes the particular line in which the man is deficient, and by numberless repetitions of certain sensations, makes the cells thus formed increase so in size that the memories of immoral tendencies are eradicated and the new structure has those of good only. As every act leaves an impression on the brain, his course is not to make a series of simply good acts, but his method actually replaces the evil which has an actual existence in the mind with a brain structure which has been formed by successive moral recollections, and whose cells are so large that they are more prominent than the evil ones which were eradicated.

Professor Gates, in making these two important experiments, will take some of the depraved children from the Almshouse of the capital, and by his treatment of the brain of the child replace within the skull an entirely new fabric—not a mind simply held back from its internal evil tendencies, but a mind which is fully developed, and whose brain structure is composed only of good and right. This experiment will be shown to the public, and will go on all the summer, and probably for years at the University at Chevy Chase. The study of the brain will be the object of the thirty-two scientists from Boston, New York and Philadelphia, who will form a summer class under Professor Gates' tuition.

After these men, who are among the most learned gentlemen in the country, have been trained, they will establish all over the land schools whose aim will be to further develop this new system of study. The present method of training children in huge classes will be abandoned, and in its place will be substituted the Gates course of taking the individual and developing each cell of the brain—a brain at present almost untouched. The schools will also apply to the eradication of crime and training of the mental faculties of the criminal classes, and Professor Gates holds that it is simply a matter of time before immorality and ignorance will be obliterated. He asserts that the future race will see developments of which we never yet dreamed, and that the generations yet to come, whose brains will be trained up to the highest pitch, will be a race of genius—that talent and wonderful invention will be the common property.

In his examination of the brains of monkey and man, he found that there was far more difference between man and man than between man and the monkey. He has by a familiar experiment on dogs also brought them to such a high pitch of intelligence that it was simply wonderful to see the vast number of cells their dead brains possessed in excess of the ordinary animals.

## READING HUMAN BLOOD.

Here is a machine that counts the corpuscles in the human blood, and tells the physician what ails his patient, which, few of them possessing any knowledge or phase of psychometry, they are very much in need of.

The blood that circulates through our system and is pumped from the heart, made of red and white particles. The red corpuscles are life-giving and the white are water.

The redder the blood the healthier is its owner, while pale pink or "thin" blood indicates disease or weakness. The more numerous are the red particles the redder is the blood.

Dr. Thoma, an eminent German scientist, has now invented a machine to count the corpuscles in the blood, and it has been found to work successfully in several hospitals in this city. This machine is simple, yet it is so fine and delicate that it differentiates and counts small particles that are invisible to the naked eye, and only discernible under a powerful microscope.

It will be understood how subtle are the operations of this little instrument when it is stated that the average number of red corpuscles in the blood of a healthy person is over five million in one cubic millimeter, while the white corpuscles are present to the number of five to eight thousand. These are the normal conditions of the blood of a human being.

With this standard to work upon, the operator with the new instrument invented by Dr. Thoma is enabled to at once recognize an unhealthy condition of the blood, as the instrument accurately counts the particles. Moreover, it may be applied to the same patient day by day, so as to watch the operation of various medicines and measure the rate of improvement.

A very rapid increase in the number of red corpuscles in the blood may be secured in the case of an anemic patient by the administration of iron. This is shown instantly by the haemocytometer, as Dr. Thoma's little machine is called. If the red particles become too numerous the administration of iron may be suspended.

The relative proportions of red to white particles in the blood of a patient also proclaim to the experienced physician certain special diseases. With Dr. Thoma's instrument a correct diagnosis was recently made in a Buffalo hospital in the case of a woman suffering from internal tumor, when no exterior evidence was apparent, and her existence was threatened. This early recognition of the cause of her suffering resulted in the application of remedial measures and the saving of her life.

The blood of the patient which is to be examined is taken from the lobe of one of the ears. In this spot the veins are close to the surface.

The lobe of the ear is first cleansed

with ether and a small incision made. The first few drops of blood are permitted to escape and the wound is then cleansed.

When the blood again begins to flow the point of a glass tube is placed at the wound and the operator sucks into the tube as much blood as is required for the experiment. This blood is then diluted with acetic acid, which separates the red from the white corpuscles.

These, forming two distinct liquids, are then placed in separate glass tubes. A minute drop of the white mixture is then placed on a piece of ground glass. Upon this is superimposed a thin glass slide, fitted for the microscope. This glass slide is marked in accordance with the plan designed by Dr. Thoma.

It is divided into a circle, which is crossed and recrossed by a number of minute lines. There is one of these slides for the red corpuscles, and one for the white, as the two differ in size. In each the lines of the glass are separated by exactly the diameter of these corpuscles.

The diameter of a white corpuscle is 1/100 of an inch, the red corpuscle being even smaller. The glass slide is marked into 256 squares, and each of these is divided into sixteen smaller squares, each of which is again subdivided.

The operator having placed this slide under a powerful microscope, proceeds to count the number of corpuscles in sixteen of the squares. From this he reaches an average of the number in each, and this is multiplied by the whole number of squares marked on the glass.

In this way it has been proved that the number of corpuscles in a given quantity of blood can be accurately and easily computed. The apparatus is among the most delicate used in surgery.

This is the first successful attempt to determine with mathematical certainty the relative healthfulness of human blood. The same principle may be applied to the blood of animals, but a new set of marked glasses would first have to be made, as the corpuscles in such blood differ in size from those in the blood of human beings.

## HOW NOT TO CROW OLD.

Most people dread to grow old, and as necessity is the mother of all inventions, the English people have been putting in some of their leisure moments in trying to infuse the bloom of youth into old age, and rob the grave of its victory and death of its sting.

Here is the latest discovery in that direction: English medical experts have discovered a preventive for old age, Dr. E. C. Register and Dr. J. C. Montgomery, of London, prepared a scientific treatise, in which they speak of the discovery with enthusiasm. They propose to remove the ravages of age by injecting the arteries. The latest of their system is that "a man is only as old as his arteries." The principal form of degeneration in the human frame is known as atheroma, and this discovery aims at removing this cause. Atheroma consists, principally, in blocking up of the blood vessels with calcareous matter, and this hinders nutrition. In other words, the arteries become clogged, and the blood cannot reach the tissues, and the system is simply to put off the danger of this latter condition.

Joseph Medill, the editor of the Chicago Tribune, has recently been making a series of experiments to ascertain the possibilities of the new treatment. He decided that one of the principal causes of atheroma came from drinking cold and hard water. Since water is the great solvent, it gathers in passing through different soils, various salts. If taken into the system in large quantities it is likely to leave deposits in the arteries.

Many of the commonest foods are also bearers of this calcareous matter. The cereals contain it in considerable quantity, and the flesh of animals, especially that of the older animals, is rich in it. In short, the more nitrogenous matter there is in the food we digest, the more we lay ourselves open to the deposits of these calcareous salts. We grow old just in proportion as our systems secrete the phosphates and the carbonates of lime. The numbers of years one may have lived does not necessarily make a man old. One ages in proportion to the condition of the arteries.

The secret of youth depends, so these scientists declare, on proper diet. There are, besides, certain ways of treating these arteries directly, which will keep them in their original or gelatinous condition. It is claimed that a proper attention to these tendencies will keep a young man for an indefinite number of years.

These enthusiasts go so far as to calculate just how much a man is likely to shorten his life. They contend that a lack of a sufficient amount of regular exercise tends directly to bring on the "disease" commonly known as old age. All forms of dissipation also tend to lessen one's chances of continual youth, since they come from drinking cold and hard water, and thus hinder nutrition. The friends of the new elixir argue that the great age to which many a man mentioned in the Bible attained was due to the unconscious obedience to the rules governing the arteries.

Here is something we leave to be explained by the X-ray scientists. Something wonderful, not revealed by man, that of lightning photographing a landscape upon the interior of the skins of a flock of six sheep killed by its terrible shock.

From the village of Coombe Bay, which lies about four miles from Bath, comes a story of a curious freak of lightning. Near the village there is, or was when the incident occurred, a large wood composed of oak and nut trees. In the center of the wood there was a small pasture, quite hemmed in by the surrounding grove. Here six sheep were kept by their owner. The flock being small, the pasture only fifty yards in extent, contained herbage sufficient for them.

One day, while the sheep were in the field, a severe thunderstorm came on, and one flash of lightning killed simultaneously every sheep in the pasture. It is to be presumed they were mowed by their owner, but no doubt, considering that they might be of some profit to him, although dead, he sold their bodies to a butcher in the neighboring village of Coombe Bay. The butcher began his business of skinning the lightning-killed animals. To the astonishment of the butcher and his assistant, on the interior of each sheepskin they found printed an elaborate and faithful picture of the landscape surrounding the sheep pasture.

These natural pictures were in no way suggestive of the impressionist dainties of the Impressionists, the rocks, the bushes, were all as precisely represented as if photographed upon the skin of the animal. Every detail was exactly drawn. The sheep had been killed while huddled together in a corner, and the landscape in each case was the same, the picture being of that part of the surrounding scenery which lay in the path of the lightning bolt which killed the frightened animals.

Stories of lightning prints are old, some of them curious, and many, no doubt, have an element of truth in them. But some of their marvels are certainly due to the vivid imaginations of those who tell them. There is the story of the

Italian lady who, while sitting in the window of her villa at Lugano, received a severe shock from a stroke of lightning, and, "although she recovered completely, the impression of a flower, which must have been in the path of the lightning-flash, which reached her, was printed indelibly on her body."

## GOLD AT A SHILLING A POUND.

A Des Moines, Ia., dispatch, dated the 21st ult., gives the following wonderful results of X-ray experiments by an Iowa farmer:

When it was announced a few days ago that George Lawrence Johnson, a farmer living near Fairfield, had discovered a process allied to the X rays, and which he termed "rays," by means of which a base metal could be transmuted into gold at small cost, people treated the matter as a joke. Investigation by a correspondent at Fairfield, who has induced Mr. Johnson to talk about his discovery, puts a different light on the matter. It is found that Johnson is a graduate of Columbia College, New York, well provided for financially and possessing complete chemical and physical laboratory at his country home. He simply claims that an ordinary base metal, which has been considered a chemical element, is a compound of which gold is the principal part.

After the publication of Professor Roentgen's discoveries, Johnson became interested, and in company with Mr. Johnson, he discovered some of the simpler experiments. After securing several pictures they concluded to experiment on the comparative transparency of several metals to the X rays. By accident a block of one of the most common metals was placed in the box in a certain relation to the anode pole of the Crookes tube.

After two hours Mr. Johnson observed that this metal was undergoing a change. The surface nearest the tube was covered to a depth of one-fourth of an inch with a white powder. Beneath this powder the metal presented uneven surfaces of yellowish color. More metal was procured and a like result followed. The change must have resulted from its proximity to the anode pole of the Crookes tube. Rays of great chemical power must have been thrown off, and Mr. Johnson called these "Y" rays.

Mr. Johnson then sent a block of the metal, after it had undergone change, to a friend at Columbia College, John C. Hotchkiss, asking him to determine its nature. A reply has been received in which preliminary results were given. The yellow metal Mr. Hotchkiss says "is probably gold." The base metal used is a secret. According to Mr. Johnson, it is 88.92 per cent. gold, and he can decompose a pound in three hours at an expense of 134 cents per hour. This means at a cost of about 50 cents to produce about \$153 worth of gold. Steps have been taken to patent the process in this country and abroad.

DR. T. WILKINS.

## Joseph King's Seances.

TO THE EDITOR:—Mr. Joseph King, a materializing medium, of Pipestone, Mich., has been with us four days and gave us four seances, and we are very much pleased with them. The third night he had to be proposed to the company to give the last seance, which he did, to our entire satisfaction. There was a committee chosen from the circle to put the medium under test conditions, which was done, and we were very much pleased with what we got. We all think and believe that Mr. King is perfectly honest, as he proved it to us that night. There were about twenty-five forms materialized that night, and some of them came out across the room and led their friends to the cabinet, and were recognized, and then dematerialized in full view of the friends that stood by the cabinet.

At the close of the seance, we found Mr. King just as the committee had placed him; and we can honestly recommend to all who wish to see anything like this to visit with their spirit friends, as an honest medium.

JAS. R. LOWMYER.  
GEO. N. KINNE.  
GEO. N. BALDWIN.  
LAWRENCE A. BALDWIN.  
CORA L. LOWMYER.  
ELMER DENNIS.  
MRS. ELMER DENNIS.

Leonidas, Mich.

## THE SOCIALIST.

I love my neighbor, and grieve to find my fellow citizen, alt or blind. I wish that every girl and boy Were born in honor, brought forth with joy.

I wish each hungering soul before Swung opportunity's open door. I wish the privilege to each sent To reach his highest development.

I wish each man were the master of Himself, but servant to all in love. I wish that each might his right assert To pay according to his desert.

I wish to every true man's arms Some glorious woman would yield her charms. I wish each father might view with pride His perfect progeny by his side.

I wish for each a serene old age, Respected, dignified, worthy, sage. I wish that each, with his late content, To his long home in his full time went.

For these desires I am said to be An enemy of society. The explanations no other than— Society is the foe of man.

MILES MENANDER DAWSON.

## Don't Delay.

We want to reach a class of new readers, and in order to do so we are willing to make a great sacrifice. For 25 cents we will send them THE PROGRESSIVE THINKER for three months and the Encyclopedia of Spiritualism and Life in the Spirit-World, in paper cover, a book containing four hundred pages, printed in fine style. This offer holds good only during the month of April.

Any one of our present subscribers, who will send us a new three months' subscription with his own subscription (extending it not less than six months), can each have a copy of the book.

In consequence of the great interest in Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

Our good Brother Richards is wrong in his estimate of Mr. Bach's views. Mr. Bach does not convey the idea that all Spiritualists are to blame. Spiritualists can be to blame for certain conditions of affairs, without embracing them as a whole. The Spiritualists were to blame for harboring and encouraging that villain Clifton in this city, who made \$2,000 here without giving a single genuine manifestation. That statement would not, of course, embrace all the Spiritualists of this city. The careful reader will see the point. Mr. Bach is one of the brightest speakers and mediums in the field, and as honest to our cause, and his views are by no means a fraud. We know Clifton to be a fraud, and yet, at one time had we so stated we would have been bitterly assailed by Spiritualists—not all the Spiritualists, Brother Richards.—EDITOR.

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## FRAUDULENT MEDIUMS.

What Shall Be Done with Them?

I notice in the last issue of your paper, under the head "Important Questions," an account from the pen of W. H. Bach, of Aberdeen, Md., giving his views as to the cause of fakirs and fraudulent mediums, and suggesting a remedy, etc. While Brother Bach's views of having a National Board of Examination may be a good one as a remedy, I cannot agree with him as to the cause of fraudulent mediums.

I do not believe, as he says, that Spiritualists are alone responsible for the frauds and fakirs that we hear so much about of late. I consider the charge a base slander on the Spiritualists of this country, to say they are alone responsible for these mountebanks that are traveling over the country, robbing the loving, and personating, and pretending to communicate with so-called dead, under the name of mediums.

Is not this language of Brother Bach pretty strong and sweeping in its character? and is it not an insult to the Spiritualists of this country? Does it not savor of an apology for these frauds and fakirs that are swarming all around us like a devouring army of grasshoppers, infesting our ranks, and blighting the hopes of many a true Spiritualist? It appears that they may, and I think there are tens of thousands of Spiritualists that will agree with me in this view. I, for one, do enter my solemn protest and denial of such charge.

I have been a Spiritualist and an honest investigator for about thirty years, and during that time have visited many mediums in various parts of the country, and my observations and experience is that in no case did the people demand anything unreasonable in the way of manifestations. The question with them was not a demand for something better, but was that which they received genuine spirit manifestations, or was it a fraud? They were satisfied with what they received, and they were not to be blamed. In fact, no demand was made as to what they ought to have, or for something better. It is true that some times we have been disappointed in not getting communications from our spirit friends at our circles and our sittings with mediums but that cannot in any sense be called a demand on the medium for something better or unreasonable.

If Spiritualists are responsible in any sense for fraud mediums, it is because of their credulity and gullibility, and not in this demand for the impossible; but even in such cases I do not believe they should be held responsible for the frauds in our ranks.

Spiritualists, especially the older ones, know that spirits can do many wonderful things in various phases of manifestations, and knowing that, they are very apt to accept everything done as genuine without a question. Fraud mediums know this, and they take advantage of it and many times impose on these unsuspecting Spiritualists.

These fraud mediums never consent to be put under strict test conditions. It breaks the conditions they say.

They always arrange their circles in such a way that they will not be detected, by sitting the old dyed-in-the-wool Spiritualist closest to them, knowing they are not watching for tricks and fraudulent manifestations. The medium will say that conditions would not be good if others were to occupy their places who are a little skeptical, and who would always arrange their circles in such a way that they will not be detected, by sitting the old dyed-in-the-wool Spiritualist closest to them, knowing they are not watching for tricks and fraudulent manifestations. The medium will say that conditions would not be good if others were to occupy their places who are a little skeptical, and who would always arrange their circles in such a way that they will not be detected, by sitting the old dyed-in-the-wool Spiritualist closest to them, knowing they are not watching for tricks and fraudulent manifestations. 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# Hope Revived, Then Blasted.

That passage in Mark 16:16, credited to Jesus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," has been used for centuries by the clergy as a scarecrow to frighten the timid into the church. Belief in the redeeming power of Jesus was everything, good deeds were nothing in its absence. To those poor souls with full faith in the Bible, who have been all their lives in bondage because of this text, it ought to be a happy relief to know that the late revisers of the inspired word, in the margin of their rendering, commencing at the 9th verse of the last chapter of Mark, say: "The two oldest Greek manuscripts and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." Dr. Adam Clarke, in his Commentary, makes the same statement, and quotes the other passage ending the book.

From these facts it would seem later transcribers of the holy book, finding the incentives to rush into the church were not sufficiently pronounced, this was added to make the thing sure.

The same idea, however, as the interpolated feature is conveyed in John 3:15: "Whoever believeth in him [Jesus] shall not perish, but have eternal life." In the 18th verse, same chapter, "He that believeth on him is not condemned." The Greek word rendered "damned" in the quotation from Mark is here rendered "condemned," and in the revised translation it is "judged." It means damned in the former place it means damned in each of the other places. The revisers do not call in question the genuineness of these latter passages, so it seems damnation is the doom after all for not believing, and this regardless of character. But hope revives again when it is remembered that John's Gospel was the last written, its genuineness has been violently assailed by learned churchmen, and the probabilities are it was written to cure omissions in the older Gospels which priests deemed important to their craft.

An honest man's belief is contingent on the evidence which appeals to his judgment. If, unfortunately, the confirmation of his brain is such that he cannot believe in the absence of proof, there is no good reason why he should not be damned. Though education and diligent research shall convince him that Jesus is a myth, salvation is still contingent on his belief, and his education is the cause of his ruin.

# Another Fallen Brother.

It is said that the appearance of one robin is not assurance that spring has come, but when the multitude appear we know that warm weather is not very distant. When great sectarian leaders in rapid succession vacate their pulpits, else teach a broader faith, we expect others will follow in the same direction. The last few months have witnessed a larger number of conversions to liberal thought from the orthodox clergy than during any other corresponding period in history.

For seventeen years Rev. H. P. Collin has filled the pulpit of the First Presbyterian Church at Coldwater, Mich. He is represented as a learned scholar, a profound thinker, and a great educator. At last advice he was on trial before his Presbytery for teaching doctrines incompatible with his church creed. We are advised that Rev. Collin's entire congregation will follow their preacher, and form an independent church in case of his expulsion or withdrawal from the Presbytery.

Only one method remains to save the old faith, an inheritance from paganism, and that is to discontinue the liberal education of the ministry. Secular thinkers and educators are not content to wallow in the ruts of the bygone ages.

# Its Root in Monks.

"Several public school teachers in Calhoun County, Mich., have been asked by the board of examiners either to stop dancing and card-playing or resign their places."—News Item.

Basing their opinion on the disgraceful action of the good David, who was not even "clothed about with chastity," as was Godiva, but with shouting, the boys of Calhoun, and in the presence of his maiden menials, "leaped and danced before the Lord," who the record shows, was a caged idol, they have formed a false estimate of this whole-some part of the harmless pastime. It was the monks of the long-ago, as ignorant as they were vile, who gave the cue to modern Christian thought, in opposition to a custom alike common to all forms of healthful, organized life.

# Pity, Then Embrace.

A year ago the preachers were denouncing the bicycle for women. It was simply "shameful to see them kicking up their heels in the street." Now invitations are publicly sent out inviting the riders of these lately interdicted vehicles to attend church, promising to furnish secure places, without expense, for these "wheels of Satan." The ladies are told they will be welcomed to such churches in their riding costumes. Solomon is credited with writing that "There is no new thing under the sun," but bicyclists in church, and Ingersoll in the pulpit, must be classed as innovations.

# A Time to Weep.

"During the most peaceful years," says a news item, "the world has 3,700,000 soldiers. The pay, equipments, food and clothing of these men cost nearly \$2,500,000 a day."

These soldiers are in the service of Christian governments. Near one thousand millions of dollars, according to this statement, are annually expended for the support of these Christian soldiers. Their duty is to war against other Christian governments, else in defense of their own against Christian enemies! Great God, let us weep!

# Condolence.

Readers of political papers from this forth until after the next presidential election, have our profound sympathy. Sufferers are invited to subscribe for and read THE PROGRESSIVE THINKER, and forget their misery while reveling in a real enjoyment.

# Temporarily Absent.

The editor, who has been absent for a few days, will return home the last of this week, and will then respond to the inquiries of numerous correspondents.

# A Christian Evolutionist.

The scientists have felt confident that churchmen would be compelled to reconstruct their ideas regarding a miraculous creation, and adopt the evolutionary theory, else align themselves with the flat-earth simulators of the Rev. Jasper school; but it was not expected any one of them would be so bold as to claim that "Evolution is as old as philosophical thought," as does Rev. John A. Zahn, Ph. D., a professor in the distinguished Catholic University of Notre Dame, Indiana, occupying the chair of physics, and, of course, teaching the natural sciences.

Dr. Zahn has published several works during the last few years, which are said to abound with liberal thought. The last of these, "Evolution and Dogma," must be regarded as a very advanced work, when its authorship is considered. It appears that the Doctor has been sent by his congregation, to which he ministers, to Rome to advise with his superior at the papal court. The general understanding was that he had been invited there for the purpose of censure, but this he disclaims.

A Chicago Chronicle reporter lately interviewed Dr. Zahn, making a lengthy and very interesting chapter, from which it gives us pleasure to make several extracts, for while we insist on holding the priesthood up to censure when meriting it, it gives delight to note any evidences of progress on their part. Omitting the opening paragraphs, we quote:

"Three years ago, when I made my first lecture on 'Science and Faith' at the Catholic summer school, I was pounced upon in much the same manner and prophesied of as things were uttered by mankind. I have never been 'disciplined,' as they put it, and it is not likely that I shall be. The trouble is that we have a great many pious persons in America who are more orthodox than Leo XIII. and the holy office."

"My views may not be looked upon with favor by all in Rome. I do not expect so much, and I really do not care for the approval of the Vatican. I know that every eminent man of science throughout Europe is in perfect sympathy with my views. My colleagues in the International Catholic Scientific Congress are adherents of the theory as I hold it, and I venture to say that the twentieth century will not be old before nine out of every ten thinkers and students will be evolutionists, as opposed to believers in a special creation."

"Evolution, to my mind, gives us a far nobler idea of God than does the theory of special creation, because it exhibits the Deity operating through natural causes—making things make themselves. To use an old illustration, it is an evidence of mechanical genius for a man to make a watch, but it would be evidence of greater genius for a man to construct a machine that would make watches of its own accord. Now, that's precisely what God does, from the evolutionist's view or point. He creates, to speak of the material universe, matter and gives it power to evolve itself into the million forms which we behold in the animate and inanimate world."

"Evolution is not the product of the research and speculation of the nineteenth century. It is as old as philosophical thought. Darwinism is not, as so many imagine, evolution, but is simply an attempt to explain how evolution acts—one of many theories to indicate the factors and processes of evolution. These we may accept or reject without in the least impairing the general theory of evolution. About the truth of Darwinism, Lamarckism and many other similar theories, there are still grave doubts in the minds of men of science, but there are few, if any, of these scholars and students who are not now willing to accept the general theory of evolution. It is only a question of a very few years until even the most bigoted, what ever his religious belief, will be an evolutionist of some sort or other, and when the theory of special creation will have as few followers as has now the Ptolemaic theory of geocentrism."

"I have been criticized for holding views which are hostile to religion. But these views can no longer be held. They were good enough to explain during the middle ages questions which are still in controversy and which are not of faith, but the researches of modern science have made a thousand discoveries in biology, paleontology and archaeology, which throw new light on these questions and suggest solutions which never could have occurred to medieval scientists."

"It is amusing to study the different points of view taken by my censurers. In America they write in the columns of a liberal and radical, and yet I read a fortnight ago in one of the most prominent Catholic reviews of Europe that I am entirely too conservative, almost an old fogy! In Catholic France and Italy, which are supposed to be very conservative, my books have been translated and have attained a sale as great as the English editions, and although my latest book, 'Evolution and Dogma,' has been out only a few weeks, I have had many letters asking for permission to put it into French, German and Italian. One of them comes from a well-known literary man of Malta."

"The bishops and book censors of Europe, who are regarded as ultra-conservative, have never hesitated to approve of my former works, and I have no doubt that 'Evolution and Dogma' will receive their imprimatur, although it has been such a rock of scandal to my American critics."

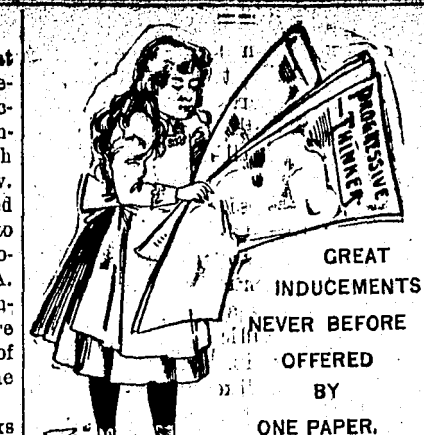
"How is my work looked upon by my superior general? Well, I have never discussed the question with him, and I do not know his views on evolution. But I do know that he is a cultured, broad-minded man, who will not condemn one should be free to elect his own point of view. He knows me well enough to feel assured that I will write nothing that will be temerarious [rash], much less scandalous or heretical. He seems to have implicit confidence in me in these matters, and, perhaps, the best evidence of it is his calling me to Rome as his assistant and representative at the Vatican. The procurator general is the official representative of the congregation, and all business with the holy see is transacted through him. How long shall I stay? I do not know. \* \* \* My 'Bible, Science and Faith,' and 'Evolution and Dogma,' will not, I am sure, bring me censure or reprimand from the wise old man of the Vatican."

"I shall be sorry to leave America, for I am American in heart and soul, and I shall be glad when it is permitted me to return to my native country and my college home, old Notre Dame."

# Not to Be Trusted.

"Every game will be square" is the assuring but somewhat astonishing announcement in the advertisement of a church fair in a Maine town.—News Item.

Every gambling establishment the world over gives the same confiding assurance, but the sensible man knows that none of them can be trusted.



AN UNPARALLELED OFFER.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death and Life in the Spirit World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousands of copies of The Encyclopedia of Death and Life have been sold, and the great mass of Spiritualists have been led in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us a new three months' subscription with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

# BIBLE QUOTATIONS IMPROPER.

A Kansan Fined for Sending Two Verses to a Minister by Mail.

J. B. Wise, of Clay Center, has been found guilty by a jury of the federal court of sending improper matter through the mail and fined \$50. He addressed a postal-card to



# DISCOVERIES OF SCIENCE.

Many Interesting Items Concisely Expressed.

BY CARL SEXTUS.

**M**ERCURY, the nearest planet to the sun, exhibits certain minute irregularities in its motion, which led the great astronomer, Leverrier, to believe that there was an undiscovered planet nearer the sun than Mercury, to whose attraction the peculiar motion of the latter was due. Later astronomers have been unable to find Leverrier's supposed planet, and other explanations of Mercury's irregularities have been sought.

## THE SUN'S ELECTRIC POWER.

Not long ago Professor Newcomb suggested the possible existence of a ring of little bodies revolving around the sun between Mercury and Venus. More recently Monsieur Wellman, in France, has raised the question whether electrical repulsion from the sun may not be the cause of Mercury's irregular movements.

In support of this idea the fact is recalled that evidence of the sun's exercise of a repellant force, probably electrical, is furnished by the phenomena of comets' tails.

During the autumn of this year a monument is to be unveiled at Osteel, in East Friesland, in memory of the discoverers of the sun's spots, David and Johann Fabricius. The site chosen is the place in the cemetery where the grave of the elder Fabricius was discovered about nine years ago. David Fabricius, who was the parish clergyman of Osteel, was murdered, in 1617, by a turf-digger named Frerik Hojer, whom he had somewhat imprudently denounced from the pulpit for stealing geese. Hojer angrily struck the pastor with his spade.

## POWER OF THE SUN'S HEAT.

If the sun's heat that falls upon a square yard of ground could be all saved and utilized in steam engines, the power generated, according to Professor Langley, would be as much as a full horse-power. At the Paris Exposition of 1878 a solar engine produced power enough to run a printing press. Ericsson invented a solar engine that might have a practical value in the Sahara, where a large proportion of the solar energy that strikes the outer part of the atmosphere penetrates to the bottom of the aerial sea. We hear a great deal of the vast power to be obtained by utilizing the Falls of Niagara, but the sun power wasted on the District of Columbia, says the Professor, is a hundred times as great.

Unfortunately there have been no thoroughly practical inventions to harness the sun's wasted energy. The day will come, doubtless, when it will be utilized. In that day the deserts, with their dry atmosphere, will become the centers of large industries, and will to a certain extent be reclaimed.

The intensity of the sun's heat and the amount of energy dispersed through the universe in his rays are beyond conception. Every minute enough heat comes to the earth from the sun to bring 37,000,000,000 tons of water to the boiling point. And the sun gives out heat enough to supply 2,000,000,000 of such worlds as ours. The coal beds of Pennsylvania will suffice for this country's use for centuries, yet if the whole coal stock of the State were consumed in one puff, the heat generated would not be equal to the sun's product in the one-thousandth part of a second. Recent experiments show that it is difficult to conceive what the properties of matter would be at extremely low temperatures. It is even more difficult to conceive what they are at the temperatures prevailing in the sun.

## WHY THE SKY IS BLUE.

The majority of persons do not know that the sky is blue on account of the thousands and thousands of millions of atoms of dust floating in the atmosphere. Were it not for dust we would lack light on Mother Earth, and the heavens would be inky black. Within the Antarctic Circle, the nearer one gets to the pole the lighter in color becomes the birds and animals. It is almost impossible to discover the magnificent white petrel against the snows, or the white seal when it stretches itself on the ice.

## EFFECT OF COLD.

Intense cold, as is well known, burns—if we may use the term—like heat. If a drop of air at a temperature of 180 degrees below zero were placed upon the hand, it would have the same effect as would the same quantity of molten steel or lead. Every one who has the care of horses ought to know the pain inflicted by placing a frosted bit in a horse's mouth. It burns like hot iron.

## ABOUT COLORS.

A white object of any size may be seen in sunlight at a distance of 17,250 times its diameter; that is to say, if it is a white ball a foot in diameter it can be perceived at a distance of 17,250 feet. A red object is not nearly so visible at a distance as one of white. A red globe a foot in diameter can be perceived clearly only at a distance of 8,000 feet, and a blue globe a little further.

In using oil lamps provided with pure red, green and blue shutters, Herr Vogel observed that when the light was rigorously excluded all sense of color of objects disappeared from the perception of the observers, who could distinguish nothing but shades

of black and white upon the illuminated objects.

It was further noted that a scale of colors illuminated by red light showed the red pigments as white or gray, which abruptly changed into yellow—not red—upon adding blue light. Hence a color appeared which was not contained in either of the sources of illumination. Red and yellow patches appeared to be of the same color, so that they could hardly be distinguished from one another; but the difference at once appeared upon the addition of green instead of blue light.

"The kind of sensation experienced also depends very much upon the intensity of the illumination, as is easily seen in and about the region of the spectrum, near the G line of Fraunhofer. This region appears violet when of low luminosity; blue when it is stronger; and may even appear of a bluish white with strong sunlight. So that the often-made assertion that with normal eyes a definite color-sensation corresponds with a definite wave-length is not tenable.

Herr Vogel arrives at the conclusion that our judgment of the color of a pigment is guided by our perception of the absence of certain constituents. Thus, a red tint is only recognized as such when light of other colors is used and we perceive its inability to reflect these.

Suppose a room absolutely dark, save a hole through one of the shutters. A ray of light will dart through the small opening, and one can observe tiny particles of dust dancing in that bright beam of light. As a matter of fact it is not "the light" we see, but simply a reflection caused by these motes of dust.

As it is with this shaft of light in the darkened room, so it is on a large scale throughout the air. The many millions of particles of dust catch the light, reflecting it back and forth from one to another, so making the atmosphere luminous.

It is for this reason that, were it not for dust at night, when there is no moon, the sun would appear as an immense glowing ball. The moon and stars would be visible throughout the day. Everything would appear different. Where the light touched, the eyes would be dazzled by the brilliancy. The mellow softness of the shadows would become an intense black and the outline of objects harsh and angular.

The sunlight, which has been analyzed by means of the spectroscope, consists of all the colors of the rainbow, their total forming the white light. This white light, going through a crystal prism, is broken up into its seven components, the so-called fundamental colors. These seven distinct colors of light are the result of the different lengths of ether waves, blue leading the list as one of the shortest, yellow being one of the longest waves. Thus the finest dust molecules, being up highest in the atmosphere, reflect only the blue light, imparting that tint to the heavens above. In mining districts, and those where factory engines abound, where the air is full of large particles of coal and other dust, even on the otherwise clear day, the sun will have a reddish tint. The cause of it is that the particles of dust are too large and too low in the atmosphere to reflect the blue light, only the red being reflected. For this reason the sky in the country will be blue, while above a large city on the same day the heavens may present a grayish or whitish color, on account of the dust atoms being rather large, and, therefore, not reflecting the blue light.

The reason that in southern parts of the globe, and near the equator, the sky is very blue, lies in the fact that the air is much drier, and the dust molecules, not being enlarged by moisture, are thus enabled to reflect the blue color of the sunbeams.

## CURIOS SPECULATIONS.

Balzac's curious speculations suggest the extent to which color influences our human life. He had noticed that a woman who had a taste for orange or green gowns was quarrelsome; one who wore a yellow or black apparel, without apparent cause, was not to be trusted; preference for white showed a coquette spirit; gentle and thoughtful women prefer pink; women who regard themselves as being unfortunate prefer pearl gray; lilac is the shade particularly affected by "over-ripe beauties," whereas, the great author held, lilac hats are mostly worn by mothers on their daughters' marriage-day, and by women more than forty years old, when they go visiting.

These theories are founded upon the principles of color, as already laid down, namely, that red and yellow excite; green, tempered by blue, is billous; orange is fiery; gray is cold and melancholy; lilac is a light shade of purple, the most retiring color of the scale.

Worms that have no eyes are believed to gain information of the presence of light from some other sense than that of sight. Light is always dangerous to an earthworm, and when taken from the earth and placed in the light, a worm will always exhibit uneasiness and make an effort to conceal itself.

## SUNFLOWER CLOCK.

Kansas has often been called the

Sunflower State—a title more than ever appropriate since the foreman upon Governor Motley's farm constructed his sunflower clock. Choosing an enormous sunflower, he attached to its drooping head a tiny cornstalk not more than ten feet long. About the plant he drew a circle and divided it into twenty-four parts, each of which was subdivided for minutes and seconds.

And now, as the faithful plant from dawn till dusk eyes its fierce lord, the cornstalk pointer moves about the dial, indicating the time. The sunflower clock can also be used as a stop-watch to time races, by holding over it a big umbrella, which checks the revolution upon the instant, when the time to a fraction of a second may be read off upon the dial.

## FREAK OF NATURE.

People on Holston Mountain, in Carter county, are agitated over a freak of nature. Recently Bill Chance, an eccentric character, committed suicide by hanging himself from the limb of a large, green oak tree. The tree died immediately and presents the appearance of having been dead for years. All the shrubbery and vegetation for several feet around the tree is dead, and the blight, like the fears of the people, is spreading.

This the monk, Roger Bacon, knew in the thirteenth century. The same hand of Christ which healed the sick caused the fig-tree to wither, quite contrary to the further words of Quercetius: "There is no difference between sanctum and magnum, other than that the one is through God, the other through nature."

## CLEARING UP MYSTERIES.

The effects of hardening, tempering and annealing, familiar to the world for several thousand years, is stated by Sir Benjamin Baker to have only recently been partially lifted out of the class "mysterious." There are many other "mysteries" of an analogous kind waiting to be cleared up. We should like to know, for example, what is going on, month after month, in a hardened steel armor-piercing projectile which frequently leads finally to a violent disruptive explosion of the mass, and also why a sword loses its temper by lapse of time, while the edge becomes sharper.

Why, again, should the tough and flawless bar-iron suspension links, which have carried the Hammersmith bridge successfully for over sixty years, snap in two by the dozen during simple transport to Edinburgh, although in every case the halves of the broken links, on being thrown down 800 feet from the top of the Forth bridge on the rocks below, bent like a corkscrew without fracture? Practical engineers have been aware for forty years past, from Fairbairn's experiments, that at temperatures of 60 degrees and 320 degrees the strength of wrought iron was practically constant, while at 30 degrees the strength was slightly increased; but until Professor Dewar's recent researches they could never have conceived that when immersed in liquid air at a temperature of 320 degrees, the strength of iron wire would be raised from thirty-four tons to sixty-two tons per square inch. The chemical constituents of iron and steel do not change, but the molecular arrangement and intercrystalline cohesion must change, and it is to mechanical investigation and laboratory work rather than to practical engineering that we must look for an elucidation of the process.

## A HUMAN TIME-KEEPER.

The Lancet-Clinic reports the case of a "human time-keeper"—a most remarkable case, and nothing like it recorded. A negro man, aged fifty-six, had in boyhood been struck on the head by a pick, resulting in a depressed and adherent cicatrix. When asked the time—night or day—he would place his finger on this spot and answer, always giving the correct time, or within a few minutes of it. The writer, Dr. Culberson, of Zanesville, Ohio, tries to explain it by "unconscious cerebration." No such thing; he has wheels in there.

## FRANKLIN'S EXPERIMENT.

Benjamin Franklin's old-time French Embassy, the villa at Passy, which has just been marked with a memorial tablet, is the villa upon which Dr. Franklin erected his first lightning conductor. The Record building stands, however, upon the very spot where Benjamin Franklin first flew his famous electrical kite. In a recent number of "Cassier's Magazine" the interesting details of this experiment were described. The kite was a square affair, not the coffin-shaped kite shown in the story-books. To the upright stick of the cross Franklin attached his pointed rod—a sharp wire about a foot long. With this he faced what most of the world then believed to be the avenging blow of an angered God. Franklin had before been stunned by electricity and nearly killed. And yet the modest scientist's own narrative of his daring as well as brilliant exploit barely fills one of the little columns of the "Genesee" (for October 19, 1752), and has at its end only the initials "B. F."

## POLAR ORIGIN OF MAN.

Believes in the Laplace theory of

the origin of the sun and the planets are of the opinion that the original stock of the human race first came into existence at the poles of the earth, and gradually moved out toward the equator. All believers in the nebular hypothesis are fast confirming their ideas to the belief that this earth was once a red-hot ball of fire, and that the human race came into existence as soon as a portion of the globe had cooled sufficiently to admit of their living upon it.

The portion most likely to cool first

was the poles, and the evidence deduced from this speculation is that upon which is founded the idea of the polar origin of the human family. On the above theory is explained the mysterious finding of the remains of tropical birds, beasts and plants far up in the polar regions.

If it is really true that the poles were the first habitable spots on the earth's surface, and that they were rendered so by the globe first cooling at the spots least affected by sunshine, it must be true, also, that the polar regions are gradually encroaching upon the temperate and torrid zones. Who knows but that the centuries yet to come will find the Indian Ocean and the Gulf of Mexico with icebergs and keep the Nile and the Amazon frozen solidly throughout the year?

## A KNOTTY PROBLEM.

The State Superintendent of Public Instruction, Dr. Schaefer, is having some little trouble in arranging the law regarding the compulsory study of physiology in Lancaster county. A certain religious sect there is objecting to the study of it, inasmuch as it claims that the teachings of physiology are contradictory to those of the Bible. The same people object to the study of geography, holding that the sun must move, inasmuch as Joshua commanded it to stand still, while geography teaches that the earth rotates and revolves. Dr. Schaefer is grappling with the problem now, and is trying to induce the pupils to return to school.

## EARTH'S "SET-BACK."

The explanation of Lord Kelvin's estimate that the "set-back" of the earth in its daily rotation around its axis amounts to twenty-two seconds per century, is reported to be that such retardation is owing to the friction caused by the tides, the latter acting as a brake, and such action is calculated, according to the same authority, to be equal in weight to some 400,000 tons applied on the equator.

Other causes, he says, have to be taken into account, as, for example, the increase in the size of the earth, due to the falling on it of meteoric dust, which, if deposited at the rate of one foot in 4,000 years, would produce the retardation by itself. Further, such a phenomenon as the annual growth and melting of snow and ice at the poles, by abstracting water from the other parts of the ocean, introduces irregularities into the problem, the abstraction accelerating the earth's motion, and the melting, by restoring the water, retarding it.

## SATELLITES AND AEROLITES.

The opinion is attributed to some astronomers that it is possible for the earth, under certain circumstances, to capture as satellites some of the roving meteoric bodies known to be so numerous in space, instead of bringing them to the surface as aerolites, and that, as these bodies are too small to be seen—a mass of 100 tons being invisible at 800 or 1,000 miles being brightly lighted—the earth may be attended by hundreds of invisible moons.

Sir John Herschel is cited as even of the opinion that they may be large enough to be visible for brief intervals when beyond the earth's shadow, and Sir John Lubbock has actually supplied formula for calculating the distance from observations of this kind. M. Petit, also director of the observatory at Toulouse, is quoted as having been led by observation and calculation to conclude that the earth is attended by at least one meteoric stone of considerable size—one about twenty-six times nearer than the moon—its orbit being 5,000 miles from the earth's surface, the tiny moon revolving around the earth in three hours and twenty minutes.

## EARTH'S MAGNETISM AND SPEED.

The earth's magnetism, although practically useless as a great power for driving mills, has one of its uses in operating a mariner's compass, which, next to Columbus, was the means of discovering America. This illustrates that although several of the natural forces are of little service for driving machinery, yet, in other ways they may become of utmost importance.

Everybody knows that the earth makes one complete revolution on its axis once in each twenty-four hours. But few, however, have any idea of the high rate of speed at which such an immense ball must turn in order to accomplish the feat of making one revolution in a day and a night. A graphic idea of the terrific pace which the old earth keeps up year after year may be had by comparing its speed to that of a cannon ball fired from a modern high-pressure gun.

The highest velocity ever attained by such a missile has been estimated at 1,626 feet per second, which is equal to a mile in three and two-tenths seconds. The earth, in making one of twenty-four hours, must turn with a velocity almost exactly equal to that of the cannon ball. In short, its rate of speed at the equator is exactly 1,507 feet per second. This is equal to a mile every three and six-tenths seconds, seventeen miles a minute, ninety miles in diameter, which, in striking, was raised to such a high temperature as to melt its substance.

"the magnetic power-of female attachment."

Nikola Tesla, whose discovery, three years ago, of the "rotating magnetic fluid" has almost revolutionized modern electrical methods, believes that it is easily possible at the present time to place 100,000 horse-power on a line at Niagara and deliver it to New York or Chicago with a loss in energy of less than 25 per cent.

An inventor proposes to utilize the compass of a ship to warn the navigators of the approach of danger.

He has constructed a compass which is regulated by a chemical which will not be affected by the magnetic force on board the ship, but will be keenly sensitive to minute symptoms from any other magnetic influence exerted at a distance from the vessel up to possibly two miles. This compass, when affected by the magnetism, oscillates about an eighth of an inch, so the inventor asserts. When it is so affected, the metal connections on the rim of the dial-plate will close a circuit, causing bells to ring in the engine-room as well as the pilot-house on the bridge.

## A WONDERFUL LIGHT.

In the lamphouse of the Government lighthouse station at Tompkinsville, Staten Island, is housed the most wonderful light in the world. The light itself stands fifteen feet high, the face of its bulb-eye is nine feet across, and its lenses are as much as four inches thick. It is capable of flashing a ray of light equivalent to the power of 250,000,000 candles, and the distance from which it can be seen on clear nights is practically limited only by the curvature of the earth. The flash will have the intensity and blinding glare of a stroke of lightning.

That part of the light which revolves weighs fifteen tons, and so exquisite is the mechanism by which it is moved that the pressure of fingers will turn it. A child could control the machinery, and the motive power which propels it is a single bit of clockwork incased in a box two feet square.

The light consists of two concave discs about eight and a half feet in diameter. These discs are placed back-to-back about a foot apart, and in position look like tremendous double-convex magnifying lenses, so large that they could not be cast in two single pieces, and had to be built up in segments, and the whole strung together on a great iron skeleton. And this, in point of fact, is precisely the case.

Back-to-back, the lenses inclose a hollow interior, into which is thrust a powerful electric light. This light of itself is about 7,000 candle power. When its light is projected through these huge magnifying prisms its power is intensified more than 35,000 times.

It is altogether beyond the human imagination to grasp the possible effect of 250,000,000 candles, which is the illuminating power of this new lighthouse wonder. At the present time the finest oil lamp which ingenuity has been able to devise may be seen on a clear night some thirty-five or forty miles at sea. The new light may be seen at a point 120 miles away.

## "LEAST SQUARE" SOLUTIONS.

Probably in none of the sciences, applied or pure, is a knowledge of higher mathematics so essential as in astronomy. Certainly none involves so much mathematical labor. The method of the least squares is one in almost constant use by those engaged in astronomical calculation, and the amount of labor often entailed by this process is enough to make the head of an ordinary citizen swim even to think of. One of the most extensive "least square" solutions ever made has recently been published by Professor Schur, of Goettingen.

The heliometric triangulations of the stars in the cluster Praesepe (the Beehive) gave rise to a series of seventy-four normal equations, involving seventy-four unknown quantities. The solution of this set of quantities was effected by Professor Schur in ten weeks, by means of the usual Gaussian method of elimination. Professor Schur comes to the conclusion that no other method of elimination, such as the method by successive approximations, is to be compared to the Gaussian method, even though it might seem to promise a saving of labor in advance. Professor Schur mentions as the longest least square solution he has been able to find in astronomical literature a geodetic adjustment made by Baeyer, in which a set of normal equations with eighty-six unknowns was successfully solved by the famous computer, Dase, in three months.

## THE MOON'S FORM.

You were doubtless taught that the moon is globular-shaped; or, in other words, that its form is similar to that of the earth. According to the teachings of advanced modern astronomy this is all a mistake. It is believed nowadays that the moon is a perfect ellipse, its figure being nearly exactly one-third longer than it is broad. This elliptical theory of our satellite's shape is founded on the well-known fact that a certain side (end, rather) of the moon is always presented to our view. This is caused by the moon revolving once on her axis in exactly the same period of time that she revolves around the earth. Her elongated shape was probably caused by the attraction of the earth when both planets were young and soft.

Professor Asaph Hall, the astronomer, believes the craters of the moon were formed by the collision of the moon with a swarm of moonlets that once surrounded it. Thus he holds that the Mare Imbrium was created by the impact of a huge moonlet, ninety miles in diameter, which, in striking, was raised to such a high temperature as to melt its substance.

## MOON-BLINDNESS.

Some notable cases of so-called moon-blind, or moon-blindness, were reported a few days ago, the victims being sailors on board the ship El Capitán, which had just returned to New York after a long cruise in Chinese and Japanese waters. These men, we are told, were in the habit of lying on the deck at night, with their faces turned upward, and as a result were stricken with temporary blindness. During the daytime they could see well enough, but at night they could see nothing. This singular affliction beset them as long as they remained in the warm countries.

As to the cause or the exact nature of this disease, no explanation is to be found in medical works. Sailors themselves believe that it is caused directly by the moon, and many who have looked into the subject of lunar influence agree with them. One thing is certain, moon-blindness was recognized as a curious malady many years ago, and by one, who evidently wrote after careful consideration, was attributed directly to lunar influence. Martin, in his "History of the British Colonies," a book published many years ago, says:

"I have seen in Africa newly-littered young perish in a few hours at the mother's side, if exposed to the rays of the full moon; fish become rapidly putrid, and meat, if left exposed, incurable or unpreventable by salt; the mariner, heedlessly sleeping on the deck, becomes afflicted with myctologia, or night-blindness; at times the face is hideously swollen if exposed during sleep to the moon's rays; the mania's paroxysms are renewed with fearful vigor at the full and change, and the cold, damp chill of the ague supervenes on the ascendency of this apparently mild yet powerful luminary. Let her influence over the earth be studied; it is more powerful than is generally known."

## WARNING TO THE MOON.

It was a little girl in a smaller town who watched the putting in of electric lights with much interest. They had been completed for about a week when she looked out of the window and saw the moon. She leaned out on the sill and said:

"Now, Mr. Moon, you may go back into heaven and tell Jesus that we don't need you any more. We've got electric lights now."

## ACETYLENE.

From calcic carbide—an electrical product recently discovered—a wonderfully brilliant illuminant, called acetylene or brilliant carbide gas, can be manufactured, which is said to be vastly superior to the gas in common use, and produces a light quite equal to that of the best incandescent electric lamp.

When this remarkable substance, called calcic carbide, which looks a good deal like common coal, but smells like nothing else upon the face of the earth, is placed in water a very strange and as yet unexplained chemical action instantly takes place.

Decomposition of the calcic carbide at once results, lime separates from the substance, the water becomes heated and has the appearance of violent boiling; the remarkable gas called acetylene is immediately produced and is exceedingly inflammable.

It is claimed that with proper machinery the gas produces the most superb light at little expense. If calcic carbide was not known to be an electric product, its fearful action and odor would lead one to doubt its earthly origin; but it was discovered by accident, and is made as follows:

Lime and coal in quantities not divulged, and crushed and mixed together, and placed upon a large carbon plate, which plate is connected with one pole of a very powerful electric generator, and another similar plate connected with the other pole of the generator is placed upon the crushed lime and carbon.

In a few minutes the lime and coal, under the action of the electric current, begins to change into this strange, mysterious substance, which apparently stores up energy of most enormous proportions in the smallest possible space, giving to the world a new power and illuminant that vastly exceeds anything that chemistry has heretofore produced.

## CAS FROM SAWDUST.

The town of Deseronto, in Canada, where there are several large lumber mills, is partially lighted by gas made from sawdust. The sawdust is charged in retorts which are heated by a wood fire, the gas from the retorts passing into a series of coils and thence into the purifiers, which are similar to those used for coal gas.

Lime is the principal purifying agent employed. When it passes out of the retorts the gas possesses an odor much less disagreeable than that of ordinary lighting gas, and resembles somewhat that of the smoke from a fire of green wood or leaves. The works in use are small, turning out daily 540 cubic meters of gas, for the production of which about two tons of sawdust are required.

A man and boy furnish all the labor needed at the works. The gas in an ordinary burner gives an illumination of about eighteen candle-power. The best quality comes from resinous woods. A quantity of 100 kilogrammes of sawdust leaves a residue of twenty kilogrammes of charcoal.

An interesting experiment is now in progress in South Kensington Museum. It relates to showing pictures under artificial light without changing the color. Captain Abney has so arranged it that the most important ac-

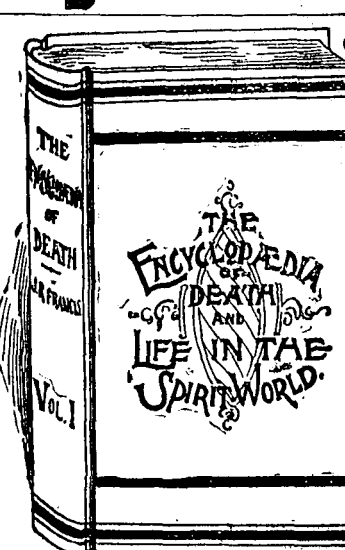
## CONTINUED ON PAGE 8.

The Best.  
The Rest.  
The Test.

There are two kinds of sarsaparilla; The best—and the rest. The trouble is they look alike. And when the rest dress like the best, who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit; that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than a medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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CHICAGO, ILL., SATURDAY, MAY 9, 1896.

NO. 337

# SCIENCE VERSUS THEOLOGY.

## IRREPRESSIBLE CONFLICT OF THE AGES

### A History of the Warfare of Science With Theology in Christendom.

To attempt to review, however slightly, a work of such scope and profundity as Dr. Andrew Dickson White's "History of the Warfare of Science with Theology in Christendom," would be, as its title alone bears evidence, a piece of rash absurdity, says the Times-Herald. To read the two thick volumes requires days; to make a summary of its principal points demands even more than the limit of this page would allow.

The book is as easy reading for its wisdom as any work of its kind could possibly be. It is written almost colloquially, and so interesting as to enchain the attention. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory or biography may be had, it will be valuable as a lexicon relating to religious controversy.

Dr. White more than twenty-five years ago helped Dr. Cornell to found the college which bears the name of the latter. Their purpose was to establish an institution for advanced instruction and research, independent of any political party or religious sect. It seems incredible that only a quarter of a century ago such a scheme should have been loudly condemned as irreligious or unchristian, but opposition began at once, and indeed, persecution. In the legislature of New York both confronted the founder of the new college, and the whole State was soon in full blaze, "from the good Protestant bishop who proclaimed, as Dr. White satirically puts it, that all professors should be in holy orders, since to the church alone was given the command, 'Go teach all nations,' to the zealous priest who published charges that Goldwin Smith—a profoundly Christian scholar—had come to Cornell in order to inculcate the infidelity of the Westminster Review."

Dr. White refuted his attackers, who swarmed all over the country, and a hard fight followed. He began to realize that the battle was between science and theological dogma (not religion), and, being invited to lecture at the Cooper Institute, took as his subject "The Battlefields of Science," and maintained, as he says, this thesis:

"In all modern history interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direct evils both to religion and to science, and invariably, and on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both to religion and science."

This is the preamble of the book in a nutshell, and the peroration reads thus:

"Thus, at last, out of the old conception of our Bible as a collection of oracles, a mass of entangling utterances, fruitful in wrangling interpretations, which have given to the world long and weary ages of hatred, malice and all uncharitableness, of fetichism, subtlety and pump; of tyranny, bloodshed and solemnly constituted imposture; of everything which the Lord Jesus Christ most abhorred, has been gradually developed through the centuries by the labors, sacrifices, even the martyrdom of a long succession of men of God, the conception of it as a sacred literature—a growth only possible under that divine light which the various oracles of science have done so much to bring into the mind and heart and soul of man—a revelation, not of the fall of man, but of the ascent of man—an exposition, not of temporary dogmas and observances, but of the eternal law of righteousness—the upward path for individuals and for nations. No longer an oracle, good for the 'lower orders' to accept, but to be quietly sneered at by the 'enlightened'—no longer a fetich, whose defenders must become persecutors, or reconcilers, or 'apologists,' but a most fruitful fact, which religion and science may accept as a source of strength to both."

#### DOUBLE-HEADED FETICH.

Between the extremes of many pages of history, logic and argument. First comes the course of refutation, astonishingly slow, of the first Christian theory of the creation: that double-headed fetich of the church in which the earth was created in six actual astronomical days of twenty-four hours each, and yet was made instantaneously, by miracle. No more convincing proof can be cited of the surprising naivete of the early fathers.

St. Jerome held that the reason why God did not pronounce the work of the second day "good" is to be found in the fact that there is something essentially evil in the number 2, and this was echoed centuries afterward, far off in Britain, by Bede.

St. Augustine brought this view to bear upon the church in the following statement: "There are three classes of numbers—the more than perfect, the perfect, and the less than perfect, according as the sum of them is greater than, equal to, or less than the original number. Six is the first perfect number, wherefore we must not say that six is a perfect number because God finished all his works in six days, but that God finished all his works in six days because six is a perfect number." \* \* \*

This view of the creation of the universe as instantaneous and also as in six days, each made up of an evening and a morning, became virtually universal. Peter Lombard and Hugo of St. Victor, au-



ANDREW D. WHITE.

thorities of vast weight, gave it their sanction in the twelfth century, and impressed it for ages upon the mind of the church.

#### PUZZLED CHURCHMEN.

The distribution of animals puzzled churchmen more than their creation or the smallness of the ark. Linnaeus, in his "Systema Naturae," having already enumerated 4,000 species, and the number then increasing prodigiously. "The sloths in South America suggested painful questions. How could animals so sluggish have got away from the neighborhood of Mount Ararat completely and traveled so far?" "How could the kangaroo have been in the ark, and be now found only in Australia?" His satirical powers are indeed great, but how could he by any series of leaps have sprung across the intervening mountains, plains and oceans to that remote continent?"

#### COPERNICUS AND GALILEO.

As for the Copernican system and the struggles of Galileo, there is nothing new historically, of course, but perspectives are given which may be new to readers of average research. How many know, for example, that it was fully 220 years after Galileo's condemnation, brought about mainly by the Jesuits, before the Roman church sanctioned the promulgation of the simple astronomical fact by authorized experiment, that the earth revolved around the sun, and on its own axis? It was, indeed, in 1852 that Father Secchi was allowed to make a public experiment in one of the churches at Rome, demonstrating irrefragably truths which had not been questioned by scientists for years and years before. It was in 1820 when Copernicus' statue was unveiled at Warsaw, and then no priest dared appear to conduct a religious office. The people expected such a service, and waited; no priest could be induced to present himself. And in 1833 his book was still standing on the Index of Books prohibited to Christians. However, tacitly allowed to be received by churchmen, but the embargo was not raised for years from the books.

#### BUFFON AND LINNAEUS.

How many are there among the ordinary informed who know that Buffon recanted before he died, as well as Galileo?

Buffon had caught the idea of an evolution in nature by the variation of species, and was likely to make an advance with it, but, too, was made to feel the power of theology.

"As long as he gave pleasing descriptions of animals the church fed him, but when he began to deduce truths of philosophical import the batteries of the Sorbonne were opened upon him; he was made to know that the sacred deposit of truth committed to the church was, that, 'In the beginning God made the heavens and the earth; and that all things were made at the beginning of the world.' For his simple statement of truths in natural science, which are to-day truisms, he was, as we have seen, dragged forth by the theological faculty, forced to recant publicly, and to print his recantation. In this he announced: 'I abandon everything in my book respecting the formation of the earth, and generally all which may be contrary to the narrative of Moses.'"

Linnaeus was more cautious throughout, and what was practically recanted

in his case took place after every step, as he proceeded. "Toward the end of his life he timidly advanced the hypothesis that all the species of one genus constituted at the creation one species; and from the last edition of the Systema Naturae he quietly left out the strongly orthodox statement of the fixity of each species, which he had insisted upon in his earlier works."

For many years Linnaeus' writings were prohibited in the papal states; and that by a church that sanctified casuistry of an immodest order, in some human matters. "Protestantism was quite as oppressive."

One of the great Lutheran prelates of Sweden, Bishop Svedberg, had preached, as had many other ecclesiastics, that water had turned into blood in certain districts of Europe, and that such miracle was an indication of the wrath of God. Linnaeus looked into the matter and found that the water was reddened by myriads of minute insects. Bishop Svedberg denounced this explanation as a "satanic abyss," denied it, truth, and called Linnaeus an ungodly, self-reliant, self-sufficient and worldly tool of Satan. Linnaeus retreated, and weakly affirmed: "It is certainly a miracle that so many millions of creatures can be so suddenly propagated, and shows undoubtedly the all-wise power of the Infinite."

#### DARWIN VS. DOGMA.

The battle of Darwin against deep-set dogma may well be recapitulated, if only to show the strides time has made in bringing theology and science nearer.

"Darwin's Origin of Species" had come into the theological world like a blow into an ant hill. Everywhere those thus rudely awakened from their old comfort and repose had swarmed forth angry and confused. Reviews, sermons, books light and heavy, came flying at the new thinker from all sides."

It is not possible to go over the slowly and laboriously constructed edifice at the time the "new thinker" brought out his thirty years' work. Those who opposed him seriously, and because their bulwarks were threatened, deserve respect; the light, airy shafts shot into the air fell back on the earth and only flashed in the sun a second. Agassiz, who, oddly enough, has been classed by some rabid and unscientific theologians with Darwin, was in reality one of his severest opponents; Cuvier, his master, was another, and Linnaeus again another. Antedating Darwin made no difference; their efforts were all directed against the theory of evolution.

#### WILBERFORCE, MANNING, HUXLEY.

Bishop Wilberforce and Cardinal Manning were flippant, and unrecognized of the serious character of the Darwinian system. It was the monkey that made them so. Phil Robinson says of the ape: "Literature has nothing to his credit, and art ignores him." He might have added: "Humor is pervaded by him." Darwin's expression of a belief that man descended from a monkey prevented many men from taking his solemn treatise in anything but a humorous spirit at first. Cardinal Manning said in an address that Darwin expounded "a brutal philosophy, to wit, there is no God, and the ape is our Adam." And Wilberforce, in a public speech, congratulated himself that he "was not descended from a monkey." Huxley retorted, and his retort echoed over the world: "I would rather be a descendant of a monkey than of a man who employs

his eloquence in misrepresenting those who are wearing out their lives in the search for truth."

In Germany Darwin's book made havoc among the clergy, as well as in France, and violent protests against it came from Australia.

These are a few stray bits, gathered from the enormous mass of fact and philosophy.

If one really wishes to inform one's self of the history of the war and the victories gained by science over dogma, here is an excellent opportunity to do it without any groping. All the pope's anxieties, all the church's fears and hesitations, are detailed; Egyptian, Buddhist and other old religions are defined in their relation to Christianity and to science; the heliocentric theory, or movement of the earth and planets about a central fire, advanced by Pythagoras; the old sacred theory of the universe—the visible relation of the heavens to the earth; the gigantic efforts to crush the scientific light; witchcraft, theological ideas about lunacy, opposition to vaccination; general theological discouragement of medicine, as St. Bernard declares that monks who took medicine were guilty of conduct unbecoming to the religious; are some of the subjects fully treated, while through all is conveyed, moving on step by step, the continuous growth of scientific interpretation, and the merging of mere theology into a purer and better religion.

Some of the more ancient battles in the warfare of science with theology have been briefly adverted to in the preceding review. We will now proceed to make more copious extracts from Dr. White's volumes:

#### THE FINAL EFFORT OF THEOLOGY.

In 1863 came an event which brought serious confusion to the theological camp: Sir Charles Lyell, the most eminent of living geologists, a man of deeply Christian feeling, and of exceedingly cautious temper, who had opposed the evolution theory of Lamarck and declared his adherence to the idea of successive creations, then published his work on the Antiquity of Man, and in this and other utterances showed himself a complete though unwilling convert to the fundamental ideas of Darwin. The blow was serious in many ways, and especially so in two—first, as withdrawing all foundation in fact from the scriptural chronology, and secondly, as discrediting the creation theory. The blow was not unexpected; in various review articles against the Darwinian theory there had been appeals to Lyell, at times almost pleading, "that to say that the truth is as he formerly proclaimed." But Lyell, like the honest man he was, yielded unreservedly to the mass of new proofs arrayed on the side of evolution against that of creation.

At the same time came Huxley's "Man's Place in Nature," giving new and most cogent arguments in favor of evolution by natural selection.

In 1871 was published Darwin's "Descent of Man." Its doctrine had been anticipated by critics of his previous books, but it made, none the less, a great stir; again the opposing army trooped forth, though evidently with much less heart, than before. A few were very violent. The Dublin University Magazine, in its issue of November, 1871, charged Mr. Darwin with seeking "to displace God by the unerring action of vagary," and with being "resolved to hunt God out of the world." But most notable from the side of the older church was the elaborate answer to Darwin's book by the eminent French Catholic physician, Dr. Gervais de Rivecourt. "On Darwinism, or the Man-Ape," published at Paris in 1877, Dr. Rivecourt not only refuted Darwin scientifically but poured contempt on his book, calling it "a fairy tale," and insisted that a work "so fantastic and so burlesque" was, doubtless, only a huge joke, like Erasmus' "Praise of Folly," or Montaigne's "Apology for Rabelais." The principles of the church were delighted. The Cardinal Archbishop of Paris assured the author that the book had become his "spiritual reading," and begged him to send a copy to the Pope himself. His Holiness, Pope Pius IX., acknowledged the gift in a remarkable letter. He thanked his author, the writer of the book, in which he "refutes so well the aberrations of Darwinism." "A system," His Holiness added, "which is repugnant to once to history, to the tradition of all peoples, to exact science, to observed facts, and even to Reason herself, would seem to need no refutation, did not alienation from God, and the tearing away of materialism, due to impiety, eagerly seek a support in all this tissue of fables. . . . And, in fact, pride, after rejecting the Creator of all things, and proclaiming man independent, wishing him to be his own king, his own priest, and his own God—pride goes so far as to degrade man himself to the level of the unreasoning brute, perverts even the lifeless matter, thus unconsciously confirming the Divine Declaration. When pride cometh, then cometh shame; but the corruption of this age, the machinations of the perverse, the danger of the simple demand that such fancies, altogether absurd though they are, should—since they borrow the mask of science—be refuted by true science." Wherefore the Pope thanked Dr. Rivecourt for his book, "so opportune and so perfectly appropriate to the exigencies of our time" and bestowed on him the apostolic benediction.

Not was this brief all! With it there came a second, creating the author an officer of the Papal Order of St. Sylvester. The cardinal Archbishop assured the delighted physician that such a double honour of brief and brevet was perhaps unprecedented, and suggested only that in a new edition of his book he should "insist a little more on the relation existing between the narratives of Genesis and the discoveries of modern science, in such fashion as to convey the most unimpeachable of their perfect agreement."—The prelate urged also a more dignified title. The proofs of this new edition were accordingly all submitted to His Eminence, and in 1882 it appeared as *Moses and Darwin: the Man of Genesis compared with the Man-Ape, or Religious Education opposed to Atheism.* No wonder the cardinal embraced the author, thanking him in the name of science and religion. "We have at last," he declared, "a handbook

which we can safely put into the hands of youth."

#### THE HELIOCENTRIC THEORY.

But, on the other hand, there had been planted, long before, the germs of a heliocentric theory. The sixth century before our era, Pythagoras, and after him Philolaus, had suggested the movement of the earth and planets about a central fire; and, three centuries later, Aristarchus had restated the main truth with striking precision. Here comes in a proof that the antagonism between theological and scientific methods is not confined to Christianity; for this statement, brought upon Aristarchus the charge of blasphemy, and drew after it a cloud of prejudice which hid the truth for six hundred years. Not until the fifth century of our era did it timidly appear in the thoughts of Mar-tianus Capella; then it was again lost to sight for a thousand years, until in the fifteenth century, distorted and imperfect, it appeared in the writings of Cardinal Nicholas de Cusa.

But in the shade cast by the vast system which had grown from the minds of the great theologians and from the heart of the great poet there had come to this truth neither bloom nor fruitage.

Quietly, however, the soil was reviving and enriching, and the air warming. The processes of mathematics were constantly improved, the heavenly bodies were steadily observed, and at length appeared, far from the centers of thought, on the borders of Poland, a plain, simple-minded scholar, who first truly uttered to the modern world the truth now so commonplace, then so astounding—that the sun and planets do not revolve about the earth, but that the earth and planets revolve about the sun: this man was Nicholas Copernicus.

Copernicus had been a professor at Rome, and even as early as 1500 had announced his doctrine there, but more in the way of a scientific curiosity or paradox, as it had been previously held by Cardinal de Cusa, than as the statement of a system representing a great fact in Nature. About thirty years later one of his disciples, Widmannstadt, had explained it to Clement VII; but it still remained a mere hypothesis, and soon, like so many others, disappeared from the public view. But to Copernicus, steadily studying the subject, it became more and more a reality, and as this truth grew within him he seemed to feel that at Rome he was no longer safe. To announce his discovery there as a theory or a paradox might amuse the papal court, but to announce it as a truth he felt would be a far different matter. He therefore returned to his little town in Poland.

To publish his thought as it had now developed was evidently dangerous even there, and for over thirty years it lay slumbering in the mind of Copernicus and of the friends to whom he had privately intimated his views. At last he prepared his great work on the Revolutions of the Heavenly Bodies, and dedicated it to the Pope himself. He dared not send it to Rome, for there were the rulers of the older Church ready to seize it; he dared not send it to Wittenberg, for there were the leaders of Protestantism, who would have therefore intrusted it to Osiander, at Nuremberg.

But Osiander's courage failed him: he dared not launch the new thought boldly. He wrote a groveling preface, endeavoring to excuse Copernicus for his novel idea, and in this he inserted the apologetic lie that Copernicus had produced his doctrine of the earth's movement not as a fact, but as a hypothesis. He declared that it was lawful for an astronomer to indulge his imagination, and that this was what Copernicus had done.

Thus was the greatest and most ennobling, perhaps, of the scientific truths of the world less ennobling to religion than to science—forced, in coming before the world, to speak and crawl.

On the 24th of May, 1543, the newly printed book arrived at the house of Copernicus. It was put into his hands; but he was on his deathbed. A few hours later he was beyond the reach of the conscientious men who would have blessed his reputation and perhaps have destroyed his life.

Yet not wholly beyond their reach. Even death could not be trusted to shield him. There seems to have been fear of vengeance upon his corpse, for on his tombstone was placed no record of his lifelong labors, no mention of his great discovery; but there was gravestone to the memory of the earth's movement attributed to Paul, not that given to Peter; give me only the favor which Theodist show to the thief on the cross." Not till thirty years after did a friend dare write on his tombstone a memorial of his discovery.

The preface of Osiander, pretending that the book of Copernicus suggested a hypothesis instead of announcing a truth, served its purpose well. During nearly seventy years the Church authorities evidently thought it best not to stir the matter, and in some cases professors like Calgani were allowed to present the new view purely as a hypothesis. There were, indeed, mutterings from time to time on the theological side, but there was no great demonstration against the system until 1616. Then when the Copernican doctrine was upheld by Galileo as a truth, and proved to be truth by his telescope, the book was taken in hand by the Roman curia. The statements of Copernicus were condemned, "until they should be corrected;" and the corrections required were simply such as would substitute for his conclusions the old Ptolemaic theory.

That this was their purpose was seen when Galileo was forbidden to teach or discuss the Copernican theory, and when were forbidden "all books which affirm the motion of the earth." Henceforth to read the work of Copernicus was to risk damnation, and the world accepted the decree. The strongest minds were thus held fast. If they could not believe the old system, they must pretend that they believed it; and this, even after the great circumnavigation of the globe had done so much to open the eyes of the world. Very striking is the case of the eminent Jesuit missionary Joseph Acosta, whose great work on the Natural and Moral History of the Indies, published in the

last quarter of the sixteenth century, exploded so many astronomical and geographical errors. Though at times curiously credulous, he told the truth as far as he dared; but as to the movement of the heavenly bodies he remained orthodox—declaring, "I have seen the two poles, whereon the heavens turn as upon their axes."

#### PROTESTANT OPPOSITION.

Said Martin Luther: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very best. This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth." Melancthon, mild as he was, was not behind Luther in condemning Copernicus. In his treatise on the Elements of Physics, published six years after Copernicus' death, he wrote: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves. . . . Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious."

It is the part of a good mind to accept the truth as revealed by God and to acquiesce in it." Melancthon then cites the passages in the Psalms and Ecclesiastes, which he declares assert positively and clearly that the earth stands fast and does not move around it, and adds eight other proofs of his proposition that "the earth can be nowhere if not in the centre of the universe." So earnestly does he suggest severe measures to restrain such impious teachings as those of Copernicus.

While Lutheranism was thus condemning the theory of the earth's movement, other branches of the Protestant Church did not remain behind. Calvin took the lead, in his Commentary on Genesis, by condemning all who asserted that the earth is not at the centre of the universe. He clinched the matter by the usual reference to the first verse of the thirty-third Psalm, "The earth is the Lord's, and the world is established upon it." "Who will venture to place the authority of Copernicus above that of the Holy Spirit?" Turretin, Calvin's famous successor, even after Kepler and Newton had virtually completed the theory of Copernicus and Galileo, put forth his compendium of theology, in which he proved, from the Bible and from scriptural texts, that the heavens, sun, and moon move about the earth, which stands still in the centre. In England we see similar theological efforts, even after they had become evidently futile. Hutchins on's *Moses' Principles*, Dr. Samuel Pike's *Sacred Philosophy*, the writings of Horne, Bishop Horsley, and President Edwards, contain most earnest attacks upon the ideas of Newton, such attacks being based upon Scripture. Dr. John Owen, so famous in the annals of Puritanism, declared the Copernican system a "delusive and arbitrary hypothesis, contrary to Scripture;" and even John Wesley declared the new ideas to "tend toward infidelity."

#### FROM FETICH TO HYGIENE.

A very striking feature in recorded history has been the recurrence of great pestilences. Various indications in ancient times show their frequency, while the famous descriptions of the plague of Athens given by Thucydides, and the discussion of it by Lucretius, exemplify their severity. In the Middle Ages they raged from time to time throughout Europe; such plagues as the Black Death and the sweating sickness swept off vast multitudes, the best authorities estimating that of the former, at the height of the fourteenth century, more than half the population of England died, and that twenty-five millions of people perished in various parts of Europe. In 1552 sixty-seven thousand patients died of the plague at Paris alone, and in 1580 more than twenty thousand. The great plague in England and other parts of Europe in the seventeenth century was also fearful, and that which swept the south of Europe in the early part of the eighteenth century, as well as the invasions by the cholera at various times during the nineteenth, while less terrible than those of former years, have left a deep impress upon the imaginations of men.

From the earliest records we find such pestilences attributed to the wrath or malice of unseen powers. This had been the prevailing view even in the most cultured ages before the establishment of Christianity; in Greece and Rome especially, plagues of various sorts were attributed to the wrath of the Gods; in Judea, the scriptural records of various plagues sent upon the earth by the living fiat as a punishment for sin show the continuance of this mode of thought. Among many examples and intimations of this in our sacred literature, we have the epidemic which carried off fourteen thousand seven hundred of the children of Israel, and which was only stayed by the prayers and offerings of Aaron, the high priest; the destruction of seventy thousand men in the pestilence by which King David was punished for the numbering of Israel, and which was only stopped when the wrath of Jahveh was averted by burnt offerings; the plague threatened by the prophet Zechariah, and that delineated in the Apocalypse. From these sources this current of ideas was poured into the early Christian church, and hence it has been that during nearly twenty centuries since the rise of Christianity, and down to a period within living memory, at the appearance of any pestilence the church authorities, instead of devising sanitary measures, have very generally preached the necessity of immediate atonement for offences against the Almighty.

This view of the early church was enriched greatly by a new development of theological thought regarding the powers of Satan and evil angels, the declaration of St. Paul, that the gods of antiquity were devils being cited as its sufficient warrant.

Moreover, comets, falling stars and earthquakes were thought, upon scriptural authority, to be "signs and wonders"—evidences of the Divine wrath.

heralds of fearful visitations; and this belief, acting powerfully upon the minds of millions, did much to create a panic-terror state to increase epidemic disease wherever it broke forth.

The main cause of this immense sacrifice of life now known to have been the want of hygienic precaution both in the Eastern centers where various plagues were developed, and in the European towns through which they spread. And here certain theological reasons came in to resist the evolution of a proper sanitary theory. Out of the Orient had been poured into the thinking of Western Europe the theological idea that the abatement of man adds to the glory of God; that indignity to the body may secure salvation to the soul; hence, that cleanliness betokens pride and fithness humility. Living in filth was regarded by great numbers of holy men, who set an example to the church and to society, as an evidence of sanctity. St. Jerome and the bishop of the Roman church dwell with unctious on the fact that St. Hilariion lived his whole life long in utter physical uncleanness; St. Athanasius glorifies St. Anthony because he had never washed his feet; St. Abraham's most striking evidence of holiness was that for fifty years he washed neither his hands nor his feet; St. Sylvian never washed any part of his body save her fingers; St. Euphrasia belonged to a convent in which the nuns religiously abstained from bathing; St. Mary of Egypt was eminent for filthiness; St. Simon Stylites was in this respect unspeakable—the least that can be said is, that he lived in ordure and in intolerable filth to his victory. The "Lives of the Saints" dwell with complacency on the statement that, when sundry Eastern monks showed a disposition to save themselves, the Almighty manifested his displeasure by drying up a neighboring stream until the bath which it had supplied was destroyed.

Truth crushed to earth will rise again; Th' eternal years of God are hers; But Error, wounded, writhes in pain, And dies amid her worshippers.

—BRYANT.

Thus has it been during all the tedious centuries of conflict between churchly assumptions of superior knowledge and divine authority and the ever unquiet, inquisitive, observant, investigating minds of the men who have led the world in the search for scientific truth. It has been the habit of the clergy in the past—and very much of the same spirit still dominates the orthodox clergy of the present day—to bring all teachings of investigators and discoverers in the field of science to the touchstone of the Bible—the Bible as interpreted by the churchly teachers and authorities.

Step by step, point by point, the churchly expounders of supposed and claimed Bible truths have been beaten back, and have yielded their ground and acknowledged that they were in error. Bible interpretations have been modified, changed, transfigured, under the force of scientific truth; and the churchly teachers would take up a new position and continue the fight against further advances of science.

The story is told—and told well—in these noble volumes by Dr. White. They are a grand monument to the patient research, the vast reading, the painstaking labor, the ardent and indefatigable effort of this truth-loving thinker and scholar.

Years ago Dr. Draper did a grand work in his "Conflict Between Religion and Science." It was and is a masterly contribution to literature, well worthy of study and high appreciation. Dr. White's "History of the Warfare of Science with Theology in Christendom" goes largely over the same fields, but with greater completeness—greater fullness of fact and illustration, and wider range of historic information and historical subjects. It is not only rich in teaching, but it is a very valuable repository of facts, well systematized and indexed for convenient reference.

The perversions of dishonest and misled churchly historians—Catholics and others—are corrected by the light of facts, and thus truth and science go hand-in-hand to victory.

It is worthy of notice that Dr. White does not write as an enemy of religion; but rather as one who would deliver the church from a false position of antagonism to science. His work may therefore be accepted as impartial and his historical statements as a fair presentation of veritable and verifiable facts. This renders his work of all the greater force as an indictment of theological Christendom.

J. C. UNDERHILL.

The price of this set of two royal volumes is \$5. By mail, 40 cents extra for postage. They may be ordered of THE PROGRESSIVE THINKER office.

#### ORCHARD BLOOM.

Over me the soft winds blow,  
And sparrows court the noon:  
Thro' the orchard's gloom and glow  
Floats a low monotone.

In the notes of a hymn,  
Thro' green isles old and dim,  
Scent of rose and mignonette,  
Mellow air and noonday sun,

Follow me with sweet regret,  
As my thoughts backward run:  
And the grasses, fresh and deep,  
Breathe of quiet, restful sleep.

Orchard boughs of fragrant bloom,  
Bearing promises yet to be,  
Through hours of sunshine, shade and gloom,  
Secrets we do not see:

And from Nature's heart I draw  
Lessons from her mystic law.

Over me the soft winds blow,  
On a voyage of earnest quest,  
In the evening's radiant glow,  
Lighting up the golden West;  
And a soft and sweet refrain  
Chants a deep and solemn strain;  
Memory-scenes akin to pain  
Rise in vision fresh again.

BISHOP A. BEALS.

The heavens themselves, the planets, and this center, obscure degree, prior to place, insistance, course, proportion, season, form, office and custom, and all in line of order.—Shakespeare.



## STARS THAT HAVE SET.

Reminiscences of Some Old  
Pioneers

## That Have Passed On Before.

"I stood by an open casement  
And looked upon the night,  
And saw the eastward-going stars  
Pass slowly out of sight.  
Slowly the bright procession  
Went down the gleaming arch—  
And my soul discerned the music  
Of their long, triumphant march."

The "open casement" was my memory  
and I called to mind the vanished  
stars. I saw them pass again slowly  
out of sight, and certainly on my soul  
I discerned the music of their long, tri-  
umphant march."

## ROBERT HARE.

One of the first to set in the long ago  
was the eminent Robert Hare, a profes-  
sor of chemistry, a very scientific  
man. I never saw him but once, and  
then I had a long talk with him. This  
was about 1858. He appeared to be a  
man about 65—possibly a year or two  
older. He was a man about the size of  
Prof. A. R. Wallace, but his hair was  
not so white, it was dark, with streaks  
of grey.

I felt, in talking with him, that he was  
an earnest and scholarly man; and he  
made an impression on me that I have  
not forgotten, though this interview was  
over thirty-five years ago. This was  
soon after he was snubbed by his scientific  
associates for advocating the "medium-  
ism" of Mesmerism. Spiritualism was  
then in its tenth year, and no one could  
be one, or defend it, without losing caste.

He was eminently scientific, and his  
opinions were always listened to with  
interest and approval. He had been a  
pronounced materialist, as most scientific  
men are. He was attracted to the "medium-  
ism" of Mesmerism, and was in a position  
contradictory to his materialistic ideas  
that he thoroughly investigated them, in  
a scientific manner, and was perfectly  
convinced of their genuineness and their  
claim. He published one of the early  
books on spiritualistic matters, and be-  
came an able advocate of Spiritualism.

He felt the importance of looking into  
it, and wanted his scientific society,  
where he had been very prominent and  
highly esteemed, to give attention to so  
important a matter. It had time to de-  
vote hours of its valuable time to find  
out why corks crawl at midnight, but had  
not time to devote to this "delusion,"  
though presented by the ablest associate;  
and practically considered him in his  
dodge for advocating it.

I never met a brighter man, and to  
read his book on the subject and hear  
his conversation was a very convincing  
satisfaction to me, and I felt the strong-  
er for it. I suppose this treatment by  
his fellow scientists, where he was once  
the foremost man, broke his heart, and  
it was not long after my interview with  
him that he died. His family felt that  
Spiritualism had broken his heart, and  
utterly ignored it at his funeral, and  
his last hours were not cheered by visits from like-minded people;  
but he died in our faith—a bright  
star that set too soon.

It is a pleasant circumstance that his  
son, who was not then a Spiritualist,  
became one years after. I often saw him.  
He used often to refer to his father  
and with regret was a devoted Spiritu-  
alist, became interested in Ellen Berry,  
the medium, and spent the last years of  
his life in dealing through her with the  
departed, and died a devoted Spiritu-  
alist. I think his father made an impres-  
sion on him, if he did not on the scientific  
world in his day. He set too soon—  
if he had blossomed twenty-five years  
later, like the desert rose, his reputation  
in some respects might have been equal  
to his father's. His advocacy of Spiritualism would  
not have hurt him badly; but he was one  
of the stars all the same, and he should  
not be forgotten by us moderns.

## JUDGE EDMUNDS.

Another star of his day, but who sur-  
vived him many years, was Judge Ed-  
munds, of New York, a good lawyer and  
a good man. He retained his judiciousness  
as long as he wanted to, and was popu-  
lar and honest, very much respected by  
the community, though an able and  
prominent advocate of Spiritualism; and  
the book he published, like the one  
Professor Hare published on Spiritualism,  
both of which I much appreciated. He had  
great experience in the phenomena, and  
was an interesting relator of his expe-  
riences. We were all proud of him as  
one of us. He made a strong impres-  
sion on the community in those early  
days, and speaking of our constellations  
in the spiritual galaxy, he was a very  
conspicuous star of the first magnitude.

## REV. JOHN PIERPONT.

Another very able and distinguished  
man in the realm of letters, poetry, re-  
forms and temperance was the Rev.  
John Pierpont, the bright light in this  
city sixty odd years ago who became  
an able advocate of Spiritualism, and  
was in reputation thereby. I know  
him well as a lad and a young man, be-  
ing a clerk with a relative of his—the  
able minister of Hollis street Church,  
where he had the courage rare in a min-  
ister, and preached against the ruin  
business of his rich parishioners who  
were engaged in it; but he gained his  
point and his salary after a long  
legal fight. The "Voice" may not be  
settled in different places—Medford in  
this State, and in Troy, N. Y.—after  
leaving Boston.

I missed him for many years—I almost  
forgot him. Some twenty or thirty  
years after this, when I became a Spiritu-  
alist, I heard that the Rev. John Pier-  
pont was one. I had not heard of him  
for years, but I remembered I used to  
know him as a very bright man. I ac-  
cidentally met him in a relative's  
house in Franklin street, and I renewed  
my early acquaintance with the then  
white-headed old man, whom I knew  
and respected many years before, when  
his hair was dark.

I found him an able advocate of Spiritu-  
alism, with wonderful experience. It  
was great pleasure to me to find  
him the bright thinker he was when in  
his palmy days; and talking with him  
and such men, who found Spiritualism  
was based on truth, strengthened me in  
my own belief. I kept his acquaintance  
as long as he lasted. He was the presi-  
dent of the National Association of Spiritu-  
alists, and presided at a convention  
in Providence, which I attended. I  
never shall forget his able address—he  
was over eighty years old—it was extem-  
poraneous and a masterpiece. I used to  
consider it the ablest address I had ever  
heard, and as it was printed in full, I  
often used to read it with wonder that  
such an old man could give such a won-  
derful production.

Hedged soon after, and the Rev. Ed-  
ward T. Towne, the minister at Medford,  
who was a Spiritualist, came to me and  
said, Mr. Pierpont's funeral services  
were to be held in his church, where  
Pierpont was once the minister. He  
said Garrett and other Unitarian nota-  
bles were going to have the whole  
charge of the services, and Spiritualism  
was to be ignored, and said Mr. Towne,  
"I am not to take any part in it, and  
I am not to be present," intimating that  
they were afraid to have him, and  
it was too bad, and he was so pronounced

a Spiritualist. "But," he said to me,  
"try and get as many Spiritualists as  
you can to attend; we will make a show-  
ing anyway." I did so, and the audience  
had quite a Spiritualistic look, if the  
platform and pulpit had not. The Rev.  
Mr. Garrett was the leading man, and  
he called the several speakers, who  
spoke of Pierpont as a man of letters, a  
poet, a reformer and temperance advo-  
cate, referring also to his early great-  
ness and popularity and heroism as a  
credit to Unitarianism—in other words,  
they used him to glorify themselves. I  
was disgusted; for Spiritualism, to  
which he was devoted the last twenty  
years of his life, was not referred to.  
Some did not forget to notice his me-  
chanical skill, as a machinist, but no  
one mentioned that he was a prominent  
Spiritualist. I expected to see the  
corpse shake the roses that covered him  
in his coffin, to see them ignore the fact  
that he was so devoted to.

It was a pleasant circumstance, fifteen  
or twenty years later, when his century  
was commemorated in the new Hollis  
street church, near the Spiritual Tem-  
ple. I think this was in 1885. Mr. Gar-  
rett and all the other notables had  
awakened in the other life, and the pul-  
pit and platform were now again filled  
with Unitarian notables. Of course  
they spoke of him as the bright minis-  
ter, poet and reformer of his early days,  
but Mr. Bartol, and Mr. May, and all  
the others spoke of his Spiritualism, but  
by no means as a blotch, but in a favor-  
able manner.

I noticed Mr. Bartol came into the aisle  
and looked at his bust that stood there  
in front of the pulpit. It was a very  
pleasant-looking bust; the sun was shin-  
ing through the amber-tinted glass of  
the window, on the pulpit, and it was  
pleasant to see Mr. Bartol, with his long  
white hair, looking at Pierpont's marble  
face—perhaps thinking then of some of  
the hospitable, spiritual words that he  
had just uttered—and just then the am-  
ber shadow had moved so as to fall on  
the face of the bust which seemed much  
like a recognition; and I quote this sug-  
gestive verse, which is spiritually, if not  
literally true:

"Yet at early morn, or a midsummer's  
day,  
When the sun is far in the north,  
For a few short moments, there falls a  
ray  
Through the amber pane on an angel's  
face."

I am sure that ray to which I re-  
ferred fell on an angel's face. What a  
difference twenty years had made. Twenty  
years after his death Spiritualism had  
grown so near respectability that  
even the common sense of knowledge  
without incurring the anathema of the  
reactionary theologians. The X rays  
mark this extraordinary stride in the  
true civilization of the human race.  
Constituting in themselves one of the  
most remarkable of the achievements of  
nature, they are even more to be com-  
mended as pointing a way of har-  
mony between theology and science.

The recent publication of "The History  
of the Conflict Between Theology and  
Science," by Andrew D. White, form-  
erly President of Cornell University and  
ex-Minister of the United States to Rus-  
sia, serves to emphasize this welcome  
fact.

More pitiable instances of human  
error, when natural propensities are  
allowed to override right reason, are  
to be found than those which team in  
the chapters of this monumental work.  
For centuries the patient endeavors of  
loving students to ameliorate the condi-  
tion of mankind by prying into the se-  
crets of nature were derided, and the in-  
vestigators were visited with impen-  
sable scorn and death. Dr. White's  
volumes disclose a martyrdom not less  
extensive in numbers and nobility of  
names than those elaborated by Fox or  
Alban Butler. All alike perished for  
the sake of the truth as they believed in  
it, and all will some day find place  
among the world's worthies.

It is not alone the increasing charity  
of the theologians which has kept the  
cathedral doors open to the light of  
polemical discussion. It is due no less  
to the growing conviction among men  
of science that there is in the heart of  
man a longing desire for spiritual sus-  
tenance, whose cravings are not to be sat-  
isfied by the products of the study of  
the laboratory. When Darwin postu-  
lated his hypothesis it was not alone the  
conservative tendency of the order  
of things that was to be overcome, but  
thoughtful followers of the great  
investigator rushed to a counter attack  
upon revelation, which left a sting and  
deferred the era now welcoming many a  
weary year.

## EPES SARGENT

whom I always considered one of our  
bright stars. He sometimes used to say  
when he met or called on me:

"My sprightly neighbor, gone before  
To that unseen and silent shore,  
Shall we not meet as heretofore  
Some summer morning?"

I learned after he was a departed spirit  
that these lines were from Charles Lamb.  
But I did not go before; he has preceded  
me over ten years. He was my neigh-  
bor, a very scholarly man and a Spiritu-  
alist, and wrote some of the best  
books in our spiritual literature. For  
ten years before he died, and for ten  
years after, we have attended seances  
together. The "Voice" may not be the  
explanation, which will appear as I  
proceed. We both liked "Independent  
State-Writing," and went to witness  
it at every opportunity. Both felt  
and said it was the most satisfactory and  
convincing of any of the phases. One  
interesting experience was so satisfactory  
to him that I will relate it.

I had had a sitting for the first time  
with Charles E. Watkins, who carried my  
own notes, and got such perfect  
communications from departed spirits,  
the slates never out of my hands or  
sight, that the phenomenon was wonder-  
ful. I met Sargent at my grate and  
told him, and he said: "John, we must  
have a sitting with him; and we did,  
many."

He went first alone, as he hap-  
pened to be near Beach street. Wat-  
kins said he was not in condition, and  
said to Sargent, "Better come some other  
time." Mr. Sargent, who was un-  
known to him, said he lived out of town  
and would like one, and would take his  
chances; if nothing came it would  
not be the medium's fault. So the latter  
said, "Well, that is all right." There  
were some slates on the side of the  
table. Mr. Sargent washed them and  
laid one that was clean before him, and  
placed his two hands on it.

Soon he heard some writing, and Wat-  
kins arose and said: "You are Epes  
Sargent."

Mr. Sargent, who had never seen him,  
was surprised, but he was not deterred,  
and the medium shook hands and  
then turned over the slate, and on it was  
a message from his father to his son,  
Epes Sargent. The message was a good

one, and he says the medium knows  
what the message is before he or any  
one sees it. He thinks the message  
leaves its tracks on the medium's mind;  
but he felt sure the message was from  
his father, and was very satisfactory,  
and the way he was known also, and  
after that he had Mr. Watkins many  
times at his house, and paid great atten-  
tion then and afterwards to the method  
of these phenomena.

I think we had full sittings to-  
gether, and enjoyed them very much.  
He was finally sick, and died, and I have  
continued my attention to these slate-  
writing sittings, and what is very singu-  
lar, I have never had one where Epes  
Sargent's name has been put in my au-  
tographic appearance, where he re-  
fers to our going to them together, re-  
minding me of incidents which have  
identified him, reminding of incidents  
in our slate-writing experience when in  
the form, and said he was now still in-  
terested as a spirit. In one case his  
message was:

"My sprightly neighbor, I've gone be-  
fore  
To that unseen and silent shore,  
Where we shall meet as heretofore  
Some summer morning."

I feel sure that no one but Epes Sar-  
gent paraphrased those lines, and to me  
many times has he identified himself,  
and the fact of his giving me a message  
every time I have had a sitting, so many  
times together when in the form, is an  
identification of my late friend and  
neighbor, Epes Sargent; and I always  
as much expect him as I do my near and  
dear departed ones of my own family.

I have thought a little sketch of some  
of these old, well-known departed faces  
would be a pleasant reminder of old  
times. True they are stars that have  
shone and set below our horizon, where  
we shall all follow; but they exist and  
so shall we, and that is the truth that  
our Spiritualism teaches.

## JOHN WETHERBEE.

## DOGMA AND THE X RAY.

An Editorial with the Ring of the  
Right Metal In It.

Last Sunday's Chicago Tribune con-  
tained the following truthful, caustic edi-  
torial, to which it is useless to add, only  
that the secular press must accept a  
slight cauterization from the same phys-  
ician:

For the first time in history a great  
scientific discovery has been promulgated,  
experimented upon, and made a part  
of the common stock of knowledge  
without incurring the anathema of the  
reactionary theologians. The X rays  
mark this extraordinary stride in the  
true civilization of the human race.  
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erly President of Cornell University and  
ex-Minister of the United States to Rus-  
sia, serves to emphasize this welcome  
fact.

More pitiable instances of human  
error, when natural propensities are  
allowed to override right reason, are  
to be found than those which team in  
the chapters of this monumental work.  
For centuries the patient endeavors of  
loving students to ameliorate the condi-  
tion of mankind by prying into the se-  
crets of nature were derided, and the in-  
vestigators were visited with impen-  
sable scorn and death. Dr. White's  
volumes disclose a martyrdom not less  
extensive in numbers and nobility of  
names than those elaborated by Fox or  
Alban Butler. All alike perished for  
the sake of the truth as they believed in  
it, and all will some day find place  
among the world's worthies.

It is not alone the increasing charity  
of the theologians which has kept the  
cathedral doors open to the light of  
polemical discussion. It is due no less  
to the growing conviction among men  
of science that there is in the heart of  
man a longing desire for spiritual sus-  
tenance, whose cravings are not to be sat-  
isfied by the products of the study of  
the laboratory. When Darwin postu-  
lated his hypothesis it was not alone the  
conservative tendency of the order  
of things that was to be overcome, but  
thoughtful followers of the great  
investigator rushed to a counter attack  
upon revelation, which left a sting and  
deferred the era now welcoming many a  
weary year.

It is therefore a period of universal  
peace among men which is being so hap-  
pily inaugurated. If the dogmatists  
have refrained from exhibiting medi-  
cal rancor, there have been no insulting  
whispers of ignorance and intolerance  
to provoke them. Months have elapsed  
since the news from Germany first found  
its way into the public prints. So far  
no word has been spoken against it  
by the dogmatists. There is still time  
for some promulgator of the state-  
ment that the "sun dog" is a meteoric  
phenomenon, to issue an important protest,  
but the very utility of such an effort—if  
any were made—will only bring into  
stronger relief the fact that the Roent-  
gen rays have served to shed light upon  
long obscured places of the human soul,  
not less than those of the human body.

It has long been a stereotyped phrase  
among Spiritualists and Free-thinkers  
generally that "the church has as far  
back as history dates, stood squarely in  
the path of science, with rope, gullotine  
and fagot, and with tireless energy and  
assumed piety and obedience to a selfish,  
narrow, bloodthirsty God, smote every  
bud and blossom of the inventive gen-  
ius of the world as it appeared." But to  
have such vinegar, such acrimonious  
vituperation come from the heretofore  
peaceable and unassuming ranks of the  
free-thinkers, there have been no insult-  
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gen rays have served to shed light upon  
long obscured places of the human soul,  
not less than those of the human body.

The enemy of art is the enemy of na-  
ture.—Lavater.

A willing heart adds feather to the  
heel and makes the clown a winged  
Mercury.—Joanna Baillie.

The morning of life is like the dawn  
of day—full of poetry, imagery, and  
harmony.—Chateaubriand.

Every green herb, from the lotus to  
the daisy, is rich with delicate aids to  
help incursive man.—Tupper.

When a man has no longer any con-  
ception of excellence above his own, his  
voyage is done, he is dead.—Beecher.

All men, if they work not as in a great  
taskmaster's eye, will work wrong, work  
unhappily for themselves and you.—Car-  
lyle.

## CONSUMPTION

To THE EDITOR.—Please inform your read-  
ers that I have a positive remedy for the  
above named disease. By its timely use  
thousands of hopeless cases have been  
permanently cured. I am not a doctor,  
but a bold man, and I am glad to send  
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dress. T. A. Sloman, C. P., 183 Pearl St., New York.

## SPIRITUALISM.

Its Growth and Accomplish-  
ments.An Able Consideration of the  
Subject.

Excerpts from an Address Before the  
F. S. C. S. of Van Wert, O., by  
Mrs. M. Klein.

Spiritualism has many phases. Its  
growth has been remarkable because of  
its varied phenomena; and as fast as the  
better part of its entire mission is taken  
hold of by the perceptive faculties, the  
phenomena will wane and that which  
will remain will be more perfect and be  
the genuine demonstration of forces ac-  
tive in and through mortals according to  
the law of their beings and the laws of  
nature. Already the outworking of the  
conditions within are observable to a  
marked degree, and this is the spirits'  
aim in accord with the all-pervading  
Spirit of God.

Behold how the demons of worldly  
ambition, jealousy, vanity, conjuring  
and double-dealing, are being out-  
cast by the doing of the heavy load  
of pure thought—supplies for purer deeds  
can be possible.

From man's earliest nativity upon this  
earth, the natural and tragic dramas of  
the forces have run their parallel  
courses, and have held their own against  
each other with remarkable skill, con-  
quering and being conquered in turn.  
Every new manifestation from the su-  
pernal realms laid its foundation for a  
new code of religious instruction, but  
the same spirit in its universal opera-  
tions has ever been and now is the back-  
ground of all. In each succeeding pe-  
riod of religious manifestation, the op-  
posing element has displayed such tena-  
city in the cohesion of its forces to  
those of humanity, that its resist-  
ance, though it has often been effected,  
was never final, but it made hold to re-  
appear again and again on the tragic  
stage with renewed vigor and a voracity  
never satisfied. Now it shall never be  
satisfied, for its last acts are being  
played in these days of Modern Spiritu-  
alism; a complete victory over it will  
be gained by reason, and the heavy load  
of forces cast to those inherent in  
mortals, by which they are actuated, so  
that the inside will be turned out, as it  
were, and although the struggle is seem-  
ingly severer than at any time in the  
past, it is only seeming, for at last it is  
under the control of the higher powers,  
and victory has been declared already,  
so far as the conditions of conflicts are  
concerned, but physically there is yet a  
great amount of work to be done, to  
cast out these demons and assign them  
to their states of chaos where alone a  
place is found for them, and then to  
make harmonious adjustments in every  
department of mortal activity.

We are not unmindful of the numbers  
who have avowed their belief in immor-  
tality, as demonstrated by returning  
spirits, and the various services to hu-  
manity, which are the daily experiences  
of millions of mortals, not only in this  
country, but in the remotest corners of  
the earth. This wave is directed toward  
humanity, and will reach them all  
sooner or later. It has already wrought  
wonderful changes by its silent influ-  
ence, as well as by its challenge and  
demand, that it has brought about per-  
sonal pursuits these changes are  
wrought independent of all the capricious  
measures brought to bear against it  
by mortals; it proves to the obsti-  
nate that it has come as a moderator, as  
well as an instructor. It is triumphant  
in all grades and degrees, because of its  
power of giving thought, compelling  
action, and quickening the perceptions  
in their cognizance of external objects  
and reveals them to be consequences of  
sensations produced by forces. How-  
ever, it has its allotment of volition, for  
to man the free use of his will is di-  
vinely granted. He may consider new  
ideas or forbear to do so, to a certain  
extent; but the powers and forces in-  
herent in man are the same as those in  
nature, and before he is acted upon by  
external, as well as supernal  
forces, according to the grade and de-  
gree of supplies, and he cannot other-  
wise than yield to the treatment, and  
the results are evident to every ob-  
server.

It has often been asserted that the  
world is a stage and mortals are the ac-  
tors. The dramas are comprehensive  
and strangely conditioned, while the  
growth of the individual is the con-  
sequence of the parts to be rendered. A  
great many parts are badly played, the  
claims indicated by the conditions are  
not met and reinforcements from super-  
natural worlds have been necessary at all  
critical periods of the world's changes,  
in order to tide humanity over the em-  
barrassing crises which, of course, are  
the natural sequences of various causes  
rooted in the cause of man's spiri-  
tual, moral and intellectual improve-  
ment. This course of reinforcement  
from the supernal realm has been a  
period of exercise from time's remotest  
past, at certain epochs, but such a vi-  
sitation of the hosts of heaven to earth's  
dwellers as is witnessed at the present  
day has never been equaled in the  
world's history. The church has been  
weakened, and the world's condition-  
ing drama, a well-set mortal stage.  
The tragic dramas have had actors from  
the religious and civil, as well as lawless  
elements, and while the lawless element  
caps the climax of tragic acting, yet in  
religious and civil pursuits, even among  
ruled and law-makers, have been ob-  
served the greatest criminals and cruel-  
est actors of the world's stage.

Spiritualism steps in as an actor  
with skill and strength are lacking to  
render the parts which are assigned to  
mortals, but which they are unable to  
play because of adverse associations  
which arise, not from choice, but from  
unfortunate circumstances. However,  
even though mortals are in every way  
aided by higher powers, yet where the  
numbers assigned them are not rendered  
by themselves, there is much for them  
to make up by their own efforts to com-  
plete individuality. In these remarks  
we have referred to the world's "tragic  
drama" and we might make illustrations  
from all the nations that have ever lived  
upon this planet; but we deem it un-  
necessary, and will content ourselves with  
one or more from religious and drama-  
matic allusions.

The mosaic dispensation had a severe  
struggle with the powers wielding the  
tragic forces, in its contention with fa-  
miliar spirits and witches as antecede-  
nts which never failed in their conse-  
quents, therefore, as an act of war tac-  
tics, the injunction was issued, "Thou  
shalt not suffer a witch to live." At  
this point we wish to explain that the  
uncanny expression, "The witch is dead,"  
has no reference to so-called mediums  
who may have intercourse at times with  
familiar (low-grade) spirits for selfish  
ends, but it includes all who by reason  
of their inborn jealousy, vanity and ig-  
norable worldly ambition, plot and con-  
jure to gain advantage over others, in  
a covered way, and in which pursuits  
they are aided and abetted by the cor-  
responding forces, and influence  
which in time become an obsession, a  
nursed and cultivated part of their be-  
ing. These traits being opposed to pur-  
ity and true spirituality, were termed by

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clopedia of Death, and Life in the Spirit-  
World, in paper cover, are to be given  
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correct, and so exact and perfect in  
every detail as to be practically beyond  
the reach of adverse criticism. Price,  
25 cents. For sale at this office.

Jesus himself as devils which must be  
cast out before true activity for self-im-  
provement is possible. Some of these  
devils cannot be cast out otherwise than  
by praying and fasting.

On account of the long control of im-  
pure forces, a change in the gray mat-  
ter of the brain, the material mind, be-  
ing, as the scientific and legal prin-  
ciple for such casting out, and such a  
change can only be made in compliance  
with dietetic rules and by prayer in con-  
junction. The mosaic dispensation had  
great combat, as we said, with evil spir-  
its and devils manipulating the tragic  
forces. In Shakespeare's dramas, clothes  
anaphors through the background, as  
notably forth in Hamlet and Macbeth.  
What characterizes the personali-  
ties so set forth in these plays? Self-  
love and worldly ambition of the most  
ignoble kind, jealousy and vanity, the  
impulse that vows devotion to a cause  
and its leader, at the same time, in sub-  
tle ways, piles the deadliest weapons to  
rob and slay. Modern Spiritualism has  
all this to contend with and conquer, for  
this is the great epoch of the world.

The teachers of heavenly truths and  
the Judases thereto sup from the same  
cup, the latter pretending devotion for  
the purpose of gratifying vain ambition,  
but inflamed with the impulse which  
caused Judas to betray his Master, Brut-  
us to kill Caesar and Macbeth to murder  
Duncan.

The world's different religions have  
had their day; the future belongs to  
Spiritualism and it will nobly act its  
part for humanity's weal. It moves  
into and through all the conditions we  
have referred to, as an avenging angel  
to the oppressed, a benediction to the  
bereaved and a help to the helpless.  
It is strength to the weak, and a  
healing balm to the afflicted. It comes  
as a teacher, inventor and actor, in  
every department of life; as a mes-  
senger to rich and poor, learned and  
ignorant, alike. None are so debased as  
to deter the ministering angels from  
following them and eagerly awaiting an  
opportunity to help them upward.

Spiritualism speaks to all people the  
comforting words that deliverance from  
the subtle ties of crude, conflicting force  
play has come to them. It has estab-  
lished the truth that there is no death;  
that life is sweeter and more precious  
when freed from its mortal environ-  
ments.

## BE CONTENT.

Why, O, why, are we not content  
With the blessings that God has given?

Why, O, why, are our souls so bent?  
Why are our hearts so sore and  
craven?

Why do we stretch up our arms and  
cry?  
Why do we struggle and yearn  
For the one sweet thing that passed us  
by?



# AM I A SPIRITUALIST?

## A Succinct Statement of Beliefs.

### Over Which the Reader May Ponder and Decide.

This question has been so frequently asked me of late, and I have been so reserved in giving an answer, that I now desire to say to you fully my belief and you may answer for me.

I believe that time and space are infinitesimals, capable of being conceived by the mind through reverse reasoning, but we cannot conceive of when or where they began, or when or where they terminate.

I believe that time and space are completely occupied with three kinds of substances, namely, life, spirit, matter. These substances, filling infinitely, have ever existed, and will ever exist. That the words creation and annihilation, in their broadest use, convey ideas that are wholly erroneous.

I believe that the substance that I term life possesses, in and of itself, a condition of consciousness. That the consensus, or sum total, of this consciousness, are what we term, the laws of nature. Law is a rule of action. This consciousness prescribes all natural laws.

I believe that the sum total of this consciousness is all the overruling power and directing energy that the universe contains; and it seems to me to be sufficient to account for all the phenomena that our senses realize.

I believe that the life substance contains a vast multiplicity of simples; each represented by some life-type form. That this form is always expressed in matter wherever conditions are suitable.

I believe that the expressions of personality are produced by the polarization of the molecules, or atoms of the life substance. That in the polarization of these life-atoms, sex is determined.

That the positive pole represents the male, and the negative pole the female. That when an atom of life is polarized, if the positive pole is the stronger sex of the person produced will be male; if the negative pole is the stronger sex of the person produced will be female; if the two poles are equal in strength the personality produced may be sexually compound, or the generative organs may be so disarranged that the person may be regarded as sexless.

I use the word person in the preceding sentence in its broadest sense, as applying to all things possessing personality.

The conditions that are necessary for the production of personality are also necessary for the polarization of the life-atoms of that life-type, or simple. As soon as personality is established, through polarization, consciousness conceives the form, and directs the building of the life tenement.

The polarization and conditions for expression in matter must be coincident, or the personality and polarization are soon lost and the life-atom is again absorbed into its natural state. If, however, the polarization and conditions suitable for the material expression of form are concurrent and continuous, the material personality as well as the life personality become as perfect as completed as the conditions permit.

I believe that there are many kinds of life simples; that all life is the same life, only expressed in degree. A grain of gold contains all the possibilities that a mountain of gold contains. The only difference between the grain and the mountain is that one occupies more space than the other. Their weight, their malleability, their ductility, their resistance to heat, in fact all their attributes are same. The attributes of a grain of gold and a grain of silver, while they are similar, are not alike.

The attributes of the man-life and the dog-life, while they are similar, are not alike. The matter of which their bodies are composed is alike.

I do not believe that the material form of man has been evolved from other animal forms. While each life-type form has, undoubtedly, underwent certain changes brought about by certain conditions and environments, yet each life-type form is substantially the same as when it was first evolved on this earth. The "missing links" are a myth and a delusion.

I believe in the evolution of personal consciousness, and all states of society which are predicated upon personal consciousness. So far as this kind of evolution is concerned, I am hand in hand with the most advanced evolutionists. But those who insist that the ant may evolve into the elephant or the tadpole into the man are not of my way of thought.

While I believe that all life is in a state of consciousness, I do not believe that the consciousness of one life-type is susceptible of a like unfoldment or evolution as another life-type. Platanum, gold, silver, copper and iron, each possessed a condition of consciousness of ductility and malleability, but the ductility and malleability of the one differs from the ductility and malleability of another. So it is with the consciousness of different life types.

I believe that the evolution and unfoldment of the consciousness of man is without limit. I am persuaded that the consciousness of the other earth life-types is limited in unfoldment.

I believe that the laws and principles of morality are the natural sequence of the unfoldment of man's consciousness. I do not believe that he has to account for his actions to any higher being than himself. If he be a sane and rational man he must feel and realize that such an accounting is self-sufficient.

Man is a social being, and no member of a society should be debarré from any right or function that another may enjoy, on account of sex, color, or age. Incapacity should be the only bar.

I believe in heredity. And upon this proposition I believe it to be the duty of society to unsex all persons who, by a long and persistent course in crime, have demonstrated that they are unfit to propagate their species. Not only for the immunity of society, but for the benefit of personality in posterity.

I do not believe in a personal God. I do not believe that the Bible was inspired by any God, personal or universal. I do believe that it contains much that is good, much that is obscure, much that is wicked; some reliable and move unreliable history.

I do not believe in chance. I do believe that the universe is controlled and directed by the consensus of all consciousness, both that which exists in the concrete as well as the abstract life, and that which exists in the etheric substance.

I believe that the condition or expression of motion; that it is the motive power of the universe; that there are many kinds of spirit substances; that the substance that I call life, by its conscious will-energy, governs and controls spirit motion by command and suggestion.

I believe that matter is a substance whose constant condition or expression is that of rest; that it is the grossest part of nature; that it is the opposite of life, and that spirit is the intermediate of the two. I do not believe that life can move or mold matter except through the agency of spirit.

I believe that the life of man builds, through spirit, a tenement of matter that it may have the benefit of all experience. I believe that we have a spiritual body and a material body. That what we call death is the separation of the material and spiritual bodies.

I believe that life and spirit and matter can occupy the same space at the same time, and that the occupation of the one is not inimical to the occupation of the others.

I do not believe that life can continue as a personality except it has a personalized material or spiritual body to occupy and inhabit.

I believe that at the moment life is polarized it enters the body that the suitable conditions have prepared for it. That no matter how embryonic that body is at the time of its entry, with suitable conditions, it can evolve its form idea. This is another branch of evolution that I concur in. But I do not believe in the oneness or unity of all life.

I believe that life, when polarized, immediately assumes the idea of form, but can take no form except through the agency of spirit and matter. Each specific type of life, when polarized, conceives its own ideal form, and directs the construction of that form, through a process of evolution. Life without a bodily form of either spirit or matter or both, must, of necessity, lose its consciousness, and its individuality, and become absorbed into abstract life.

I believe that life possesses not only consciousness, but a certain will-energy. This will-energy is not only exhibited in the man life, but in all types of life. It is not as active in certain individuals in any type as in others. Some can resist temptations that others cannot. Some can endure pain and suffering that others would swoon under.

I believe in the doctrine of "free moral agency." Otherwise we would not be accountable to ourselves for our own actions, to say nothing about our accountability to society, or to any higher powers. That we are accountable to ourselves is not worth discussing, as every individual must realize it. We are also accountable to society whenever our actions infringe upon the rights of others. If we withdraw wholly from our fellow-beings we are then only accountable to ourselves. We may commit wrongs against ourselves that our consciousness will not respond to, and our conscience will grow, an unfoldment, and what might disturb the conscience of one person might in no way affect the conscience of another. There are, however, some wrongs that we may commit, both against others and ourselves, that, no matter what state of development our consciousness may have reached, are followed by a reaction, a re-accumulation of self-reproach and condemnation.

I believe in doing right for the benefit that I personally will receive from such conduct, and for the benefit that others will receive from such conduct. There is no act of our lives, never so insignificant, that it will not exert some influence upon others for good or evil, and also react upon ourselves for better or for worse.

Happiness is the boon that each is striving for, and its fields lie just at the end of the path of duty and right, while its flowers and fruits grow all along its narrow way. I am frequently surprised at the misjudgments I make in regard to obtaining that which we all so much desire. I have no cravings for great wealth or temporal power, but my aspirations are strong for the attainment of knowledge and wisdom. In my make up I feel the lack of sympathy, of charity, of friendship and of love, but I like truth and hate hypocrisy.

I believe that our personal life and our spiritual life are not so much distinct phases of existence, I believe this for two reasons: First, firmly believing the propositions I have stated to be true from the facts I have demonstrated and the observations I have made, I can reach no other logical conclusions. Second, I have held communication with those who once occupied the material body only. A number of these communications have taken place in such a manner that there was no more chance for my senses to be deceived than there would be for them to be deceived between night and day, or between a piece of very cold iron and a piece of very hot iron.

As to whether the next state of existence in the spiritual body shall continue throughout eternity, I have no well-defined belief. Eternity is a long, long time. If, however, there are to be changes in the spiritual body, I have no doubt that they will be satisfactory and desirable.

I do not believe in reincarnation. There are no facts that I am aware of, or analogies, that indicate or warrant such a belief; that is, such reincarnation as is taught in esoteric Buddhism. Some theories of theosophy and esoteric Buddhism seem to me to be spun from the most intangible threads of imagination. That life which has once existed in some bodily form and which has personality and polarity through some natural law and has been submerged or segregated to its like life in the abstract, may be or is again polarized and personified in the processes of procreation, I have no doubt. But their seven rounds upon seven rounds of seven rounds are most decidedly fanciful, especially so when they connect a way of forgetfulness between each of the rounds. The circle may be completed, but I am a disbeliever in any charmed number—in any chosen race. I hold myself free and open to any investigation or to any conviction. I hope I have little egotism and less bigotry. Neither do I wish to indulge myself in, or flatter myself by, fanciful theories and intangible hallucinations.

My belief is not a matter of desire, or whim, that may be kindled or quenched by every passing breeze, but it is something that has been forced into my consciousness by palpable facts, by the best observation I could devote to nature, and the best reason and judgment at my command.

I believe that what we call the solar system is a personality evolved by, and through a similar process as the human body; that it possesses a personalized life type. This idea, however extravagant it may at first seem, will, upon reflection, become more tangible and less objectionable. Let us consider it a moment. In man we find a heart whose function is to force through the body the fluid from which the various members may draw substance either to build or repair with, as occasion may require. In the solar body we find the sun continually pouring forth that which invigorates and reinvigorates its various members. In the body of man we find a framework of bone, a very solid compound, for we often say "as hard as a bone." We find these bones connected by less dense substances, and the whole bony frame involved in a much more flexible and less compact substance. In the solar body we find a framework of worlds, or large globular bodies, solidified and dense; we find these surrounded by less dense substances, as our atmosphere, and the still less dense ether, until finally proved that inter-world space is fully occupied with matter. Now, continuing the analogy, we must necessarily conclude that the whole system is involved in matter, and that it is really a personalized body; not in the shape of a man's body, but a body conceived by its conscious life-type at the time when the

molecular or atom of its life was polarized and personified in the spectrum of the universe. The idea is not chimerical. All the phenomena of the solar system harmonize with this idea and with no other. Accounting for the phenomena of the solar system, or body, by what we call attraction, magnetism, gravitation, or electricity, is much more chimerical; and I now affirm to astronomers and scientists that their theories in regard to the solar system will not stand the test of solution. Consider the problem under my statement of it and the solution becomes easy, certain and reasonable. In brief, these are my beliefs. They are capable of much elaboration, much filling in, much minutiae, but these less important features I leave to you and your readers.

Am I a Spiritualist? B. F. SLATER. Grand Rapids, Mich.

## OUR INFLUENCE.

The following lines were written by a teacher to a pupil who was just starting on the journey of life:

They tell me 'twill make no difference A hundred years from now, In this great world's existence, Whether I live or how:

But life is a storehouse of actions, Either of good or ill, And we are bound to act them, Whether or not we will.

And out in the boundless future These actions will make their way, And over the lives of others They will certainly have sway;

When your hand has ceased from labor And your heart has ceased to rest, Your influence follows your neighbor, A welcome, honored guest.

Perhaps men cannot trace them, But I would not erase them, From the heart they lie upon.

You may think that it does not matter Where the lines of your life are drawn, But you'd find it would make a difference If one of your friends were gone.

So try to be noble and manly, For others may pattern from you; They'll be right, if the model they copy Has nothing about it untrue.

Then always be earnest and truthful; Be honest to woman or man, And whether in joy or in trouble, Help other folks all that you can.

And thus may you stimulate others To live through their trials and troubles, And never give up with a sigh.

And thus may your name be recorded, With all the good deeds you have done, In life's book may no page be blotted, From the first to the very last one.

I'll remember you ever with gladness, For your purposes worthy and high, From my heart your dear name shall not perish, And your memory shall never die.

Logstone, Ore. DAISY DEAN.

## A MESSAGE

From Robert Burns to Mrs. Eva Hill, Musical Medium, of Greenwich, N. Y., Through the Mediumship of MRS. A. E. SHERMAN, of Sherman, Vt.

Ye sweetly sing Auld Scotia's songs, I cannot feel but love ye, Right glad that a' the spirits gude Hae wondrous power to move ye.

The sweetest song that's gien to ye, Is of my Highland Mary; Which tells of how we wandered oft By the Castle of Montgomerie.

Sae aften on the banks o' Ayr I wandered with my dearie, The skies above were unco' fair, An' a' the world seemed cheerie.

But heavy clouds obscured the sun When Mary's spirit left me; A sorrow dimly hid the moon Of peace an' hope bereft me.

But now we sweetly roam again By many a burn and river, The sun shines bright o' hill an' plain An' we are parted never!

The clouds o' sorrow round ye're path Hae made the world seem drear; An' as the weeks an' months hae passed Of life ye were aware.

Yet still in duty's straightest path Ye're feet were ever turning; An' hope kept ever brightest light Within ye're bosom burning.

An' sweetest thought, an' sunny smile, To thers freely given, Hae made the place about ye seem A little earthly heaven!

The mystic cord of love to-day, Unseen by mortal vision, Is held by spirits far away In fields o' light Elysian.

An' they will weave each strand for you In lines o' light an' beauty; To grace ye' heaven's undying light The hardest lines of duty.

Sae dinna think we do not see The high an' true endeavor; The firm resolve to do the right, Nor earthly links to sever, Till death shall open wide the gate An' make a road before ye;

When time shall make all changes meet, An' all lost joys restore ye! Sae sing ye're songs, my sunny lass, In music's sweetest measure;

An' while ye're heart is unco' sore, Gie' thers highest pleasure. An' green shall be the future time; When love shall crown wi' roses; The hours shall ring wi' merry music, Till earth-life with you closes.

An' angels fair shall bring to you The flowers o' hope immortal; An' ye g'e o'er ye're sweetest songs, Beyond death's gloomy portal.

Then shall ye see in golden words A record of each duty; An' there reflected, see each smile That filled ye're life wi' beauty! An' there each precious word o' truth Shall be in angels' keeping; An' ye enjoy immortal youth, Where comes nae care nor weeping!

Each tear shall be a sparkling gem Upon the brow of beauty— For heaven g'e's brightest diadem To those who walk wi' duty! Lake Pleasant, September 6, 1895.

# THE HAUNTED TAVERN.

## How the Restless Spirit Was Quieted.

### A Narrative of Actual Fact.

One pleasant evening in April, 1812, John Ross retired upon the jaded horse at the Black Horse tavern, a quaint stone structure, in Bucks' county, Pennsylvania, and sought the proprietor for accommodations for himself and beast for the night.

John Ross was a typical specimen of the old pioneer stock, which even yet has not become extinct. Standing an even six feet in his stocking, he was possessed of a fine physique, and was muscularly able to cope with any task or danger, many times ably defending himself against border bullies, seldom leaving them without broken noses, cracked heads, or sore ribs, rarely receiving any injury to himself.

Of fine mental traits, he was above common superstitious beliefs, but like many others had personal knowledge of queer occurrences, known at the present time as psychic phenomena; yet at no time did he allow credulity to run away with his good sense, and always followed the maxim: "Prove all things—hold fast that which is good."

He had been riding hard all day, and for some days previous, from his home in Lancaster county, and was on his way to Washington county, where he expected to secure government land, and where he would then remove his family, consisting of a charming wife, Mary, and four children.

Dismounting from his horse, he entered the tavern, and was met at the door by a jolly, heavy-set, middle-aged man, of medium height, who proved to be the proprietor, James Vogel.

"Before accommodating you," said Vogel, "you must know that this is a haunted house, or rather one room is. People get scared at queer noises in that room, and any one who has ever slept in it swears that an old man walks into the room through the side of the house and scares them so they can't sleep. And of course the story soon spread that this was a haunted house, and for a long time I have had but very little patronage. Now, you may stay or go, as you like."

I am not afraid, Mr. Vogel, to remain over night with you; more than that, I propose, with your consent, to occupy the haunted room," said Ross.

"Do so," said Vogel, "and your lodging shall cost you nothing. Perhaps you may find out what the old man means by bothering my guests."

According to the story, the horse had been stable and fed and he had eaten supper and bedtime approached, the landlord lighted him upstairs to the room in the northwest corner of the building.

Retiring, Ross slept deeply and restfully for several hours, when he was awakened by heavy footsteps approaching the bed.

Opening his eyes, he saw that the room was illumined by a phosphorescent light, coming from he knew not where.

Nearing the bed was an old white-haired, white-bearded man, dressed in pioneer garb.

Reaching the bed he placed his hands upon the side, and, stooping slightly, gazed intently into the eyes of Ross, who was too stupefied to utter a sound.

Fixedly, silently, these uncanny eyes—eyes of the denizen of another world than this—looked down into his, until, unable longer to bear the mental strain, Ross, with a howl, jerked the bed-clothes over his head and lay cowering on the unexpected turn of affairs, every individual hair on his head standing painfully erect, his teeth chattering and cold chills chasing each other vigorously up and down his spinal column, and the marrow of his bones fairly quaking.

After schooling his nerves a few minutes, he ventured to remove the covering, and he saw and heard and lay cowering in the room dark and empty.

Determining not to let the old man get the better of him again, if he should come, Ross was soon wrapped in slumber.

A few hours before daybreak he was again awakened by heavy footsteps.

Looking toward whence they came he saw in the phosphorescent glow the old man slowly approaching him.

Reaching the bed, the old man again placed his hands upon the side and looked steadfastly into Ross' eyes.

Enduring this a few moments, Ross again ducked his head under the cover, but, after a moment's reflection, poked his head out, to find the old man looking calmly down into his eyes.

"Well, now," Ross ejaculated, "what in the name of God do you want? Who are you?"

The ghostly visitant smiled. "You are the first to speak to me in all the years I have watched this room," he said.

"Nearly one hundred years ago I, Jesse Parker, built this house. It was sometimes used as a temporary fort."

"I made a great deal of money keeping tavern. I was miserly, and in the course of a long life accumulated much money, which I hid, and no one but myself knew of its whereabouts."

"My family thought I had money, but when I died they could find nothing. All these years I have been guarding this room, this money, as a penalty for my miserly habit in life."

"Whenever one came who was honorable and would be brave enough to converse with me, a shadow, and would agree to fulfill my wishes in regard to this money, my penalty would be removed and I was permitted to depart from my earth-bound condition."

"I wish you to take this money and put it to a good use. When you do so I am free, and this house, this room, will no longer be disturbed by me. Do you agree?"

"I do," said Ross. "Then come," said the old man, eagerly. "I will show you where the money is."

Leading the way, the old man walked to the north wall, and pressed a stone, which slid back, leaving an opening, in which Ross saw a tin box rusty with age.

Turning to Ross, the old man said: "Should the landlord doubt your conversation with me, he might readily find I went to bed and slept soundly until awakened by the breakfast-bell."

"Well, how did you sleep?" asked the jolly landlord. "See anything of the ghost?"

he told me why he bothered this house," and then Ross related what the old man had told him.

"I believe it," said Vogel; "especially about the last guest getting scared almost out of his clothes."

Going upstairs to the room, Ross brought down the box of money and offered the landlord to accept half of it.

"Not a penny," said Vogel. "If the old fellow stays away, custom will soon bring me all I need. I thank you for stopping with me. You are welcome to all the money. A prosperous and pleasant journey to you."

With a light heart and a heavy pocket John Ross pursued his journey, purchased land, returned home, and with his family settled on his new estate, where he spent the remainder of his life, living to the good old age of ninety.

He was enabled to assist several worthy but poor neighbors to secure land, and, indeed, put old man Parker's money to good use.

U. G. FIGLEY.

## A CONFESSION OF FAITH.

### A Touching Narrative of Experience.

TO THE EDITOR:—Although I am a believer in the return and recognition of the spirits of those we love, and although I am a practical Spiritualist, I am not "a practical Spiritualist." Forty-three years ago, being at death's door, from utter despair of a future existence (after seeing my first-born beautiful baby become marble, silent, unresponsive to my agony and unresponsive tears), I was saved from insanity—death—by the writings on a slate, most astonishingly truthful messages from lost friends, with their perfect signatures, by an idiot child of nine years. I knew she could never—did never write nor speak.

I did not speak, nor write, nor touch her. She, or rather "they," responded accurately to my thoughts, or I should not have been convinced (as I then understood what is now called hypnosis) that I had not been deceived, and for a long time I have had but very little patronage. Now, you may stay or go, as you like."

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# ATLANTIS.

## The Antediluvian World.

### Illustrated.

#### BY IGNATIUS DONNELLY.

THE QUESTION OF A ONCE-KNOWN AS ATLANTIS, is one of much interest. The data gathered from ancient and modern sources—classical authors, and modern geologists and mythologists; from the deep sea investigations of modern scientists, and the ruins of ancient cities found on the American continent—have been arranged in compact, literary form in this interesting volume. The book possesses special interest to Spiritualists because of its corroborative evidence of the genuineness and truth of the statements purporting to be given by spirits of ancient Atlanteans concerning the history of a great and powerful nation, now existing on this earth. For sale at this office. Price \$2.00.

## ROMANISM AND THE REPUBLIC.

A WORK THAT EVERY LOVER OF HIS COUNTRY should have at hand for consultation. By Rev. Isaac J. Lansing, M. A. This is a most able work, containing a discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. It contains 447 pages, and may be considered a mine of valuable information for every student in the land. For sale at this office.

## Soul of Things; or, Psychomancy, Researches and Discoveries.

BY WM. AND ELIZABETH M. F. DODGE. A marvelous work, though not a text-book, it is as fascinating as a work of fiction. The reader will be amazed to see the curious facts here contained, and the power of the human mind, which will resolve a thousand doubts and difficulties, make Geology as plain as A B C, and show light in all the dark subjects now so dark to the mind.



## Where Is Heaven?

A few days ago, in turning over an imposing stone, on which forms of type are made up for the press, to make some improvement, we noticed for the first time a panel sunk in the marble, with a beautiful hand in high relief, the open index finger pointing upward towards what was evidently designed as a representation of an arched ribbon with streaming ends. On the arch, in raised Gothic letters, appeared the legend: "There's rest in heaven." We own it gave us consolation to believe there is rest somewhere from the turmoil of life, its cares and anxieties, its hopes and ambitions. With the accumulation of years, the burdens they have brought, the weary days and anxious, sleepless nights from a multiplicity of business duties, a quiet, peaceful, tranquil rest has suggested more real enjoyment than earth with its griefs, separations and disappointments has ever brought.

But the legend says that rest is in heaven. Then follows that overwhelming question: Where is heaven? Is it above, around, or beneath? Is it some place in the material universe, a location on some distant orb, its capital the New Jerusalem, its streets paved with gold, and its mansions the homes of the blest? Does the Deity dwell there, sitting on an ivory throne in stately pomp? Does he from this lofty eminence send out his mandates after the manner of an earthly potentate to his subordinates, directing the movements of the elements, the direction and velocity of the winds, the ebb and flow of tides, the course of the lightning, the fall of rain, the overflowing of rivers, the precipitation of avalanches, the upheaval of earthquakes, the belching of volcanoes, and all the varied phenomena of nature? These seem the Christians' conception of heaven, but it is not ours. Then again we inquire, Where is heaven?

The grave brings repose to the body. Ambition ends at its portal; hope has fled, cares and toils have ended, smiles at meeting, and griefs at parting are unknown; and yet this is not the rest to which the finger pointed, as we interpret it, nor is it the heaven to which the human soul aspires. On the contrary it covets a conscious individual existence where pain and sorrow can never come, where ignorance gives place to knowledge, where friendships ever abide and partings are unknown. If we can place trust in communications professedly from the Spirit-world, then heaven is not a location, but is a condition following earth life, and is an inheritance from it. It has no central city. It is not divided into districts. It is immensity itself, its presence everywhere, its center nowhere. Like imagination, it is anywhere and everywhere at will. Time and distance are there unknown. All past, all present, all future may be best indicated by mentioning them as an eternal now.

This is a pleasurable idea. So understanding the legend in marble it is a happy one, regardless by whom devised. If the finger suggested an orthodox heaven, where priests, idiots, babies and regenerated murderers mostly dwell, eternally engaged in psalm-singing and God-praising, a location just outside and a little above hell, where the damned are ever in sight, as Milton and Pollock have presented, then we take no stock in the inscription, but consider it the freak of a wrongly-educated brain.

## A Peace Conference.

A Peace Conference was lately held in Washington to encourage international arbitration of all disputes between governments. Over three hundred leading men of the nation were in attendance. Hon. Carl Schurz, during a speech, said eight disputes between nations have already been settled by arbitration, and they have stayed settled, while the results of great wars have not, but have been subject to the shifting of power. The religious crank was in the convention. Andrew Carnegie sent his check for \$1,000 to aid in defraying the expenses of the meeting. A bigot from St. Joseph, Mo., moved to return the gift to Mr. C., because he had made his wealth by manufacturing munitions of war for the government. The poor fellow was set down upon severely. There are persons who are too good to enjoy this earth-life; they ought to be translated.

## Literary Larceny.

Plagiarism seems to be one of the sins of the modern clergy. One who was lately proved to be guilty of stealing his sermons libeled the craft by saying, "They all do it." Many years ago the writer published a funeral sermon, of great ability, preached by a leading Presbyterian divine over the remains of the pioneer settler of the town, and for some fifty years a justice of the peace. It was a splendid sermon, and great credit was given Rev. Mr. Bates for his wonderful literary attainments because of it. A few weeks later, while reading a pioneer history of Vermont, we found the identical sermon that was preached by the aged plagiarist. It had appeared more than fifty years before, used at the burial of Gov. Chittenden, as it did again on the occasion referred to. All clergymen are not guilty of this offense, but it is to be regretted the occurrences are too frequent.

## Honor to "Our Bob."

Prof. Johnson, the author of that incomparable work, "The Rise of Christendom," wrote us from London a year ago: "I am just in love with 'Our Bob.' Every reader of THE PROGRESSIVE THINKER who has read Col. Ingessoll's magnificent sermon to the Church Militant, on the 12th ult., will echo and re-echo that expression. It has been said that infidels labor to destroy, but they never build. Can any person who has read that grand production, whether saint or sinner, repeat that allegation? The Colonel only labors to destroy that the world may build wiser and better, and he, told in this discourse how it may be done. All honor to 'our Bob.'"

## Ever the Right Comes Uppermost.

The State Superintendent of Public Schools in Wisconsin has sent out an official circular declaring emphatically that sectarian instruction in schools supported by public money is adverse to the constitution. It says: "The Supreme Court deems Bible teaching in the public schools as contrary to the constitutional limitation." This is pointed, and places another State squarely on a secular platform.

## Our University.

It was hoped, when the University of Chicago was put upon its present substantial basis, that sectarian and bigoted would find better business for their diminutive brain power than Don Quixotical attacks. The object of its founding was to broaden the scope of investigation into the things hidden from man, or only partially at his command. Its aim was to offer helpful means to unfold and understand the laws of Nature, to which we are subject, and against which we have little or no protection, on account of our ignorance.

The maxim underlying the action of the faculty has thus far been: What ever exists is worth man's notice and attention. To Dr. Harper, with his broad views, cultured intellect and potent grasp on the real causes of events, more than any other person, is due the present condition of efficiency and the brilliant prospects, as a school, of Chicago's pet institution. Like our city, it is active, boundless, progressive and constantly seeking for something in advance, both as to matter and methods. So far, its vigorous, up-to-date administration has made a success.

Its liberal friends who have furnished the finances, knowing that organization or unity of action is the parent of all success, allowed it, for courtesy's sake, to wear the badge of the Baptist denomination. Now, Rev. Henson, the leading bigot of this city, with his push behind him, is on the warpath against Dr. Harper, because he and the faculty do not spend all their time in preaching infant damnation, hell-fire and other legends of the Stone Age, when men, hating their enemies beyond belief, were not satisfied with the killing of the body, but desired to burn them forever and forever. Not only that, but they proposed to have them made indestructible, so their torture would never end.

The Baptists, by their sectarian methods, got away with several hundred thousand dollars in cold cash, contributed by the gullible throughout the country, and lost the buildings and the noble gift made them by the Hon. Stephen A. Douglas by their mismanagement of the first university. They had then full swing to teach and manage as they pleased. Have they any right now to say how matters shall be arranged? We think they would show good taste and better sense to keep still until their old confidence game and the attempts to escape the results through trickery of the law were at least partially forgotten.

It is evident that envy is stirring up the malice of the attack. Dear, little preachers, envy and malice don't set well as ornaments of your walk and conversation. The belong, you say, to your Devil. Better let them come. Confine yourselves to teaching your flock election and predestination. The Chicago University has come to stay, as a representative of the broadest, most advanced and electrical city of the earth. Dr. Harper will be known and honored when you are forgotten in the narrow graves without bottom that you are digging for yourselves.

## The False and the True.

A new translation into English has just been made from the Hebrew poet Job, by Dr. E. J. Dillon. It is from the press of Isbister & Co., London. To show the difference between a rendering in the interest of the church on the one hand, and of truth on the other, we quote from Job 19:25 to 27:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

How different a truthful rendering in the interest of no creed, and not bound to follow earlier translations by order of kings or revising committees: "But I know that my avenger liveth, Though I be at the end upon my dust; My witness will avenger these things, And a curse alight upon mine enemies."

Job's "avenger" was made a "Redeemer," and capitalized at that, by the Christian translators, so as to make it appear he was writing of an expected Savior. This is only one of multitudes of false renderings of the holy book in the interest of sectarianism.

## Reviving a Priestly Custom.

A custom of Puritan times has been revived in Machias, Me., in the opening of the town meeting with prayer.—News Item. The clergy are ever laboring to enlarge their fields of usefulness. They deem it essential that courts, political conventions, and all sorts of secular enterprises shall be commenced with prayer. Even the dead are not supposed to rest quietly in their graves without priestly service over their remains. A few years ago we had a bank in Chicago that opened its morning business with prayer. It was the grandest failure of the century; nearly half a million dollars, the savings of labor and inheritance of widows and orphans, were squandered by the religious crank who had charge of it. The best hold of these howling derelicts is when great armies are met in battle array. Then the chaplains of each side pray to God with great fervor, as did the priests of Babel, to give their side the victory. They are paid by their respective governments for such worthy efforts to enlist God in the war, but who ever heard of one of these intercessors falling with his face to the foe?

## Inspired of God.

That special text for thieves in L. Cor., x., 24, commented on by Mr. Tuttle two weeks ago, escaped our attention until read in THE PROGRESSIVE THINKER. Whilst in strict harmony with many other passages of the "Divine Word," it seems more pointed than any other. The Catholics, in their Douay version, render it:

"Let no man seek his own, but that which is another's."

The authorized version has it:

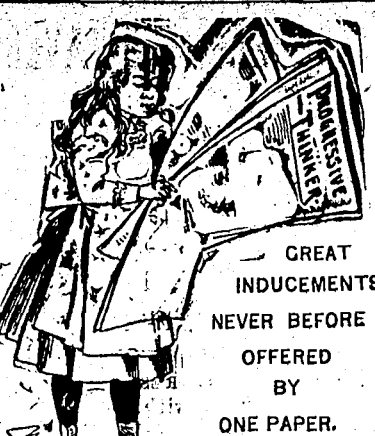
"Let no man seek his own, but every man another's wealth."

Dr. Clarke, in his commentaries, takes no exception to the common version. Dr. Scott passes the text without comment. The Greek seems to best agree with the Douay rendering.

Put God in the Constitution, and legalize the "Holy Scriptures" as the "Word of God," then all laws must be interpreted by this standard. Instead of a text for anarchists, as Mr. Tuttle suggests, it seems specially adapted to the needs of the thief and burglar.

## Against the Women.

The Methodists in General Conference at Cleveland decided by a small vote against the admission of women as lay delegates to their General Conferences.



## An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer. Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousand copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

## PSYCHIC EXPERIENCES.

### Brief but Vivid Portrayal of a Medium's Child-Life.

#### She Is Now a Public Lecturer.

TO THE EDITOR:—It has been good for us, during the past week, to be here, and we are pleased to say that it has been good for us that Mrs. May E. Stevenson has been here. The friends of Spiritualism—the progressive thinkers of Pittsburgh, have enjoyed a feast of good things since that eloquent, logical and fervent speaker, and noble instrument has come into our midst.

For six nights in succession the people have flocked to hear her on "Speakers and their Development," "Science and Psychometry," "The Aims, Objects and Operation of the Psychic, Oriental, Protective Order of Research," "Spirit and its Journey Through Matter," "The Remarkable Experiences of a Five-days' Trance." In the latter—the only one upon which I may comment lest I trespass too much upon your valuable space—Mrs. Stevenson gave a little of her biography, which will be of interest, especially so to those who follow me through this imperfect and partial reproduction, showing the luminosity of her religious and the blighting curse of priestcraft, in keeping their unsuspecting followers in ignorance of the true condition of things.

The speaker said she was born a two and three-quarter pound baby, and when but a few minutes old her grandfather made a peculiar prediction as to her career, all of which had so far been fulfilled. She began to hear voices, and as she had been so frequently trained in the Lutheran religion, attributed them to God, Jesus Christ and his mother Mary, and the angels, and after getting a spirit communication, would repeat the Lord's Prayer, and tell her mother "God told me" thus and so, and a prayer and whip the child unmercifully to drive the devil out.

When but a mere child she ran away into the mountain and stayed some days without anything to eat except blueberries; and when thirsty would lie down and drink from a brook; but at the command of the voices she returned home and received her regulation punishment.

A few years later, on account of ill-treatment, she again ran away and by a little deception, induced a captain to take her across to an island, where she remained nine months, stopping with different families, playing with the children and giving wonderful manifestations of the psychic powers. She often started the people and moving them to tears. Here she had many friends who petted and gave pennies to her, etc.

Finally she was told by the voices to go home, that her mother was sick and would die if she did not go, but that if she went her mother would recover. Ever obedient to the voices, even in this case, which was a cruel deception, she returned and brought her mother back to health.

On one occasion "God" told her that the mother had hid a whip in a tree near the house, and to get and break it; which she did and then told her mother what she had done, and that "God" told her to do it.

I forgot to say that Mrs. Stevenson is a native of Stockholm, Sweden. She came to America seven years ago in the direction of the voices and against her desire, and it was not until after arriving here that she learned who were the intelligences who had so frequently and for so long time spoken to her.

Alone in this, barren, strange country, without a mortal friend, and with not even a knowledge of the English language; frail in physical form, she must have been lonely indeed, had she not had implicit confidence in the intelligences that guided and sustained her.

The speaker last night, as on several occasions, held her audience spellbound for two hours by her descriptions of Spirit-life and conditions in the world of souls. One moment smiles and sunshine at the glowing picture drawn; the next bathed in tears at pathetic scenes described.

"A Trip Through Hell" a resume of her five-days' trance, will be the subject for Wednesday and Sunday evenings of this week, which will close the course, but all wish and wait long for the time when this psychic and speaker will be with us again. GEO. HEFFNER, Pittsburgh, Pa.

Vanity is the poison of agreeableness.—Greville.

## BODIES IN FUTURE LIFE.

### Rev. Minot Savage, of Boston, Has No Doubt 'Twill Be So.

HE BELIEVES THAT SOULS OF THE DEPARTED OCCUPY SPACE AS REALLY AS DO THE LIVING—EYES OF THE LATTER NOT SUFFICIENTLY ADAPTED TO PERCEIVE THEM.

The Rev. Minot J. Savage, who next fall will begin his services as assistant to Rev. Dr. Collier, in New York City, gave utterance to some remarkably broad ideas in his Easter sermon. One of these was that souls after death occupy space as really as do bodies in the present life. He furthermore said that he believed the souls of those we call dead "possess bodies not as real as these, but unspeakably more real."

These statements have during the past week caused persons with Spiritualistic tendencies, and Boston has not a few, to look upon the Unitarian pastor as a stronger believer than ever in their ideas. Mr. Savage's sermons are printed each week by the Unitarian Publishing House, and are given to the public about a week after they are preached. Last week's came from the press on Saturday, and contains Mr. Savage's remarks just as he delivered them, which, of course, gives to the utterances a more official character.

During the period that Mr. Savage has been pastor of the Church of the Unity he apparently has exemplified a statement which he made during the past winter. The occasion of the utterance referred to was when he preached the sermon at the installation of Mrs. Helen Van Anderson, at the Church of the Higher Life, on St. Botolph street. He was speaking of creeds, and what he said was this:

"I do not promise not to have an additional clause to my creed tomorrow; if, during the day, my knowledge has been added to, I see no reason for not making use of such knowledge."

Mr. Savage has on more than one occasion given utterance to ideas that have placed him among the leaders of advanced thinkers and liberal teachers. Some of these utterances have been of such a nature as to cause Spiritualists to claim him as a believer in their philosophy, if not an advocate of it.

Mr. Savage will have but about six more discourses as the regular pastor of the Boston church. Whether he wished to give utterance to his views on the after life in no uncertain sound in his Easter sermon, he, of course, knows best. He did, at all events, express himself in terms that were unmistakable. The subject was "Belief in Immortality Since Christ."

Beginning with the resurrection, he took up the subsequent periods, touching upon the Reformation, and so on to the present period. As a close to his remarks he expressed himself in



## ETERNAL PRINCIPLES.

### A Thoughtful Paper on Nature, Man, Spirit, God.

#### Spiritualism and Immortality Demonstrated.

To the Editor:—As it appears to me, it is safe to say that what is called nature is a universal principle underlying all phenomena, whether mental or material, that has ever existed.

To it we trace the cause of all causes from which mental conceptions are unfolded, together with the infinite variety of material forms that have served their purpose in the onward march of growth and progress from atoms up to man, without the slightest deviation from an orderly course of procedure, thereby demonstrating the existence of fixed and immutable laws. Their understanding and comprehension constitute the lesson man has been studying ever since the light of reason first dawned upon his consciousness.

His success is measured by the amount of knowledge he has acquired, which is of inestimable value when wisely applied.

That is, by its possessors using it for the purpose of conferring the greatest possible good upon humanity in general.

On the other hand, when actuated by selfish purposes, unscrupulous persons use knowledge with telling effect in furthering their designs; which have caused and are causing vast amounts of human misery, from which the sufferers find it impossible to escape.

That all demonstrable truths are based on nature's laws, every known science bears witness, and must continue to, until it can be shown that there exists a being or power to which nature is indebted for its existence.

#### MAN THE ZENITH.

But until those claims can be established by evidence that appeals to our senses, there is nothing to militate against the assertion that man represents the zenith of all forms that have come within the limited circle of his observation.

Furthermore, man alone is imbued with aspirations and desires to know all that is possible concerning the present, as well as what has been. Then upon these, with a firm reliance on nature's laws, he bases his philosophy on what is to be.

Until the lesser can comprehend the greater, man must continue to regard himself as the highest type of organized being that can appeal to his consciousness; notwithstanding the incredible number of anonymous legends, myths and dogmas in which the contrary is affirmed.

Such affirmations being unsupportable of proof, find lodgment only in fertile fields of imagination, among minds that are not supposed to reason, but content themselves with the deductions of self-appointed leaders who subsist on the choicest viands of their credulous dupes.

#### NO SPECIAL PROVIDENCE.

The universe, and all that exists within its infinite embrace, is subject to and is controlled by nature's laws, or it is not.

If it is, the introduction of any other system is precluded. Consequently the claims of a special Providence, who assumes to direct and guide, can have no foundation in fact.

Man's powers being limited, his comprehension is narrowed down to what he clearly understands. He is the only being that is conscious of possessing consciousness, which is to him a mystery.

Those who assume to have knowledge of a being self-endowed with omniscience, omnipotence and omnipresence, must of necessity be equal or superior to him before they can have the slightest warrant for making the assumption.

#### MIND NOT SUBJECT TO DEATH.

By demonstrating that the human mind maintains its individuality after passing from this to the next stage of existence, we are furnishing evidence in support of its infinite nature. That is to say, mind is not subject to the law of death and decay that is constantly being manifested in all objectified material forms.

During the last half of the nineteenth century there has been uninterrupted communication between persons on the earth-plane and those who have passed beyond the veil that hides them from our view. Even that is only seeming to us, for we are not hidden from them.

As long as we remain on this material plane, laws and conditions pertaining to the next life are beyond our comprehension. We can investigate the laws of life and being up to the point we have reached, beyond which personal experience furnishes no reliable data.

#### SPIRITS RETURN.

At the same time, those who have crossed the silent river can and do return to tell us of experiences in their new surroundings.

They also assure us that it is impossible for them to convey to our material senses anything like a clear conception of what spirit is, or of the laws governing in their sphere.

How clearly this presents itself as truth to our minds when we remember that man, no matter what his scientific attainments, has never been able to duplicate a single one of the different phases of phenomena that have been occurring in the presence of psychic sensitives, called mediums, during all these years.

It is unnecessary for me to mention the growth and unfolding of spiritual phenomena since their advent at Hydesville forty-eight years ago, when

it was first heralded to the world as what time has demonstrated, the new gospel.

Think of the wonder and astonishment those persons who were assembled on that occasion must have felt when listening to intelligent answers to questions, through raps, in the presence of those young girls, the Fox sisters.

That they were produced by natural laws, in strict accordance with scientific principles, there can be no doubt; for it is impossible to conceive of a manifestation taking place within the universe that was not the legitimate effect of preceding causes. This may have the appearance of indirectly attempting to answer the question: What and where is God?

#### WHAT IS GOD?

Surely it is not in harmony with the idea contained in the Gospel according to St. John, where it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

That is a part of the first lesson given to a Sabbath-school class with which I was identified nearly seventy years ago. Even now I have no hesitancy in saying that my young mind was as conscious of comprehending the full import of the words contained in the above quotation as it has been at anytime during the years that have since intervened.

If it had been written: "In the beginning was the Law, and the Law was with God, and the Law was God," reason would have been appealed to. At the same time, when stripped of senseless verbiage, there would remain: "In the beginning was the Law."

The following definition can be found in the Standard Dictionary: "God—First, The one supreme being, self-existent and eternal; the infinite maker, sustainer and ruler of the universe. Second, A being regarded as possessing superhuman or supernatural qualities or powers, and made an object of worship or propitiation; a higher intelligence supposed to control the forces of good and evil; a personification of nature; a divinity; deity. Third, Any person or thing exalted as the chief good, or made an object of supreme devotion; anything that absorbs one's attention or aspirations; as, money is his god. Fourth, An image or symbol of deity; idol. Fifth (slang), An occupant of the upper gallery of a theater; so-called from the elevated position."

Surely this is broad enough and sufficiently elastic to cover the entire field of religious thought, extending from paganism to modern Christianity. Hence it is clear to my mind that in all ages the gods were creatures of human imagination or mental conceptions.

#### REFLECTED IDEALS.

By carefully considering the claims made by people or various beliefs in behalf of their gods, it will readily be seen that they are reflected ideals of their followers or worshippers. Therefore, when we come to know something of prevailing thoughts and aspirations expressed by the masses in a community or country, the kind of god they have chosen is readily perceived.

Whether there exists one or many, he or they must conform to and be governed by nature's laws, which science is successfully interpreting in such a manner that intelligent minds of all shades of religious belief or dogmatic ideas can accept truth thus demonstrated.

#### ESCALAPIUS' LESSON.

A student, while listening to a lecture at one of the colleges in Athens, which was then the acknowledged seat of learning, was surprised to hear the speaker charge Esculapius, a philosopher who at that time was at the head of a famous college in that city, with saying there is no God.

The young man, having frequently met and conversed with Esculapius, had formed a very high estimate of his moral character, and regarded him as an ornament to any social gathering in which he might be found. Consequently the student lost no time in his haste to secure an interview with his esteemed friend for the purpose of informing him of the charge above referred to.

After listening to it, Esculapius replied by saying the person making the charge was mistaken. Continuing he said: "I can conceive of but one folly that can equal that of saying there is no God."

Whereupon the student responded with much earnestness: "It was sure that I was not mistaken when I heard you so wrongfully accused." He then asked the philosopher to what folly he had just referred, when he was answered by another surprise in the answer he received, which was: "To say there is one; for neither can be proved."

#### FAITH AND BELIEF.

Are our Christian friends aware that faith and belief are not accepted as evidence when seeking to establish a fact? Are they aware that if it was possible to prove the existence of a being possessing superhuman and supernatural powers, such a being would be beyond the limit of human comprehension? And are they also aware that until it can be proved to the contrary, man is the highest form of individual intelligence of which he can have the slightest conception?

#### SUPERHUMAN—SUPERNATURAL.

The words superhuman and supernatural are meaningless terms when nature has been and still is unfolding everlasting principles—principles that under the searchlight of science and reason reveal truth and beauty in an infinite variety of shades and forms. Whatever appears to us and is grasped by human consciousness, whether

mental or material, must have evolved or emanated from a principle in which it was inherent. This idea is illustrated by seeds producing fruit of their kind.

If there existed a being possessing powers superior to nature, its laws might at some time have been set aside, as claimed in the account of Joshua's commanding the sun to stand still, and it obeyed.

One claiming the ability to answer prayer, by granting special favors to those who ask, must change the course of nature at will, in order to demonstrate his existence.

While it is true to my mind that man is the highest form of embodied intelligence on this plane of existence, it is equally true that from time immemorial he has imagined the existence of a being or beings superior to himself. These he has relegated to the skies, from whence is revealed their will and pleasure through a self-appointed priesthood, who, actuated by selfish purposes, have encouraged his credulity until he unhesitatingly yields to their dictation, granting their claims to divine authority, the baneful effects of which are becoming more and more apparent to every independent, progressive thinker.

#### PRINCIPLES ETERNAL.

Principles being eternal, it follows that they are a reliable basis from which to reason. That all objectified forms are unending is a self-evident truth; hence it is only a question of time when man's physical body must cease to exist. But that was not the man, the ego, which is a principle, therefore eternal and cannot be blotted out of existence.

Man's increasing knowledge of nature's laws, obtained through various branches of science, enables him to demonstrate many marvelous truths that a few years, or even weeks ago, were held to be possible only in the domain of the Gods.

Long before Edison perfected the phonograph, independent voices had been listened to by scores of intelligent men and women, who, in what was said, found conclusive evidence that the one speaking was an intimate friend or relative with whom they had been associated previous to their passage to the next life. All that was required in either case, to be successful, was a knowledge of nature's laws, and how to arrange conditions necessary to produce the manifestation.

#### X RAYS AND CLAIRVOYANCE.

The same may be said of the newly-discovered ray, which demonstrates that some substances supposed to be opaque are not. Creditable as this is to its discoverers, it is also following in paths that have long been familiar to our friends in the next life, as is demonstrated by clairvoyance.

Then we have the account of matter passing through matter, in the presence of Professor Zollner and other eminent scientists during their investigation of phenomena that occurred through the mediumship of Henry Slade, at Leipzig, in 1878.

These seeming impossibilities were produced by what were evidently individual intelligences, who claimed to be spirits of persons who once lived on the earth-plane, and still claim that they are students of nature's laws, which in their advanced stage of existence far transcend anything of which we are cognizant here.

Taking into consideration the many well-authenticated facts, who will presume to limit possibilities to which man may attain in future ages?

JEFFREY SIMMONS.

#### Breaking Through the Fence.

Lewistown, Pa., is situated about sixty miles east of Altoona, on the main line of the Pennsylvania Railroad. Four of us in this place have been reading your wide-awake paper a little over one year, and in consequence thereof we have broken through the orthodox fence and landed in the broad, green fields of Spiritualism, and by a little home investigation we have been enabled to rejoice in the knowledge of immortality, and the pleasure of communicating with our departed friends.

The population here is about five thousand; we have seven churches, and all the usual branches attached, all to be supported by an already overburdened and impoverished community. As we now mentally look back and carefully consider our past belief, we are astounded to realize that we once entertained the idea that an all-wise and merciful God demanded a sacrifice like unto this; and to say we are glad that the scales have dropped from our eyes, is putting it mildly.

This place being on a direct line from East to West, many mediums and lecturers must necessarily travel this way. Any doing missionary work, who will drop a card to the writer of this article, will find him at the depot upon arrival, with a Spiritualistic badge attached to his coat, sufficiently large to be noticed by the stranger. We will agree to entertain all such to the best of our ability, will accommodate them with a good bed and substantial, everyday food. We extend a special invitation to Brother Bach, or one of his ability in developing mediumistic power.

Now, Spiritualists, don't all start at once. I consider it necessary to caution you on this, for having recently been an orthodox, I am aware of the great rush there would be to Lewistown had we made this request through some ordinary religious journal, especially if there was nothing in the visit but glory.

GEORGE A. WILLIAMS.

A life of ease is a difficult pursuit.—Cowper.  
Temperance is a bridge of gold.—Burton.

## SPIRITUAL LEADINGS.

### How One Was Led from Methodism to Spiritualism.

#### And Found a New Life of Happiness.

DEAR PROGRESSIVE THINKER:—I would be lost without you; you come to me weekly, laden with good spiritual reading matter, and I hope every reader will appreciate you as I do.

I have been thinking for some time I would send some of the many experiences that have come to me in the psychic and spiritual to brighten my pathway to the higher life, and let you bear them on your white wings to your many readers, and perhaps they will give courage and hope to the faint-hearted. I hardly know where to commence to relate some of the beautiful experiences I have had with the so-called dead, who yet are more alive than we poor mortals are.

It may be of interest to know how I came into this belief. I was raised a very strict Methodist; I never knew of any other teachings or belief; read no books but the Bible and Methodist books. My father built the church and ran it for years, in the small town in which I was raised. I knew nothing about Spiritualism, only to let it alone, as it was of the Evil One; so my knowledge of life was very limited. I never was quite satisfied with the church teaching, but accepted it, as many others do, because my parents believed it.

My mother was a spiritual, inspirational, prophetic woman. My father was born with a veil over his face—and was a dreamer—many of his dreams coming true; so I presume I inherited his gifts from both.

The first manifestation that came to awaken me was quite remarkable. One day while alone and busy about my household duties, I distinctly heard a voice speak to me: "Sit down in the silence and see what will come to you."

I immediately obeyed it. First, I locked my door and drew down my shades, through a strong impression given me, although I did not understand it at the time. I then put two dining chairs in the middle of the room, sat down on one and put my feet on the rung of the other. Why I did all those things just that way I did not know at the time, but have learned since that I was under a strong influence that told me just what to do and how.

I leaned back in my chair, folded my arms and closed my eyes, to see what would come. My mind seemed a blank—I had no thought of anything—I did not know what it all meant. I had never heard of sitting in the silence before, for that was years ago.

I sat very quiet—almost fell asleep; when suddenly I wanted to write. I arose to my feet to go and get pencil and paper, when I found myself very lame in the right limb (I had a brother that was always lame), a peculiar sensation came over me and I intuitively saw and recognized my brother who had passed on years before, but I was in such a hurry to get the pencil and paper, I limped across the floor, got them and sat down by my table; my right hand caught that pencil in a hurry and began to move rapidly over the paper; but while all this was going on I seemed to be having a happy visit with my brother and did not notice that he was using my hand to write. Finally the message was finished, the pencil fell from my hand, this power was removed, and I was myself again.

But what was this strange power that had brought me in conscious rapport with a brother who had been in Spirit-life many years? There was the proof in the written message upon the table; I took it up and read it:

"My dear sister, there is no death; we can come to you this way; we are happy. Sit out this way, for great good will come out of it for you."

"WILLIE D. ALYEA."

I sat there almost dazed by the wonderful revelation that had come in that brief half-hour. Oh, how I was chilled and thrilled through and through! For I still felt the presence by me; tears rained over my cheeks, but I was never happier in my life. I had received a letter! I had seen and sensed an immortal soul! He had passed from death unto life; the curtain had been lifted, and I knew a great truth had been given me, and that the so-called dead could speak!

I got up (could walk all right now), unlocked my door, and threw up my shades to let in the glorious sunshine—my very soul was full of sunshine, joy, joy. Think of it, dear friends, a letter from heaven! If I could get one, you all can. I folded the letter and put it away over my heart—it was so precious to me—and went about my work, thinking all the time of that wonderful letter. I did not speak of it to any person; it was our secret. Willie did not say not to tell it, but it was too sacred to speak of at present.

The next day at about the same hour I again locked my door and drew down my shades, and sat at the table with pencil and paper. Willie was right there and began to write, and while I felt his influence and power, I knew what I was writing. Another communication was given, very satisfactory, wishing me to keep up these sittings; and I was very anxious to do so.

I sat that way some five or six weeks, when I began to see them and hear different ones speaking to me, sometimes relatives and at other times

friends. A new life had opened up to me; I no longer felt sad-hearted, but happy in the knowledge of communion between the two worlds. I could hardly wait for the hour to come each day for the conference; the celestial gates had been opened, no more to be closed.

They were with me all the time, some helping me in my work, others inspiring me mentally, and touching my thinking faculties in a marvelous way sometimes. Days, weeks and months rolled on; I could no longer keep this precious truth to myself—my family and friends must know what I was receiving and how happy I had been made through it.

I did not know how they would receive it, and I did not care; I knew this truth had sought me out, and it had brought everything to me worth living for, and why should I longer keep still? When it became known what I was getting, a good many that professed friendship for me turned against me; others were interested and were anxious to know more about it.

I did not stop at what the world might say, but boldly pushed on, each day culling some new flower of thought, and from that day to this I have received hundreds of communications, many written ones, and visions of loved ones in the higher life, and their work.

Oh! what a school I have been attending; what an education I have received; the revelations, the prophecies that have been given, and come to pass. I have been carried out of my body many times, and got the most wonderful lessons in the spirit; it was no dream, but real, as I have the proof of much of it.

Oh, wondrous power, That links us to the realms of light, That assuages grief, in that dark hour When the hand of love slips out of sight.

I know, friends, I have had only a foretaste of that which is to come; in all these years, at times I have caught glimpses of the sun-embowered homes of loved ones, and so often when in the silence do I catch the odor of some of those rare, wonderful flowers that grow in the immortal gardens of love; and many times in spirit have I wandered there with my guide, and in that ecstatic state gathered and appropriated some of those spiritual flowers; but as soon as they reach our crude atmosphere they are dissipated and gone—so subtle and fine are they.

I will not say more this time, but will soon give more of my experiences with what some people call Ghost-Land, but which I call Spirit-Land—"so near us, though unseen, for all the boundless universe is life—there is no death!"

M. A. REED.

## A UNIQUE PLAN.

Free Rostrum, Free Thought,  
Free Speech for All.

Spiritualists, Christians, Infidels,  
Freely Express Their Views.

TO THE EDITOR:—On reviewing your excellent paper of the 18th of April, I am reminded that the Forty-Eighth Anniversary of Modern Spiritualism has been celebrated in many towns and cities throughout the land.

We have in our hall, 20 Eddy street, San Francisco, such interesting meetings every Sunday, from 11 a. m. to 4 p. m., that we could not see how we could do anything to make the meeting any better on that day.

We have not much faith in an outward display of bunting, or a great profusion of United States flags, emblems of liberty, when half of the world is enslaved to the other half, by unjust laws and customs, socially, domestically, politically and financially, and even proscribed liberty of speech on many of our Spiritual rostrums. Rather let me hold the platform free for all to occupy as the spirit giveth utterance, and thereby witness the unfoldment of talents that were little dreamed of as existing in a promiscuous audience.

My practice has been for years to hire a hall and advertise a circle of harmony, where all would be welcome to participate, never engaging speakers or mediums. We do not even classify them into first-class, or second-class, do not laud even advertise names, do not laud anybody to the skies, nor belittle anyone who is timid or just unfolding; but invite any and all to participate—simply come to the platform, give me their names, and I will introduce them to the audience.

Our hall is crowded every Sunday by an intelligent audience—ex-ministers, doctors, lawyers, school superintendents, teachers, scientists, mediums of various phases, besides merchants, mechanics, farmers, and so forth—Christian, anti-Christian and Spiritualists—yes, Infidels. If remarks are made wholly antagonistic to our glorious philosophy, we do not favor combativeness and argumentation, but thank the individuals for coming and expressing themselves so freely; now we know just where they stand, and will endeavor to help them.

And though a medium is thrown down upon the carpeted floor by an invisible power, and a tremor passes through his entire form, or the medium is shaken violently, we know that it is an effort on the part of the spirit to equalize the positive and negative forces throughout the form; when a balance or equilibrium of these forces is obtained, then that sublimated ether catches the spark from the electric fount of love that generates into words, the wisdom of the spheres, and rising slowly, speaking at first with measured cadences, but advancing

step by step until an eloquence enraptures us all and carries us away above the earth and all its glittering dust, into the spheres eternal and sublime.

We would impress our readers that the medium should not be touched by mortal hands during this experience, for it is on the same principle that a mesmerized or hypnotized subject should not be interfered with, save by the operator.

It is seldom, however, that we have such an extraordinary manifestation; but we aim to treat all impartially, believing that there are congresses of spirits waiting, to impart truths to the denizens of earth; but oftentimes in our haste we interrupt the conditions favorable for the best results.

On our anniversary the dozen speeches were appropriate for the occasion. Your correspondent read an original poem, setting forth very clearly that Benjamin Franklin was the one to make the first raps in Hydesville, from his knowledge of electricity and how to use it, even in his spirit-home. The poem was given me by inspiration ten years ago, and I had never heard such an idea advanced by a mortal, but afterward only by one person, Dr. Dean Clark.

We attended the Children's Progressive Lyceum, at 909 1/2 Market street, in the morning of that day, and were highly delighted with their entertainment, under the management of Mr. and Mrs. Wadsworth, assisted by true and faithful leaders. The students acquitted themselves grandly, while the floral decorations were in harmony with the occasion.

Mrs. Cook is in our meeting every Sunday with THE PROGRESSIVE THINKER. Long may it live and prosper, is the heartfelt wish of your correspondent.

Mrs. F. A. LOGAN.

#### The "Snake Eaters."

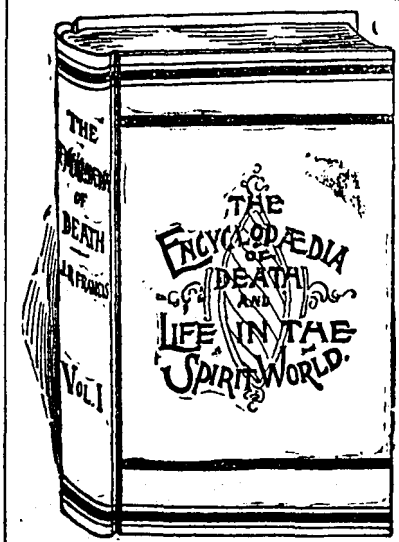
A new religious sect is holding meetings in Garfield and Wood counties, Oklahoma. They call themselves "The Perfected Body of Christ," but are designated by the local populace as "The Snake Eaters," because one of the preachers last summer, asserting that he was proof against poison, took up a poisonous reptile and bit a piece out of it. Of late they have introduced a new feature in their services, and large crowds are attending. After the close of the sermon all gather around the altar and embrace and kiss each other, and for a number of nights all the young people near the meeting have been attending and going forward to the altar and there is much excitement among the people.

#### An Object Lesson.

Just at the present time a fine object lesson is afforded patriotic Americans by the rebellions occurring in several of the countries of South America. These rebellions are incited by Romish priests, with the intent to put a stop to the growth of free sentiment and liberty of thought arising from the grand example of the United States. Rome hates liberty. Hatred of mind-freedom is in the very nature of Romanism.

#### Sensible Farmers.

A revival evangelist in Indiana, lately, conducted his services with so much effect that two of his auditors became crazed over his fearful denunciations of hell-fire, an "angry God," and the doom of "the wicked." Some of the farmers consulted together, with the result that they told the evangelist to leave the place forthwith. He left. Sensible farmers. It were well if their example were followed by others.



#### VOLUME II.

Of the Encyclopædia of Death, and Life in the Spirit-World.

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In ordering one volume of the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want.

#### BEAR IN MIND.

Vol. I. of the Encyclopædia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the **PRIMITIVE ENCYCLOPEDIA**, and is only given away on the terms mentioned. 20,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopædia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

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PLANETS AND PEOPLE, the Astronomical and Astrological Almanac for 1896, is now ready for delivery. It is the most complete and accurate of its kind, and contains the most valuable and reliable information on the subject of the stars, as well as the latest literary, scientific and political contributions, will be issued in one complete volume for the year 1896.

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on the general weekly doings for the year, is the feature of the work, and together with a world of other information, and special matter make up the most marvelous book on the wonders of the heavens and earth ever before published.

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- A group of Reformers, emblematically illustrated.
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## THE ELIMINATOR

—OR—  
Skeleton Keys to Sacerdotal Secrets.

BY DR. R. B. WESTBROOK.

Profoundly reverent, but thoroughly radical; exposing the hidden mysteries of the occult, and the dark secrets of the priesthood, this book is a revelation to the masses, and a warning to the rulers. It is a masterpiece of research, and a work of great value. Price \$1.50. For sale at this Office.

## THE PRIEST, THE WOMAN



## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish week reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

A. E. Tisdale has open dates from July 22 to August 1; also from August 17 to September 30. Societies or camp associations wishing his services may address him at 547 Bank street, New London, Conn.

E. J. Bowtell may be addressed during May at 305 Quincy street, Brooklyn, N. Y. Has open dates for lectures, and would like to correspond with societies in Ohio, Western Pennsylvania and Michigan for season of 1896 and 1897.

The Woman's Progressive Union and the Advance Spiritual Conference, of Brooklyn, N. Y., have received requests from the N. S. A.

Chas. Hastings, of Niles, O., requests any first-class medium—one capable of convincing the skeptic—who can make it convenient to stop of whom he might like to send a message to him. He has a circle of about ten persons, and having no developed mediums, and all being working people, we cannot afford to pay a big price for a medium.

J. G. Burrows, of Fishkill, N. Y., writes: "Mrs. Geo. F. Baker, of Granville, N. Y., a veteran speaker and earnest worker in the Spiritualistic field for the past thirty years, has been with us a portion of this month, doing missionary work. During her stay with us she has done a good work for the cause, and has made many warm and appreciative friends who are anxiously looking forward for her next visit, which we hope may occur in the near future. I am pleased to say that the interest in the harmonical philosophy is growing in our midst."

J. H. McMillen, of Portland, Oregon, writes: "Our cause is steadily growing in the Pacific Northwest. We are now working with us, and will remain for perhaps a few months. I have no doubt he will fill a long-felt want, being a forcible speaker."

J. F. Mitchell writes from Opelika, Ala.: "Mrs. Theresa Allen has been with us, delivering a series of seven lectures four of which were given here and three at country places near by, and all to good and much interested audiences. It is safe to say that much good has been accomplished through her earnest efforts here. Her lectures were of a decidedly religious and purely philosophical and so beautifully presented that none could fail to recognize their worth. Mrs. Allen is an inspirational speaker and mental medium of a very high order, and it is really gratifying to all lovers of real truth and progress to see such a speaker so well received."

A. A. Cate, of Haverhill, Mass., writes from Boston, Mass.: "I spoke here Sunday, April 20th, for the Progressive Union Society, to a very attentive country for the first time. The audience was very good, and the cause is being advanced. I am glad to say that our organization, ably presided over by Mr. Fred Crowell, as president, who is the right person in the right place, and who, with his genial wife, makes one feel at home; in fact the whole society, though small, is composed of those honest, earnest workers, that make a sure foundation for the success of the organization. We were very happy to learn, with relief of debt and a good financial basis thanks to its able management; they are building better than they know, and exerting a widespread influence for good, because they work in harmony and unselfishly for truth."

John S. Phillips, secretary and general manager, writes from Milford: "At a recent meeting of the directors of the Island Lake Camp Association, we raised \$600 for the purchase of lumber for an auditorium, and confidently expect as much more from three other sources, so that our auditorium is assured and also barns for all the horses that are likely to be driven there. This supplies two of the requisites so much desired last season, but of which we were obliged to deny ourselves. These, with the toboggan, bath houses, and steamboat upon which we are meditating, will complete our camp outfit—and place us in a condition second to none in this country for the real healthfulness and comfort of all who may be inclined to come our way."

Field writes from Denver, Col.: "G. W. Kates and wife, after serving us here for nearly one year and a half, will leave for summer work in the East and at camp-meetings. They will have Prof. J. W. Singer and son associated with them as musicians. They will thus be able to make their meetings very interesting. A new society has leased a church building, and are giving the usual evening circles continued, and arrangements for test seances at your own homes can be made."

Mrs. Emma Abbott, writes from Alliance, Ohio: "The members of the Independent Christian church, at a called meeting, elected new officers for the coming year: Mrs. Mary Holmes, president; Mr. Clem Rockhill, vice-president; Mrs. Mary Barnaby, treasurer; Mrs. Emma Abbott, secretary; and Mrs. Zed Hill, John Baker, and George Abbott, to fill vacancies on board of trustees."

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L. D. Lee writes from Grand Rapids, Mich.: "The cause has been given an impetus here through the organization of the West Side Spiritual Society. Among its most efficient workers are W. H. Hillard and daughter, Lizzie, who have been working together, given through inspiration, accompanied with the guitar. Brother Hillard is an inspirational speaker of more than ordinary power, his interpretations of New Testament subjects are certainly wonderful and inspiring. He can be addressed for engagements, either alone or accompanied with his daughter, at South Grand Rapids, Mich."

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At the close of the meeting the lady sent word to the doctor that her excuse for not making answer to his inquiry was that when he gave the description, which was perfect, she not only recognized it, but saw her father distinctly at the same time standing near her. This produced such intense agitation that she was unable to respond. It is needless to say that we have at least a few more Spiritualists in this community than previous to these meetings. The doctor is always entertaining on the platform, and liberal towards those desiring his services. He is open for engagements and will respond to calls, at 247 East-Grove street, Grand Rapids, Mich."

Societies and associations, west or south of Missouri, requiring an able exponent of Spiritualism and a good inspirational lecturer, should write at once to Mr. George W. Walron, 1227 North Garrison avenue, St. Louis, Mo., where he is engaged till June 1. He is also open for camp-meetings.

The secretary of M. S. S. A. desires all local Spiritualistic societies throughout the State of Michigan to forward to her the names of the officers of their societies, as business with them must be transacted before the annual convention. Address Mrs. May F. Ayres, Sec., 129 River street, Lansing, Mich.

The North Side branch of the Chicago Vegetarian Society meets at Hotel Lutetia, N. Clark and Center streets, Monday evening May 18th, at 8 o'clock. The West Side branch meets at the residence of Mrs. E. F. Pratt, 450 Marshall avenue, Thursday evening, May 14th, at 8 o'clock. The Englewood branch meets at the residence of Mrs. Anna Leger, 444 Englewood avenue, Tuesday evening, May 10th, at 8 o'clock.

A debate will be held at McMaster's Opera House, Vicksburg, Mich., Sunday, May 10, 1896, at 8 o'clock. Subject: "Resolved that the manifestations of Modern Spiritualism harmonize with Bible teaching." Affirmative, C. E. Dent, of Vicksburg; negative, Hon. W. T. Smith, of Battle Creek. Admission, 10 cents, to defray expenses. Good music in attendance.

Mrs. Virginia Barrett, inspirational and test medium, is ready to make arrangements with societies for camp work. In the evening, she will give a lecture on "The Open Door." For the present, address her at 493 7th street, East, Indianapolis, Ind.

L. B. B. writes from Lansing, Mich.: "Mrs. Payne Hopkins has been with us and is still doing a good work. One month ago Madame Parcells came. Her lectures are equal to any of our old workers, and her tests far excel any ever given from our rostrum."

The Church of the Soul. Last Sunday the First Spiritualist Church of this city was merged into the Church of the Soul.

The Church of the Soul is founded upon teachings given through Mrs. Cora L. V. Richmond for the last twenty-five years, mostly in private, but now to be included in her public ministrations. At the regular Sunday morning meeting Mrs. Richmond announced that for which the trustees and many members of the society had been previously prepared at a meeting held at Mrs. Richmond's residence: A new church on the basis of the soul-teachings, of which Mrs. Richmond is the founder (under the inspiration of her guides and teachers) has been organized and named before the public several years in a book having for its title "The Soul in Human Embodiments."

Immediately after the services the congregation formed itself into a committee of the whole and proceeded to organize the new church, The Church of the Soul, upon the following basic principles: God is infinite, omniscient, omnipresent, supreme eternal entity, whose state of being is the Infinite.

Soul is the finite, immortal, conscious entity. All souls are like unto God; are uncreated; are equal; are eternal; must have similar expressions through matter in successive embodiments.

Spirit is the inhabiting form of the human organism, constituting the personal expression of that organism, and that which enables the spirit state after the death of the body.

The intercommunication between the spirit and the mortal states, through matter, by messages, visions, physical phenomena, inspiration, and all the "spiritual gifts."

Angelic states are the fruition of, and the victory over earth conditions by successive embodiments in earthly form.

Higher angelic states are the fruition of successive embodiments in other (more advanced) planets.

Archangels are the fruition of experience on all the planets of the solar system. Archangels announce and have charge of messianic dispensations, and are guides of the angels.

The Messiah (Christ) is one of twelve who come to earth in succession. Messianic cycles are the twelve manner of fruit of "the tree of life." Five have already appeared—the sixth is near. Earth is approaching the new Messianic.

The aims of this church will be to assist in bringing about by these teachings: The overcoming of hatred by love; the supplanting of error by truth; the conquering of war by peace; the banishment of tyranny by justice; the conquest of self-seeking by unselfishness; the final establishment of the universal brotherhood of man.

The following trustees were elected: Dr. L. Bushnell, Dr. J. E. DeWolf, Dr. Nutt, W. M. Lucas, G. A. Rouse, S. M. Biddison, E. A. Rice, C. E. Catlin, Marietta Biddison.

Dr. DeWolf was elected president; Dr. Nutt, vice-president; Mrs. Mary M. Halre, secretary; and C. E. Rouse, treasurer.

Dr. C. E. Watkins. We gladly call attention to the new advertisement of Dr. C. E. Watkins on page eight. Dr. Watkins has been before the public for twenty years as a medium for independent slate-writing, during which time none of the Spiritual papers were ever called upon to defend his mediumship. His profession is a wonderfully successful. He is an educated physician and is registered to practice medicine. We trust he may live many years to heal the sick. Hundreds of the readers of THE PROGRESSIVE THINKER owe their health and life to Dr. C. E. Watkins. His book on chronic disease is something new and will well repay the reading.

30th Edition. "What is Spiritualism? How to Investigate. How to Become a Medium, and Form Circles. Who are Spiritualists? Extracts from the Bible." Not many spiritual publications gain their 30th edition, but the above tract has done so, and this last has just been received from the press. The reason is that it meets a want felt by all who are asked what Spiritualism is. Here is a little tract that can be given out, telling all about it, if you want to investigate. It gives the few, simple rules and directions necessary. Single copies, 5 cents. By the dozen or 100, 2 cents, postpaid. Address the publisher, HUDSON TUTTLE, Berlin Heights, O., or THE PROGRESSIVE THINKER.

At the close of the meeting the lady sent word to the doctor that her excuse for not making answer to his inquiry was that when he gave the description, which was perfect, she not only recognized it, but saw her father distinctly at the same time standing near her. This produced such intense agitation that she was unable to respond. It is needless to say that we have at least a few more Spiritualists in this community than previous to these meetings. The doctor is always entertaining on the platform, and liberal towards those desiring his services. He is open for engagements and will respond to calls, at 247 East-Grove street, Grand Rapids, Mich."

Societies and associations, west or south of Missouri, requiring an able exponent of Spiritualism and a good inspirational lecturer, should write at once to Mr. George W. Walron, 1227 North Garrison avenue, St. Louis, Mo., where he is engaged till June 1. He is also open for camp-meetings.

The secretary of M. S. S. A. desires all local Spiritualistic societies throughout the State of Michigan to forward to her the names of the officers of their societies, as business with them must be transacted before the annual convention. Address Mrs. May F. Ayres, Sec., 129 River street, Lansing, Mich.

The North Side branch of the Chicago Vegetarian Society meets at Hotel Lutetia, N. Clark and Center streets, Monday evening May 18th, at 8 o'clock. The West Side branch meets at the residence of Mrs. E. F. Pratt, 450 Marshall avenue, Thursday evening, May 14th, at 8 o'clock. The Englewood branch meets at the residence of Mrs. Anna Leger, 444 Englewood avenue, Tuesday evening, May 10th, at 8 o'clock.

A debate will be held at McMaster's Opera House, Vicksburg, Mich., Sunday, May 10, 1896, at 8 o'clock. Subject: "Resolved that the manifestations of Modern Spiritualism harmonize with Bible teaching." Affirmative, C. E. Dent, of Vicksburg; negative, Hon. W. T. Smith, of Battle Creek. Admission, 10 cents, to defray expenses. Good music in attendance.

Mrs. Virginia Barrett, inspirational and test medium, is ready to make arrangements with societies for camp work. In the evening, she will give a lecture on "The Open Door." For the present, address her at 493 7th street, East, Indianapolis, Ind.

L. B. B. writes from Lansing, Mich.: "Mrs. Payne Hopkins has been with us and is still doing a good work. One month ago Madame Parcells came. Her lectures are equal to any of our old workers, and her tests far excel any ever given from our rostrum."

## MAGNETIC PRACTICE.

## Thoughts Concerning Healing Power and Spiritualism.

## A Lady Physician Expresses Her Views.

We find in our papers spiritual and secular announcements from time to time, of manifestations of wonderful power, which are heralded from the Pacific to the Atlantic, and thousands on thousands attest his power. Yet, as one of the orthodox ministers of this city said in attempt to disparage Schlatter, "he accomplished no more than hundreds of magnetic healers and Spiritualists are doing every day."

It is a pity, if magnetic healing and Spiritualism have been under trial, if he would have allowed them to accomplish anything; but in this way by comparison, in order to belittle one, he gave a just verdict to a little understood, natural, powerful curative agency and its agents.

We are glad to learn of any new manifestation of the blessed potential power, but as to the age of general diffusion of knowledge, that it is recognized on the scientific basis, an expression of natural law, which can be investigated and comprehended.

Not that all who exhibit the power do understand its philosophy. Better results might be attained if they had more knowledge of its laws. The admission of the orthodox church ministers quoted above, proved acquaintance with facts which we find multitudes of advanced Spiritualists ignorant.

It has always been an unexplainable fact that Spiritualists are not patrons of the spiritual magnetic healer. While they recognize the most wonderful exhibitions of spirit-power in every other direction, they fail to do so in this which would seem to be the most natural sphere for its operation. If any regard was held for human need.

It is the testimony of an incarnate spirit that after passing through many grades of education on the spirit side of life she was asked to choose her department of service to humanity.

In reply she asked that she might administer to the disordered nervous system of earth's children; hence was for a period of more than fifty years a student of the subtle forces of life. Great commendation was awarded her for her beneficent choice, great honor bestowed by exalted spirits.

To those who suppose that transition bestows all power and wisdom, this may seem strange, but labor and adaptation is the road to progression and success there as here.

Many physicians and surgeons in Spiritualism acknowledge the application of magnetic forces to human need, though admitting its efficacy; while those with extensive knowledge and skill in use of these forces may know little of the nature of, or hereditary remedies, or of surgical operations, or other lines of medical work.

Healing medium, but various scientists in his spirit-hand, but no instrument can practice on all lines, hence, must follow his line of best adaptation, and finds corresponding adaptation in the leader of his band by the law of attraction. Other members, therefore supply strength and power as a well-chosen force in any department of labor—the force is the road to development.

Spiritual physical, magnetic or otherwise—stands not by himself alone, but may represent a host of more advanced talent than the world has ever witnessed.

But, why are not Spiritualists the first to recognize and avail themselves of spirit power as a curative agency, is still the question.

Physical healers admit their patronage is almost entirely from the ranks of the churches.

One might think they themselves understood the law and were able to command the power for themselves—which is true of a few; but we see hundreds employing drug-doctors constantly, year in and year out, and inquiry has proven total ignorance of spirit power in that direction.

Why should the clairvoyant whom they consult in matters of business be as trustworthy in describing their physical condition? To see the very bowels of the earth are laid open to reveal deeply covered mineral deposits, and so is the human body revealed; and not only its present condition, but the cause which lies away back in the past, forgotten, buried, by the past incarnations, even. And out of the laboratory of nature's vast domain think you not such knowledge can find whatever remedy exists?

You behold spirit-power moving ponderous matter; can you not believe that through the agency of the human hand as a battery, that same power can contract overstrained muscles and bring displaced organs to their place?

Using power of spirit magnetism in soothing and restoring disordered nerves, you can know nothing without the blessed experience. A fearful high fever pulse and temperature, may be reduced instantly, almost, by the hand of the magnetic physician; serious inflammation of any part, also, without the effects of drugs, which are often more serious than the diseases they are intended to cure.

The numerous cases, given over by physicians, have in an observation of years been cured by magnetic treatment—cancers, paralysis, consumption, and if on these the power proves successful, how much more in the many lighter ailments.

So in clairvoyant practice with herbal prescriptions is great efficacy, as multi-plied by the power of the hand.



# QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

**Hudson Tuttle.**  
Address him at Berlin Heights, Ohio.

Ruth P. Bowers, Campbell: Q. We allow our 11-year-old daughter to sit in our circle. She is strong and healthy, and has healing powers. Will it harm her to place her hands on a sick person while in the circle?

A. Impelled by her spirit friends, it will not, for the power will not come from her. Her healing should, however, be limited to one case at each session, until she has reached maturity. She must learn to row off adverse influences by the strength of her will.

O. W. B. Manteno, Ill.: Q. (1) Assuming that the universe as a whole has always existed, and that planetary surfaces have always borne human beings, developing into what we know as spirits at the present time, what is the condition of feeling, wisdom and power of those who began their physical life somewhere in the depths of the misty past, say, a decillion of years multiplied by a decillion, and the several products a decillion of times; let an age be considered 100,000 years of our time; if such a length of duration can be imagined?

A. Do all the spirits that ever came into being still continue to exist somewhere in their several individual capacities?

A. (1) (Automatically given.) I contended, while in the physical life, that there were no reasons for supposing that any planet was inhabited by human beings, or beings at all comparable therewith. That the conditions prevailing on these planets was opposed to the existence of a being comprehensible to us.

I now affirm, with perfect knowledge, that my conjecture was right. I am able further to affirm that it is only within comparatively recent ages that beings endowed with immortal continuance began existence on the earth.

Of the spiritual beings of that early time it may be said that two classes exist, one that has not more than kept pace with the development of mankind, and the other that has, as it were, gone out of sight, and exceeded the ideal conceptions of human attainment. Since the period when continuous life was reached, there has been no extinction of perfect spiritual individuality. That it was reached at once by all the individuals of the race, or races, cannot be maintained. Along that line were countless abortive attempts and failures. And further I am compelled to affirm that with savage races the result has not been fully attained. For it must be held in mind that because the spirit of a savage exists after the death of its physical body, it is not conclusive that it will exist forever. It may, by the energy imparted, remain individualized for a time and then, unable to maintain itself, sink back into the spiritual elements from which it came, as the physical body was dissolved.

ROBERT A. PROCTOR.

J. W. Donnell: Q. (1) What is the best evidence of the advancement of a newly-developed medium, who is influenced but unable to speak?

A. I have seen several photographs of mediums and their guides or controls, and the guide is standing just back of the medium. Why is it that you get the photograph of the control instead of the medium, when the test is that the control is in the physical form and the medium is just out, near by?

A. (1) Patiently continue the seances, without disturbing the harmony by expectancy or dictation of the phase that may come.

(2) Spirit photography is so subject to deception that it is not well to hazard an explanation of any appearances, until the claim is thoroughly proven. In nothing else is fraud so easily practiced, and only the clear, recognizable features of a spirit friend, under the severest test conditions, is of value in evidence. When such are received—that is, when facts are given—will it be time to theorize and explain.

It is certainly a quite untenable theory that the control takes possession of the "physical form of the medium."

F. S. Kirkville: Q. (1) Is there a diversity of land and water, heat and cold, rain and sun, in the Spirit-World?

A. There are homes and families, and births in Spirit-World, similar to those that exist in earth-life.

(2) Do they have fruit and flowers in the "Summerland?"

A. Do the "righteous" and the "sinners" go to the same place?

A. With the exception that procreation belongs to physical life, the answer to the question is in the affirmative, and yet such an answer would convey too materialistic ideas. For all these forces, elements and conditions are spiritualized.

The "righteous" and the "sinners" go to the same place, in the sense that they dwell in the same place while in the physical life. There is no arbitrary division between these classes in this life, and yet there is a division created by the attractions and repulsions of each. This is more pronounced in the spirit sphere, but the similar laws and conditions hold.

B. A. A.: Q. Suppose it be true that thought can be photographed; that all which is claimed for the X-ray is true; does this in any degree obscure the spiritual claim? What effect on the so-called spirit photograph? Would it render possible the theory that most of the mental phenomena are traceable to the action of incarnated thoughts?

A. Thus far nothing has been discovered in the X-ray which connects it with spirit, more than the common rays of light. The conclusions which some spiritual writers have expressed are entirely unwarranted. "Thoughts," as intangible waves of mental force, can no more be photographed than rays of heat. It may be inferred that the idea that they can be has its source in the oft-repeated assertion that "thoughts are things," which is as absurd as to say rays of light are things. Thoughts go out as vibrations, and have no resemblance to and are not comparable with things.

I cannot understand how anyone at all versed in spiritual science can see any more connection between the newly-discovered light rays and spirit phenomena. The well-known colored rays. Simply because a field is opened that is unknown, it is at once asserted that it has spiritual significance. The fact is that this field does not lie between matter and spirit; and a perfect knowledge of it will lead to new light on spiritual laws.

In the same direction as the above is the following:

U. G. Figley: Q. (1) What is the difference between the discovery of

## THE SOUL.

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Its Essence, Its Powers and Capabilities.

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The power of an endless life was given when the rounded form was wrought in the processes which evolved the globe or sphere—called the encephalon—and the genus homo became an heir to eternal life. The soul is the implication of all things appertaining to transmittance of the divine possessions, or the holding of the same. Each individual, each sun of material, gives out the totality of etheric life, till the kindling fires smoulder no more, but shoot forth their flame to warm each related soul.

The soul of each man or woman of greatness and of Godliness, is a blaze, circumambient, and adverse, and without detriment. The soul proceeds from the nucleus of the spirit and is its divine manifestation, in all its progress and evolution.

The soul can never die, because that of which it is the expression cannot. It cannot, because it has reached the immortal status, the form of divine expression, the circumambient, which is the typical of all-compassing, and all-grasping, the limitation of the ultimate prototype, the Omnipotent.

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## OBSESSION.

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The power of an endless life was given when the rounded form was wrought in the processes which evolved the globe or sphere—called the encephalon—and the genus homo became an heir to eternal life. The soul is the implication of all things appertaining to transmittance of the divine possessions, or the holding of the same. Each individual, each sun of material, gives out the totality of etheric life, till the kindling fires smoulder no more, but shoot forth their flame to warm each related soul.

The soul of each man or woman of greatness and of Godliness, is a blaze, circumambient, and adverse, and without detriment. The soul proceeds from the nucleus of the spirit and is its divine manifestation, in all its progress and evolution.

The soul can never die, because that of which it is the expression cannot. It cannot, because it has reached the immortal status, the form of divine expression, the circumambient, which is the typical of all-compassing, and all-grasping, the limitation of the ultimate prototype, the Omnipotent.

The soul is not the morning star, nor the vesper star, but it looks, lambent, among the still shadows as they come creeping on; but it is that which makes them present with us and bids us feel their life and sense.

The soul is not the bird of the summer day, nor the voice of the feathered thing, nor do we see its soul, but in the wood glen and on the mountain furze, as he sings of love and freedom, and natal joy, we are touched with a soul-dream of an undying hope, and his soul leads us on. It is no syren. It is all the great, speaking in infinitesimals. These minor strains make up the whole gamut, and the cloven tongues are speaking words of fire to tell the soul of the infinites: The God-man and the man-God.

The eagle and the damask rose, the jasmine, carnation, the orchid, and all that train, have words upon their breaths that go out bearing stories of the souls within. "There is no speech nor language where their voice is heard, but their lives have gone out to the ends of the world." The shell that is smitten by the walling notes of the complaining sea, and bears them to the far islands to catch their ears, is the passive plagiarist of the soul of the deep as he sings the lullabies o'er the cradle of the child of the new rising day that Hooperia, twinkling in her eye, bids us to bury our light, and fire the world with a mighty glory, and bring it a liberty with healing in her wings.

The soul is the mythical personage of the ancients and the modern symbol of life.

The soul is not the song, nor the singer of it, but it is the rapt melody, bearing its life to the ether, and the choruses across the water's bosom and into the wildernesses and solitudes, to make them break out with joy and the deserts to bloom with the flowers of beauty.

When five thousand beasts were sacrificed by Titus at the dedication of the Colosseum, in the view of all thousand spectators, it was a contribution to the eternal architecture; yet the angel of the voice of the Vespasian mob, and the soul of the nineteenth century comes in rapport only with the hues and forms of the amphitheatre, and hears not the dying gasps and what a help! My loved ones are not dead," were the remarks that followed.

As Mrs. Jeffery's powers as a medium are so well known here in this great city, as well as at the many surrounding towns where she lectures, this article is to let people see what it means to shut the door against any spirit influence; for, as with the two ladies, it may prove to be against the dearest one you have in the spirit-world. Let in the light! Let the truth be known!

ONE THAT WAS PRESENT.

**Dr. Holbrook's \$100.**

To the Editor:—It is seven months since the first published my offer of one hundred dollars for a genuine materialization. The offer has not been accepted. I shall be absent from home much of the time during the summer, but after September 1st I shall be pleased to hear from the materializing mediums of the United States, and hope at least one of them will write to me to the hundred dollars. Yours respectfully, DR. E. A. HOLBROOK.

Watertown, N. Y.

## A Special Sanitarium Suggested.

What It Is, and What It Is Not.

Its Essence, Its Powers and Capabilities.

There comes a day when all shall speak and all shall understand. Language is perishing like the waste of the ages, and the speech of the ancients is but the fossil upturned by the plowman's share of a new age. Our own nomenclature, our very words, are but shadows, fleeing before the mighty shafts of radiant ether, falling upon the earth in awful splendor.

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